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This Week

National

Dr. Joe packs up his stethoscope. *Page 3*

Toronto man searches for liver donor. *Page 6*

CJN Profile

Scientist makes a difference by fulfilling his dream. *Page 55*

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Blogger bridges modernity with traditional Judaism. *Page 62*

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Jews in Paris celebrate a bar mitzvah in a synagogue that, like most synagogues in Europe, is heavily guarded.
[*Serge Attal/Flash90 photo*]

Jewish life in Europe is no joke

Emanuele Ottolenghi
The Times of Israel

Last Sunday, 27 countries across Europe celebrated the annual European Day of Jewish Culture 2012.

What began in 1996 near Strasbourg, France, as a local effort to open abandoned and decaying synagogues to the public, with the ultimate goal of raising enough funds to restore them, has today developed into a continent-wide, one-day cultural event focused on a theme, and its aim is to celebrate Jewish culture across Europe.

No doubt every EU country contributed money and effort, along with local Jewish communities and institutions, to highlight their support for continuous Jewish revival as a sign that despite history, in today's Europe, Jews are truly at home.

Antisemitism, on and off, has been a growing and disconcerting phenomenon in Europe during the last decade and a half, and there's no better evidence of its marginal nature than the impressive display of public participation in Sunday's activities, which Sunday's speakers noted. To be fair, the European Day of Jewish Culture is but one of many publicly funded or sponsored cultural activities that showcase Jewish culture, life and history in Europe. Museums, film festivals, book weeks, cultural exhibits, public funds for synagogue restoration, Holocaust education, property restitution, school visits to Auschwitz are a few of the thousands of events, activities, and recurrences that engage Europe in its steady course toward reclaiming its Jewish past proudly as its own.

Comment

Yet we should not mistake an enthusiastic embrace of dead Jews and their artifacts, or of living Jews and their active participation in western culture, as a sign that Jews are fully welcome. At least, not on their own terms.

Consider this year's theme for Sunday's celebrations – Jewish humour. Jokes were in abundance, as if to suggest that self-irony is what makes Jews what they are.

Jewish humour is very distinctive and very real – and there is something both redeeming and philosophically intriguing in the phenomenon of a people making fun of itself for the better part of a history that was not always that funny.

Continued on page 51

Ki Tavo
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CANADA

Boaz Manor Banned

TORONTO — Boaz Manor, co-founder of the now-defunct Toronto hedge fund Portus Alternative Asset Management, has been permanently banned from the securities industry for his role in the collapse of the investment firm. The Ontario Securities Commision also ordered Manor to pay $8.8 million to receiver KPMG – investor funds that Manor used to buy diamonds through companies in Hong Kong in 2005 after his company imploded. According to documents filed with the Ontario Securities Commission last week, his sister-in-law picked up the diamonds and they have gone missing. Manor is currently on day parole from a four-year jail sentence imposed last year in connection with the Portus collapse.

Baird Speaks Out

OTTAWA — Foreign Affairs Minister John Baird urged UN Secretary General Ban Ki-moon to stay away from a summit of non-aligned nations that took place in Iran last week. Baird said Tehran would use Ban's presence at the meeting of more than 100 countries for its own propaganda.

MPS Mobile Award

WINNIPEG — Adeena Karasick, a native of Winnipeg and a professor of global literature at St. John's University, has been named the winner of the MPS Mobile Award as being the world's first "Mobile Poet." As such, her work is being made available on mobile devices (cellphones and smartphones) throughout the world. Karasick is a poet and the critically acclaimed author of seven books of poetry and poetic theory.

WORLD

Senior Makes Aliyah

SYDNEY, Australia — A 96-year-old woman is making aliyah from Australia. Lily Hyde left the Sir Moses Montefiore Jewish Home last week for Tel Aviv, where she was reunited with her family. She is believed to be the oldest Australian ever to immigrate to Israel. "It's a dream come true," Hyde was reported as saying just hours before her departure.

Rabbi Gives Invocation at Convention

Rabbi Meir Soloveichik

TAMPA— Rabbi Meir Soloveichik delivered the invocation at the opening of the U.S. Republican National Convention last Tuesday.

Rabbi Soloveichik opened his prayer by quoting the biblical verse on the Liberty Bell: "Proclaim Liberty throughout all the Land unto all the inhabitants thereof." According to Rabbi Soloveichik, this verse "embodies American independence... which unites faith and freedom, in asserting that our liberties are your gift, God, not that of government."

Rabbi Soloveichik, 35, is an associate rabbi at Congregation Kehilath Jeshrun in Manhattan's Upper East Side and director of the Straus Center for Torah and Western Thought at Yeshiva University. He hails from one of America's most prominent Jewish families.

The choice of Rabbi Soloveichik for the opening invocation is indicative of the larger trend of Orthodox Jews gravitating toward conservative politics. Though Orthodox Jews represent only a small (yet rapidly growing) segment of America's Jewish population, many are attracted to the GOP's social conservatism and policies on Israel.

Antisemitic Attacks

PARIS — French Jews have seen an increase of 40 per cent in antisemitic attacks since March, when Islamist terrorist Mohammed Merah killed three children and a rabbi at a Jewish school in Toulouse, Reuters reported.

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Dr. Joe retires after 60-year career

Cynthia Gasner
Special to The CJN

After a 60-year medical career, Dr. Joseph Greenberg, affectionately called Dr. Joe by thousands of his patients and friends, has retired.

The compassionate 90-year-old general practitioner is one of a disappearing breed of physicians. He began his day at 5 a.m., cleared his desk, took his bag, and crisscrossed the city even in inclement weather, making house calls to patients who were unable to come to him because of age or disability.

He also went on hospital rounds and went back to his Toronto office at Bathurst and Ulster streets to see patients, often into the night. He was both a healer and a mentor who had the respect of his patients as well as his colleagues.

He has cared for three generations and delivered more than 3,000 babies. At the family cottage in Belle Ewart, Ont., the lineups for allergy shots and medical advice are legendary.

Among his many awards and tributes, Greenberg was honoured by Boys Town Jerusalem, where the Dr. Joseph Greenberg Centre for Health services was established in recognition of his outstanding contributions.

At the tribute dinner, he said, "I feel privileged to look after people. That is my sole reward. It is deceitful that they are paying me twice for something that I've already gained my reward."

Throughout his medical career, he clung to the philosophy that every person deserves equal respect and attention, regardless of education or financial position.

During an interview with *The CJN*, he gave an example of what was most meaningful to him in his career.

"I went to visit an elderly woman who was hobbling with a cane as a result of major surgery. She said to me, 'The fact that you come to visit me, you do me an honour, and this makes me know that I am still worthwhile,'" he said.

Continued on page 34

Dr. Joseph (Joe) Greenberg

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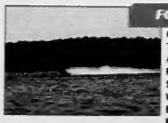
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Problem and answer

From the editor's desk...

University and college classes have resumed.

On campuses across North America our children will make new friends, explore new pathways and likely test the ideas and values that formed their cocoon of comfort and security in our homes.

And of course, many of them will encounter for the first time and some will confront an entirely new cadre of social activists - aggressive, confrontational - for whom the most important cause in this vast planet of urgent and pressing causes is "liberating the Palestinians from their Israeli chains."

Most of our children will withstand these first anti-Israel encounters, disgusted by both the anti-democratic methods and the mistruths that the activists pass off ignorantly and/or fraudulently as ideals.

But some may not.

Some may get caught up in the self-asserting excitement of standing up for what appears to them to be right and true.

British educator, lecturer Rabbi Yehudah Rubinstein wrote about this phenomenon in a recent edition of *The Jerusalem Report*. His observations were disquieting. Although based entirely upon experiences dealing with young Jews in Europe and the United States, they merit sharing.

"I have discovered that identification with Israel often depends on the age of your audience. The older they are, the more likely they are to *still* be on Israel's side." (My emphasis)

There is hardly anything new in this general proposition. But with the inclusion of the tiny modifier "still", Rabbi Rubinstein adeptly steers us to the main point he intends to make. And he becomes quite specific.

"It would seem that the age of Zionism in the United States is roughly 40 years and up. Those below that age – especially teenagers and students – are less likely to side with Israel and more and more likely to become its critics and opponents.

"Generation after generation of Europeans have been fed on a steady diet of Israel demonization since the '70s. Many of those graduated and went on to become the journalists, editors, politicians and opinion makers of society. The result: Israel lost Europe.

"The same thing is happening in exactly the same way now all over America."

The situation Rabbi Rubinstein depicts in the United States is probably not the same in Canada. For many reasons, some of which relate to the impact of the diverse, still well attended system of Jewish education in Canada, Israel has not lost Canada.

But Rabbi Rubinstein's real blow to the stomach is what he writes next.

"When I first started working on campus in the UK all those years ago, I saw my job as defending Jews and the State of Israel to the non-Jewish world. The anti-Israelness hiding anti-Jewishness was all too obvious. By the time I left Britain in 2011, *I found myself primarily defending Jews and the State of Israel to the Jewish world.* (My emphasis)

"Over the last few years, I have told members of AIPAC and many other communal leaders that if American Jews do not wake up very soon and learn the lessons of fights lost on the front lines of European universities and colleges, there will be no battle left here to win. We will have lost the war."

Rabbi Rubinstein is not an alarmist. He is, though, sounding a serious alarm.

Thankfully, key policy makers and thinkers within the Jewish world share Rabbi Rubinstein's concern.

The Jerusalem-based Jewish People's Policy Institute (JPPI), *(See From the Editor's Desk, Aug. 23)* has responded quite directly to Rabbi Rubinstein's cri de coeur.

In its recently published *2011 - 2012 Annual Assessment* (of the state of the Jewish people), the JPPI deals head-on with this very subject. In one of the central essays of the assessment entitled *Creating Jewish Meaning in the United States and Europe: Emerging Adults, Cultural Creativity, and the Jewish Future in the U.S. and Europe*, the institute analyses the scope of the problem and offers a wide, multi-faceted, integrated set of sweeping, out-of-the-box, original recommendations to begin to deal with it.

"If Israel and the Jewish world are so interdependent, Israel should make every effort to become more attractive as a focal point; and if reciprocity is important, we need to find ways for the Diaspora to have more of an impact on Israel's policies that may affect world Jewry. This is not a new problem, but it bears a fresh look."

The JPPI provides that fresh look.

The essay is must reading for everyone concerned for the Jewish future - community planners, lay and professional leaders, philanthropists, rabbis, congregants, educators, parents, husbands, wives, grandparents, nieces, nephews, neighbours and friends. Everyone.

– MBD

SeeJN

Baycrest's Helen Kravetz admires the art she helped to create with artist-in-residence Jeff Nachtigall at Baycrest. Kravetz and a group of other residents at Baycrest's Apotex Centre, Jewish Home for the Aged, created the art panels over the summer with the help of university students who are pursuing careers in health care. The project taught the students the importance of using art as a vehicle for developing well-rounded clinical and interpersonal skills in geriatrics. The summer project was organized through Baycrest's new Centre for Learning, Research and Innovation.

[Baycrest photo]

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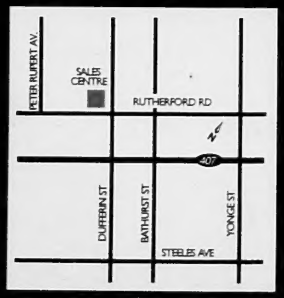

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Searching for a donor

Toronto man needs new liver to survive

Cara Stern
Special to The CJN

Sam Marr is on the hunt for a hero. For 27 years, he has been fighting a serious liver condition, and the time has come to find a living person willing to donate a portion of their liver.

The 50-year-old Toronto lawyer said he was diagnosed with primary sclerosing cholangitis when he was a 23-year-old law student. The disease comes with a gloomy prognosis. Although it is treatable, most people who contract PSC will ultimately either need a liver transplant or the disease will result in death. Throughout the years, Marr said he knew that one day, he would probably need a transplant – it was just a matter of time.

Every few months he was required to get blood work done, monitoring the progress of the disease. Recently, the doctors discovered he had a dangerously high MELD score – a scale that measures the severity of chronic liver disease, and is used to determine who gets priority for transplants. If his score continues to climb, and it reaches a score of 20, there is a 20 per cent chance he will die within three months, according to his wife, Susan Marr.

In February, Marr said he told his wife and 18- and 16-year-old sons, Darren and Adam, that he finally decided to put his name down on a waiting list for a deceased person's liver.

"It was probably one of the most difficult moments we had ever experienced as a family," said Susan Marr with a pause as she searched for the words to describe the memory. "The kids were devastated to hear the news."

Although Marr's name has been on the waiting list for months, his circumstances have placed him far down the list. The waiting list prioritizes by need, and as of now, his liver isn't deteriorating as quickly as some people with other diseases that worsen at a much faster pace, he explained.

"I'm coming to work and working a 40-to 50-hour week," he said. "I have some issues, sometimes I'm tired and so on, but I'm still functioning."

However, his situation could change quickly. He described it as jumping out of an airplane without a parachute.

"When you're halfway done, someone asks if I'm OK and I'd say I'm fine… until I hit the ground," he said. "Right now, I'm probably not sick enough, but I'm going to get that sick and when I do, there might be not enough time."

That's why he's hoping for a live-donor liver transplant. If he can find one soon, he could complete the transplant while his body can still accept it and possibly fully recover.

The Marr family, from left, Adam, Susan, Sam and Darren

According to the British Columbia Transplant Society, a living-person liver transplant involves moving a portion of the donor's liver into the patient. The surgery can take up to 10 hours, and usually keeps the donor in the hospital for seven to 10 days.

Unlike most other organs, a living donor's liver will grow back, repairing any damage from the surgery. It typically only takes a few months for the recipient to completely return to his or her normal life, according to the transplant society.

As Marr has type A blood, a potential match must have either blood type A or O. Either positive or negative would be acceptable. That's the first hurdle, Marr said, and once a person passes that requirement, the chance of them being a match is one in six. The match should be somewhat anatomically similar, he explained, though this does not have to be exact.

"As I understand it, you couldn't put a 6-foot-10 basketball player's liver into a small ballerina," he said, "but it's not that narrow, either. You have to be broadly matched."

Unlike some other transplants, there is no benefit to being a relative, he said. Anybody with the right blood type could be a match.

A prospective donor would visit Toronto General Hospital and undergo evaluation to confirm eligibility. Marr said this hospital is highly scrupulous in their assessment.

"They're justifiably proud that they've done hundreds of these and no live donor has ever died [from the procedure]," he said.

Although the odds of finding a match is greater than some other transplants, Marr has been unsuccessful so far. Several friends and family members have been evaluated, but so far none have been deemed a match.

Susan Marr said living with the disease in her family has made for a very difficult journey, but she's hoping someone will be able to save her husband's life.

"Living with someone who you love and adore, and watching them struggle with such a horrific illness is very difficult on the entire family," she said, "but we remain hopeful and optimistic. We're hoping the world will listen to our plea and come forward and want to help our family."

For information about becoming a living donor, contact the Living Donor Transplant Office at Toronto General Hospital at 416-340-4800, ext. 6581, or email liverdonorforsam@gmail.com

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Camp Northland, ca. 1965 Ontario Jewish Archives

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The future of our Jewish community depends on programs that nurture and strengthen Jewish identity in our youth. That's why UJA Federation of Greater Toronto invests in Jewish education serving more than 70 day schools and supplementary schools, as well as identity programs like Jewish summer camp, Birthright Israel, March of the Living and Hillel, to name just a few. Through UJA, together we are making sure that the next generation is infused with a strong Jewish identity so that they feel proud, confident and secure as they go forward into the world.

On behalf of all the future leaders of our community we say thank you for your gift to United Jewish Appeal.

UJA was there, and together we're still there today.

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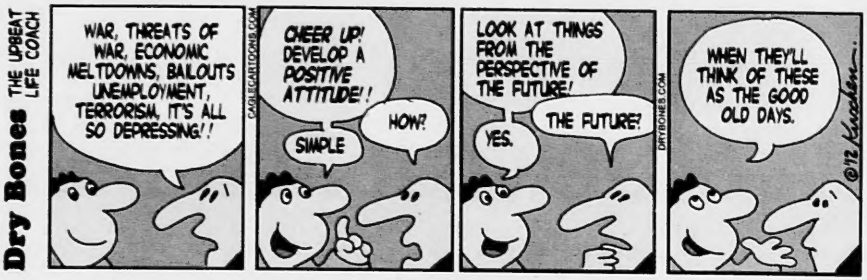

Carter's contempt

Former U.S. president Jimmy Carter inveighed last week against the Israeli justice system. His latest polemic against the Jewish state was of a piece with his reputation as a champion of perversely inverted human rights.

Haifa District Court Judge Oded Gershon ruled last week that the death of 23-year American Rachel Corrie in March 2003 "was a regrettable accident." He thus dismissed her family's civil lawsuit against the Israel Defence Forces.

Carter, on the other hand, having attended none of the court sessions, having heard none of the testimony given under oath, decided in his comfortable office in Atlanta many thousands of kilometres away from Haifa – and indeed from the war zone that the Philadelphi Corridor of Gaza was in March 2003 where Corrie plied her misguided notions – that the Israeli court's decision was "unacceptable."

"The killing of an American peace activist is unacceptable. The court's decision confirms a climate of impunity, which facilitates Israeli human rights violations against Palestinian civilians in the Occupied Territory," Carter said in a statement from the Carter Center.

In her mind, Corrie was a peace activist. In the minds, however, of the leaders of International Solidarity Movement (ISM), the radical, pro-Palestinian group who recruited her and encouraged her to travel to Gaza, she was a foot soldier in their struggle for Palestine's "liberation."

At the time of her death, Corrie was trying to deter an IDF bulldozer from advancing. She was acting as a human shield in what was an internationally acknowledged war zone where live fire had been exchanged almost daily. Palestinian terrorists had been shooting for years at Israelis from the very area that Corrie was trying to protect. The Israeli army was clearing away the terrorists' cover.

At the time, ISM founder Thom Scafford responded to Corrie's death by telling the *Washington Post* "It's possible they [the activists] were not as disciplined as we would have liked. But we're like a peace army. Generals send young men and women off to operations and some die." How empathetic.

Relying on the testimony of the Corrie family's own expert witness, the court decided that the driver of the bulldozer did not see Corrie when she fell from atop the mound of the earth the bulldozer driver was trying to move.

In the circumstances of the incident in 2003 and in light of the findings of fact by the Israeli court, Carter's comments are repugnant and entirely contemptible. His broadside against the judge's decision is unfair, unwarranted and unacceptable. It is simply another of his many vain, cheap attacks against Israel.

The ISM mercilessly exploited Corrie in life just as it has cynically exploited her death.

By accusing Israel, rather than the heartless individuals who sent Corrie into a very dangerous area, Carter simply abets the hard-hearted, anti-Israel zealots who were truly responsible for the young woman's death.

25 years ago in *The CJN*

Likud minister without portfolio and former defence minister Moshe Arens resigned after an earlier cabinet vote to scrap the controversial Lavi fighter jet. The $7-billion project would have created Israel's first homegrown fighter, but decided not to fund it alone after the United States withdrew support for the initiative.

Editorial Advisory Board: **Maurice Benzacar, Michael Brown, Donald Carr, Rabbi Michael Dolgin, Jake Goldstein, Jeffrey Kopstein, Keith Landy, Lou Ronson, Alan Sandler, Rabbi Philip Scheim, Mike Shriqui, Pamela Medjuck Stein, Rabbi Chaim Strauchler, Ehud Telem, Nelson Wiseman.**

Boycott products from Arab countries

There have been hostilities against Christians and Muslims in Arab countries, but the United Church of Canada has never declared any boycotts because of such crimes ("Community 'outraged' at United Church," Aug. 23). Possibly, the intention of the church's decision to boycott products from Israeli settlement is to harm Israeli exports and to punish Israeli Jews because of the Israeli settlements that are built on a few square miles in the West Bank.

The United Church has always ignored the occupation of Kurdistan's territories by Iraq, Syria, Iran and Turkey. The Kurds are a nation of Sunni Muslims of Indo-European origin. Many Kurds have been killed during long-running rebellions and fierce fights for Kurdish independence. In 1988, in Halabja, the Iraqis killed thousands of Kurds by using mustard gas. The question is: when will the United Church declare a boycott of products made in Iran, Syria, Iraq and Turkey, the occupiers of Kurdistani territories?

Menashe Hirshfeld
Montreal

* * *

Buy boycotted products

Let's divest ourselves of the opinions of the United Church of Canada and all other biased detractors who seek the downfall of the State of Israel ("Community 'outraged' at United Church," Aug. 23). Give us the ability to do so by providing us with a list of the products and suppliers of the products they would like boycotted so that the supporters of Israel can go out and buy those products. What's needed here is action, not useless chatter, to combat this attack. That would be a far more powerful response!

Ruth Glatter
Thornhill, Ont.

* * *

Church's stance not antisemitism

Like all churches, the United Church feels an obligation to speak out on behalf of the weaker party, whom many neutral observers see as the Palestinians ("Community 'outraged' at United Church," Aug. 23). I would agree that the church's timing around any kind of boycott talk, however constrained, is regrettable at a time when the Israeli postal service is distributing gas masks out of fear of Iranian aggression or retaliation. However, to conflate the church's stance with antisemitism is highly irresponsible and self-defeating. The partnership between Christians and Jews that has thrived in North America ever since there were organizations set up to strengthen those ties have lead to untold prosperity, not just in business, but in the arts and sciences. Now common phrases such as Judeo-Christian would have been unthinkable 100 years ago, except in academic religious circles. Calls to boycott affiliates of the United Church or any other mainstream Christian church are as short-sighted as they are futile. North American Jews ought to view the U.S. and Canada as the *goldeneh medinahs* not to be disparaged in our loyalty to *Medinat Yisrael.*

Ron Charach
Toronto

* * *

Organizations don't speak for community

Various Canadian Jewish organizations' reactions to United Church General Council's passing a series of resolutions at its recent meeting are appalling, including your Aug. 23 editorial, "Morally irrelevant" ("Community 'outraged' at United Church," Aug. 23). Who elected the Centre for Israel and Jewish Affairs (CIJA) CEO Shimon Fogel and CIJA chair David Koschistzky as our representatives – those who smothered the grassroots-based Canadian Jewish Congress? CIJA does not speak for the Jewish community of Canada, nor do Friends of Simon Wiesenthal Center for Holocaust Studies or B'nai Brith Canada.

Bernard Katz
Toronto

* * *

Misleading headline

The CJN headline "Nearly half of Israelis oppose Iran strike" (Aug. 16) is highly misleading as it implies that more than half of Israelis support such a strike. Reading the story, however, one discovers that 46 per cent oppose a strike, 32 per cent support it and 22 per cent had no opinion. Leaving aside those with no opinion, about 60 per cent of Israelis, a very solid majority, oppose a strike and about 40 per cent would be in favour. Pollsters routinely correct for undecideds and, any way you look at it, the majority of Israelis, according to this poll, would be opposed to a unilateral strike against Iran.

Helen Shapiro
Montreal

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz

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cjninfo@gmail.com

Italians and Jews: an enduring bond

Objectively speaking, my having been born in Italy was a geographical accident.

Unlike the majority of their relatives, my dispossessed Hungarian Jewish parents had managed to avoid being murdered by the Nazis and their accomplices. The United Nations Relief and Rehabilitation Administration had shepherded them to Displaced Persons Camp No. 17 in Grugliasco, a town near the northern industrial city of Torino, together with many other refugees from all over Europe. Quite astonished and profoundly grateful that they were still among the living, my parents had modest aspirations. All they wanted was the opportunity to start reassembling their shattered lives, in any country in the world that would have them. Sadly, no invitations arrived.

Robert Eli Rubinstein

For nearly three years, my parents languished in the Grugliasco camp, where they no longer subsisted in mortal fear and where their basic material needs were provided for. This was admittedly a dramatic improvement over the very different camps they had inhabited previously. But after all they had endured, they bridled at the daily indignity of being unable to return to the free, normal life of people everywhere.

At long last, in the fall of 1948, an unexpected opportunity arose for my parents to start life anew in a remote and unfamiliar land called Canada. They were absolutely thrilled and had no regrets whatsoever about leaving Italy behind. They carried with them a five-month-old *bambino* as the sole tangible keepsake of their melancholy Italian sojourn.

Since my parents were stateless refugees, I inherited their status, despite my birthplace. Italy was economically devastated after the war, and hardly in a position to offer permanent shelter to all the ragged strangers abruptly dumped within its borders. I was granted Canadian citizenship together with my parents five years after arriving in this capacious land of immigrants, and finally I belonged somewhere.

Today, as I ponder my family' s tortuous odyssey from Hungary to Canada by way of Italy, I recognize that my having been born in Italy, geographical accident though it was, has exerted a profound influence on me.

I grew up in Toronto nourished by my mother's shimmering stories of the small, everyday acts of kindness bestowed by ordinary Italians on the hapless Jewish refugees in their midst. She has always been utterly convinced that such demonstrations of human decency helped survivors like her regain their faith in humanity and start rebuilding their devastated lives. Here is a characteristic example.

Shortly after I was born, my mother took me to a pediatrician in Torino for my first checkup. Finding herself hopelessly lost in the unfamiliar streets, she showed the slip containing the doctor's address to a passing stranger and asked if he could kindly point her in the right direction. Without hesitation, the gentleman took her by the arm, accompanied her on a 10-minute tram ride and then walked with her for several blocks, finally depositing mother and child safely at the entrance to the medical clinic.

Such stories, of which there are many in my mother's repertoire, led me in my youth to regard the Italian people as paragons of virtue who played a special role in the rehabilitation of traumatized Jewish refugees like my parents after the war. As I grew to adulthood, of course, I came to realize that the truth is far more complex, that every national grouping encompasses a turbid mix of good, bad and indifferent individuals.

How people behave in extreme situations depends very largely on their objective circumstances. Members of a powerful majority group, for instance, have far greater opportunity to behave badly toward their fellows than members of a weak minority group. There were many heroic Italians who risked their lives in order to save Jewish friends and neighbours from the Germans. But sad to say, there were also Italians who enthusiastically supported the fascist alliance with Germany and were complicit in drafting and enforcing anti-Jewish legislation.

On journeys of discovery back to my birthplace over the years, I have been perturbed to learn that Italians are afflicted by a collective amnesia concerning the Jewish refugee camps in their country after the war. This fact suggests a great many guilty consciences regarding the Italian role in precipitating the need for such camps; but in fairness, it also suggests a refined moral sensibility that is sorely lacking in certain other nations with far more reason than the Italians to feel guilty.

Several years after arriving in Toronto, the men in my family decided to become house builders, recognizing the great opportunity presented by the ever-growing demand for housing in a booming metropolis. They were undeterred by their lack of qualifications or resources. Just then, large numbers of Italian immigrants, mainly from the ravaged-by-unemployment south, started pouring into Toronto, and many of them entered the undermanned construction trades. From a personal perspective, I see it as a wondrous irony that Jewish and Italian immigrants have worked together harmoniously to build habitats for the burgeoning population of their new homeland. The extraordinary saga of Italian-Jewish collaboration in the Toronto real estate industry awaits a proper telling.

People often talk about the remarkable affinities between Italians and Jews. They point to the emphasis placed by both groups on the importance of the traditional family, which is often guided by an authoritative mother figure. They direct our attention to frequently striking resemblances in physical appearance, to a common love of food and a fondness for talking about it. We are told that members of both groups tend to have strong personalities and to be highly opinionated; that impoverished, unschooled immigrants, both Jewish and Italian, were prepared to work very hard to create a better life, cherishing education as the key to upward mobility for their Canadian-born children. Of course, these are all stereotypes, and it is easy to cite exceptions without end in either group. Yet there is widespread recognition of the broad validity of the characterizations. Should we ascribe all the apparent similarities between Italians and Jews to mere coincidence, or is there perhaps something more to it?

The historical record indicates that in ancient times, in addition to Rome itself, there were significant Jewish communities in southern Italy, especially in Sicily and Calabria. After the destruction of the Second Temple by the Romans in the year 70 CE, considerable numbers of captive Jews were brought back by the victors, greatly boosting the Jewish presence in Italy. With the later ascendancy of the Roman Catholic Church, most of the Jews in Italy were converted to Christianity.

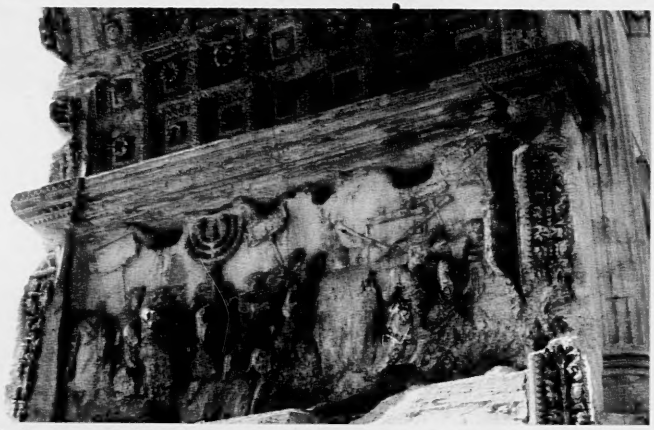
Over time, there was a gradual northward migration of those who remained faithful to Judaism, and they began reaching the then-welcoming Rhine Valley in the 10th century. These were the first Ashkenazim who adopted the local Germanic language that gradually evolved into Yiddish. In the course of the following centuries, large numbers of Ashkenazi Jews fleeing persecution and denial of opportunity migrated en masse to eastern Europe, notably to Poland and Russia, where through prodigious fertility they eventually came to constitute the great majority of Jews in the world.

Meanwhile, under Spanish rule in the 16th century, the Inquisition pressured almost all the Jews still remaining in southern Italy to convert to Roman Catholicism.

The conclusion is clear: the bonds of ancestry between Italians and Jews run deep, so it should not be surprising that the two groups have so many characteristics in common.

Until recently, the historical record was our sole source of information regarding these bonds, albeit a compelling one. However, the new forensic tool of DNA testing has provided vivid scientific confirmation that Ashkenazi Jews bear a stronger genetic relationship, denoting commonality of ancestry, to southern Italians than to any other non-Jewish group in Europe. As a consequence of this dramatic revelation, growing numbers of people in southern Italy have begun to recognize, investigate and occasionally embrace their Jewish roots.

I find it particularly fascinating that the predominantly Ashkenazi Jews of Toronto, including my own family, have roots in southern Italy – just like most of the Italians who have made their lives in Toronto. In a convoluted way, it turns out that I am "Italian" after all, together with a great many of my fellow Jews who have never realized it.



The famous Arch of Titus in Rome in which the captivity of the Jews of Judea is depicted

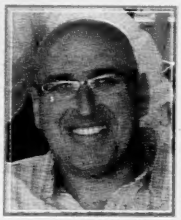
That Jews and Italians have come together through the vagaries of history, living in affectionate concord as friends, neighbours and colleagues in once unimaginably alien Toronto is truly a wonder to behold and a phenomenon most worthy of celebration.

Toronto businessman Robert Eli Rubinstein is the author of An Italian Renaissance: Choosing Life in Canada, *which won a 2011 Canadian Jewish Book Award. He will be speaking on Sept. 19 at the Columbus Centre, as part of "Saluti a Jerusalem," presented by the Jerusalem Foundation of Canada and Villa Charities to celebrate the enduring friendship of Toronto' s Italian and Jewish communities.*

An Olympic afterthought from Israel

I love the Olympics and always have, and this summer was no exception. Everyone I know knew not to bother me from July 27 to Aug. 12, and during those days I spent many hours bonding, mostly with my new HD TV, but also with my 12-year-old son, Natan, my partner in crime.

Natan and I planned our daily schedules around the events we wanted to see. Like many Israelis, we learned anything we could about all 37 Israeli athletes preparing to compete in the Games, particularly our medal hopefuls in judo, sailing and gymnastics, and sat captivated anytime an Israeli appeared.



Yair Lootsteen in Jerusalem

We also enjoyed the exhilaration of other competitions and the performance of exceptional competitors. The Michael Phelps and Usain Bolts – to name but the obvious – but also other outstanding athletes in areas of sport we truthfully watch only once every four years.

In total, Israel has won seven medals in all the Olympiads it has participated: one gold, a silver and five bronze. Yael Arad, a judoka, won Israel's first at the Barcelona Games in 1992, and we have won at least one medal at each successive Olympiad, the pinnacle coming in Athens in 2004 when Gal Fridman took gold in men's windsurfing.

When that run came to an end this summer in London, the disappointment was genuine, especially as we had several realistic hopefuls who'd recently proven themselves at world or regional championships.

With our best results only two sixth-place finishes – one in men's gymnastics, the other in women's windsurfing – the frustration soon turned into finger-pointing over budget mishandling, unqualified apparatchiks running various sports' local governing bodies, not to mention the Israeli Olympic Committee, lack of discipline and proper training and more.

One of Israel's biggest disappointments was Arik Ze'evi's loss in judo. Ze'evi, who won bronze in 2004, was the elder statesman of our entire Olympic team and was confident he'd complete his career with another medal at the London Games, his last. When he lost after 43 seconds in his first preliminary match, the entire country was devastated.

Our disappointing results brought back memories for me of the summer of 1976. I was a high-school student still living in Toronto, and Montreal was hosting the Olympics. During the spring, I had stood in a never-ending line to buy tickets to several events, and in the run-up to the Games, I purchased a series of commemorative stamps issued by Canada Post in a special booklet, which I recently rediscovered in a box of knick-knacks I brought with me to Israel when I made aliyah.

Three English cousins joined us from London, and my parents took all of us to Montreal for a couple of exciting days at the uncompleted but still remarkable Olympic Stadium. The atmosphere in the big "O" was genuinely electrifying, and just four years after the Munich massacre, I still remember the thrill of watching Esther Roth, a superb hurdler and the first Israeli athlete to ever reach an Olympic final, finishing sixth in the 100-metre hurdles.

On the day before the closing ceremony, the athletics competition included the men's high jump. Greg Joy, a Canadian high jumper, was in the running for the gold medal, and I recall the tension as all Canadians expectantly awaited their native son to finally deliver gold, only to be terribly disappointed when Joy had to settle for a second-place silver.

I also recall the competition my cousins and I had to determine which of our countries, Canada or Great Britain, was doing better at the Games. As they progressed, it became clear my cousins would prevail. It also became embarrassingly apparent Canada would be the first Olympic host country not to win a single gold medal.

So what do I take away from all of this? More than anything, that today I have no doubts about where my own patriotism lies – in a small Jewish country whose grandfatherly president, Shimon Peres, called a sobbing Ze'evi, dejectedly sitting in his locker room after his 43-second loss, to tell him how proud he was of his accomplishments and to keep his spirit high.

In a summer when all we heard were reports about if, when, where and how we'll attack Iran, London was a wonderful respite. I'm already counting down the days till Rio!

The United Church, Israel-bashing and Token Jews

The political war against Israel has intensified recently, led by activists in the United Church of Canada, the Presbyterian Church USA and the United Methodists. Each group produced pseudo-reports, held intense debates and then voted to adopt a form of BDS (boycotts, divestment and sanctions) targeting Israel using allegations of human rights violations, war crimes, and other justifications. In Britain, the Anglican Synod voted to give standing to a radical anti-Israel group known as the Ecumenical Accompaniment Program for Palestine and Israel (EAPPI), a World Council of Churches project that promotes BDS and other forms of demonization.

As part of the global and well-financed war, launched at the infamous NGO Forum of the 2001 UN anti-racism conference in Durban, South Africa, these church-based initiatives erase decades of Arab rejectionism, warfare and terror. They distort the conflict's history beyond recognition, portray Palestinians as innocent victims, and are key players in the 64-year old campaign to end the right of the Jewish people to sovereign equality in the State of Israel.

The obsessive focus on Israel highlighted moral double standards of these groups. The Presbyterians debated 12 foreign affairs resolutions, all on Israel. They were silent on the deaths of thousands in Syria, the persecution of Christians in Hamas-controlled Gaza and deadly attacks against Christian Copts in Egypt.

In all these cases, the leaders defended compulsive Israel-bashing by highlighting token support from a few fringe Jews. The Presbyterians boasted of "young Jewish activists" who provided "testimony" calling for isolating Israel. A journalist reported, "These activists were mostly affiliated with Jewish Voice for Peace [JVP]... Commissioners said their personal testimony helped undercut prevailing rhetoric on the mainstream Jewish perspective."

The Canadian version of the JVP provided cover in the United Church, and in the United Kingdom, an official of the Anglican Synod, speaking on the BBC, dismissed the Board of Deputies of British Jews, which denounced the EAPPI. Instead, the Anglicans waved support from "Jews for Justice for Palestinians" – another token fringe group.

Why do the obsessed leaders of these anti-Israel campaigns desperately need a façade of a few Jewish faces and so-called "voices for peace"?

The answer begins with their role in diverting attention and cleansing the immoral stains from overtly antisemitic theological themes, led by a Palestinian Christian NGO known as Sabeel. The Presbyterians, United Church and the United Methodists, among others, are official "partners" of Sabeel.

Sabeel promotes "Palestinian liberation theology," which includes supersessionism – a medieval doctrine that claims that Christians replaced the Jewish people in God's promises. This theology also revives the "deicide" charge, blaming "the Jews" for killing Jesus, by comparing Palestinians with the crucified Jesus and Israel as the crucifying power. These ancient teachings of contempt served as the basis for centuries of anti-Jewish persecution. After the Holocaust, the Vatican and mainline Protestants reinterpreted Christian texts to end this practice, but Sabeel and its partners have repackaged the old intolerance as a "progressive" post-colonialist ideal.

Gerald Steinberg in Jerusalem

While mainline churches long rejected this hate-filled theology, Sabeel perpetuates them with its attacks on Judaism as "tribal" and "primitive," in contrast to Christianity's "universalism." Sabeel's founder, Naim Ateek, recently said, "the establishment of Israel was a relapse to the most primitive concepts of an exclusive, tribal God." Sabeel also effectively denies the Jewish People's right to sovereign equality with its call for "one state."

While the vast majority of Jews and many Christians reject this abhorrent theology and its use in anti-Israel political warfare, the obsessed church-based BDS campaigners seek justification by giving prominence to the fringe exceptions. When JVP "stands in solidarity" with Sabeel's antisemitic, anti-Israel message the road is thus opened for Christians to follow. As JVP noted, "The churches pay particular attention to the voices of Jews."

In Canada, the United Church's actions are fundamentally immoral, and revive old hatreds against the Jewish people. To claim a moral mandate, the members of the United Church must cease the Israel-bashing, end all ties with Sabeel and other groups that promote hate, and stop exploiting token Jews in order to justify this gross injustice.

War clouds gather in the Middle East

Dark clouds are gathering ominously in the Middle East as two bitter enemies, Israel and Iran, escalate their war of words and sabre-rattling over Tehran's budding nuclear program.

The upsurge in tension has occurred against a drumbeat of reports that Iran is making steady progress in developing a nuclear bomb – Israel's worst nightmare – and that Israeli Prime Minister Benjamin Netanyahu and his defence minister, Ehud Barak, are pushing for a pre-emptive strike on Iran's nuclear facilities in the autumn.

Sheldon Kirshner in Toronto

The spectre of a nuclear-armed Iran is a source of angst in Israel in light of Iran's incessant calls for its destruction.

Iran's supreme leader, Ayatollah Ali Khamenei, has described Israel as "a cancerous tumour in the heart of the Islamic world" that must be excised. The Iranian president, Mahmoud Ahmadinejad, has called Israel "an insult to all humanity." The speaker of Iran's parliament, Ali Larijani, has declared that the time has come for Israel's disappearance. Iranian Vice-President Mohammed-Reza Rahimi, in an antisemitic blast typical of the regime, has claimed that the Talmud sanctions the illegal international drug trade.

As if to confirm Iran's malevolent intentions toward Israel, Walid Sakariya, a Lebanese parliamentarian and a member of Hezbollah, which is aligned with Iran, has declared that Iran's quest for nuclear weapons is motivated by a desire "to finish off the Zionist enterprise."

Israeli media speculation that a war with Iran is imminent may be substantive, since Israel has let it be known that it will not tolerate an Iranian nuclear arsenal. But the increasingly vocal public debate in Israel about the possibility of a unilateral Israeli attack could be part of an Israeli tactic to pressure the United States to bomb Iran or to drastically tighten existing economic sanctions to which Iran has been subjected by the global community.

It is not a coincidence that rumours of war began to bubble to the surface following disclosures that three rounds of high-level negotiations between Iran and six world powers on the nuclear issue were essentially unsuccessful. The talks – which took place in Istanbul, Baghdad and Moscow in April, May and June turned on Iran's enrichment of uranium.

At these sessions, the United States, Britain, France, Russia, China and Germany called on Iran to abide by three United Nations resolutions to suspend all enrichment, ship its stock of 20 per cent enriched uranium out of the country and close an underground enrichment plant.

Despite a flurry of optimistic reports that Iran was ready to sign a historic deal that would satisfy the six powers, Iran's negotiator, Saeed Jalili, disappointed his interlocutors by reiterating the well-worn Iranian position that its enrichment program is for peaceful purposes and is non-negotiable.

In fact, the negotiations unfolded against a backdrop of mounting tension as Iran, smarting from its failure to persuade the six powers to ease sanctions, threatened to close the Strait of Hormuz, a vital Persian Gulf route through which one-fifth of the world's oil is transported.

Israel, from the outset, was skeptical that the talks would succeed.

Asserting that Iran was merely playing for time in a campaign of cynical deception, Netanyahu demanded that Iran freeze all enrichment activities above three per cent, ship enriched uranium to a trusted third-party country and dismantle an enrichment factory near the city of Qum, a course of action that Iran sharply rejected.

Barak was just as emphatic, casting doubt on the prospect that Iran could be induced to change its policy.

On a trip to Israel in mid-July, U.S. Secretary of State Hillary Clinton basically confirmed Israel's suspicions and fears, acknowledging that Iran "has yet to make a strategic decision to address the international community's concerns."

Spurred on by Clinton's comment, Israeli Deputy Foreign Minister Danny Ayalon urged the six powers to officially declare diplomacy a failure.

U.S. President Barack Obama, however, believes that there is "time and space" for a diplomatic resolution of the problem, the most severe one Israel has faced since the Six Day War.

The Obama administration, which is committed to stopping rather than containing Iran's nuclear ambitions, claims that sanctions should be given a chance to work. Sanctions, designed to sever Iran from the oil market, have indubitably hurt Iran, having reduced its oil exports by 30 per cent and devalued its currency by 40 per cent.

Ahmadinejad, who in the past contemptuously dismissed the sanctions as ineffective, admitted recently they are "the most severe and strictest sanctions ever imposed on a country."

But Netanyahu argues that sanctions have not basically altered Iran's behaviour and have given Tehran yet more time to enrich its growing stockpile of uranium.

Iran has reportedly made steady progress in weaponizing its nuclear program, but is not yet on the brink of actually building a bomb, experts believe. Iran has admitted that it has significantly increased the number of active centrifuges enriching uranium.

With Iran apparently well on its way toward becoming a nuclear power, like Israel, Pakistan and India, the Israeli government has dropped broad hints that it may have no choice but to resort to brute military force to deal with what some say is an existential threat.

"I am fully aware of the difficulties of preventive action," said Barak in July. "But it is clear to me that coping with the threat will be many times more complex, dangerous and costly, both in terms of human life and in terms of resources, than a preventive strike." Barak elaborated on this theme last month, saying that a war with a nuclear-armed Iran would be "incomparably" more dangerous and costly to Israel than a conflict with a conventionally armed Iran.

On July 31, Netanyahu said he has yet to decide whether to order a strike on Iran, but the chief of staff, Gen. Benny Gantz, noted that the Israeli armed forces are "prepared and ready to act."

Ayatollah Ali Khamenei

Since then, the Israeli media has published and broadcast reports suggesting that Netanyahu and Barak want to hit Iran before its nuclear program reaches the point of no return, the so-called "zone of immunity," as Barak has described it.

At this juncture, all visible signs point to a war, but there is fierce resistance to it in Israel. Shaul Mofaz, Israel's opposition leader and a former defence minister, has charged that Netanyahu and Barak are leading Israel toward a potentially "disastrous" war with Iran. Mofaz says that an Israeli strike would, at best, set back Iran by only a few months or a year and spark a regional war, an appraisal shared by the chairman of the U.S. Joint Chiefs of Staff, Gen. Martin Dempsey. But Israel's ambassador to the United States, Michael Oren, holds that a strike, however effective, would be worth the effort and Iran's vengeance.

Oren's view is disputed by leading Israeli politicians and security officials, past and present, who argue that a solo Israeli strike would embroil Israel in a protracted period of warfare, claim the lives of many Israelis and cost the Israeli economy a whopping $42 billion.

Israel should think very carefully before plunging into the cauldron.

OUTSTANDING CONSISTENCY, BORING CHART.

YEAR	NET RETURN	YEAR	NET RETURN
2002	10.6%	2007	10.5%
2003	9.7%	2008	9.9%
2004	9.8%	2009	8.7%
2005	9.9%	2010	8.7%
2006	10.3%	2011	8.2%

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ROMSPEN

Parent fights to get handicapped son into school

Frances Kraft
Staff Reporter

Marcy White has spent the last five months fighting for her 10-year-old son Jacob Trossman to attend Elkhorn Public School more than one half-day a week, but on Aug. 27 she was informed that the Toronto District School Board wouldn't allow it.

Jacob has Pelizaeus-Merzbacher Disease and is unable to walk or talk. White feels the school meets his needs in ways that other schools can't.

"There's no way I'm letting this go," she told *The CJN* after learning of the decision. She said she was not given a reason that Jacob would not be allowed to spend more than half a day a week at the school.

In response to a request to talk to Donna Quan, the board's deputy director of academics, who made the decision, TDSB communications officer Ryan Bird said that, "due to privacy and confidentiality concerns, we cannot comment on specific cases. However, I can say that whenever decisions are made with specific accommodations, the dignity and safety of students is paramount."

TDSB trustee Howard Goodman has been an advocate for Jacob and – as he put it – a navigator/translator for White and TDSB staff since she contacted him for help earlier this year.

Jacob Trossman, with Cheryl Libman, who taught him last year at Elkhorn Public School.

In March, *The CJN* published White's first-person account about Jacob's experience at Elkhorn, where he was integrated for a half-day a week last year. She wrote that it was an "outstanding" arrangement, and that everyone benefited from it.

White said that within a week of her article appearing, she received a phone call from then school principal Paul Farrell to inform her that the TDSB wanted the arrangement to end by Easter, but he arranged for Jacob to stay until the end of the school year, she said.

White would like her son to be at Elkhorn three days a week, or even five.

"All I want is for my son to have the academic and social education he deserves," White said. "He's been there for over a year. We should know that it works."

Marcy White

She said that at his other school, Sunny View Public School, there are no children his age at his cognitive level, and the school doesn't follow the standard curriculum, although the staff is "caring [and] loving." He takes part in a communications program there.

White said that Jacob is at his age level cognitively, but that people are quick to assume he doesn't understand, because he doesn't speak and has trouble moving.

"He can understand things, and can respond and learn," she said. At Elkhorn, there were also social benefits: for the first time, he had play dates with his schoolmates.

White noted that there were benefits for other students as well. In a letter she provided, Cheryl Libman – Jacob's teacher at Elkhorn last year – said Jacob's impact was "so significant that his peers 'argue' over who will sit beside Jake, walk beside him down the hall, hold his hand or help him during art or French."

She also wrote that Elkhorn has been "an incredibly accepting and safe" environment for Jacob.

White said there have also been letters of support from parents at the school.

She said she was told that there needs to be a ramp at Elkhorn for Jacob to attend the school. But, she said, "there is a ramp. There's even a handicapped parking spot in the lot."

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Scholar tells life story in nearly extinct language

Sheri Shefa
Staff Reporter

Solly Lévy, a Moroccan-born scholar, writer and one of the few experts of the Judeo-Spanish language called Hakétia, will be launching his latest project next week in Toronto.

La Vida en Hakétia – Para que no se pierda, or *Life in Hakétia: So As Not To Lose It*, is a set of five audio CDs that tell the story of Lévy's life in Morocco from 1939 to 1968, the year he immigrated to Montreal.

At the Sept. 10 event at Petah Tikvah Congregation presented by the Communauté Juive Marocaine de Toronto, Lévy will read excerpts from his autobiographical audio book and present musical interludes throughout the performance.

"The musical interludes are clearly related to the context... Some is rooted in the Jewish identity, and in the Arabic identity of Morocco," he said.

"They will hear myself telling the story of my life since my birth... There is nostalgia, poetry, and there is a lot of humour. I tell my story, but with no sadness. Although there is a point when I realize, when I'm departing to Montreal that I'm cutting a chain of generations that date back to the 15th century [in

Solly Lévy

Morocco]. I realize I'm the one that cut the link, cut the chain and went away, and this is forever."

He said one of the main characters in the audio book is the language in which the story is told, his mother tongue called Hakétia, which is on the verge of extinction.

Lévy explained that unlike Ladino – the Judeo-Spanish language influenced by Hebrew, Aramaic, Arabic and Turkish, which has been written and published for centuries – Hakétia, a mix of old Spanish, Hebrew and Arabic, which was spoken on the northeast coast of Morocco, is largely oral.

He said that Jewish scholars from northern Morocco never wrote in Hakétia because, in spite of the Spanish Inquisition in 1492 when Jews were forced to convert or be expelled, Jews always felt a cultural link with Spain and the desire to write in the best Spanish of the times.

In a booklet that Lévy wrote to accompany the CD collection, which explains the history of the language, he said Hakétia was condemned to a purely oral existence, because "it has always been considered the language of the kitchen, always of the affective, not the intellectual plane."

He said Hakétia is a language of "laughter and tears, well-wishing, insults, condemnation; a language considered by many as one of the lower class... Today, amongst the baby-boomers whose families are from this region, there is, however, an awakening: a longing for, a sincere interest in the language of their grandparents."

For years, Lévy has been on a personal mission to remedy the lack of literary and scholarly works in his mother tongue by publishing his own material.

He wrote and directed four comedies in Haketía, which were published in 1992 called *Yahasrá (Those Were the Days)* and is also the author of the second full-length book ever published in Hakétia, *El libro de Selomó* (*The Book of Solomon*).

He said he is encouraged by the few people who have shown an interest in reviving the language.

"I recently received a collection of children's tales written by a lady who lives in Israel [named Luisa Lucy Benarroch Nahón] written in Hakétia, which is very encouraging. There is also a lady in New York who has a website called Voices of Hakétia, and she is very active and writes stories," he said.

"It's a good sign. I'm trying not to be too optimistic because you can't overnight revive a language that was condemned to be an oral vehicle of communication... But if you aim high... you never know, maybe there will be more people writing and creating."

He said he's hoping the event will attract members of the community that span across a number of generations.

He said if he notices that there are a number of younger people in his audience, he'll make sure to add commentaries and translations in English throughout his performance.

"My other ambition is to awaken the interest here in Toronto of the non-Sephardi community to be aware that we exist."

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TAG Canada will be 'positive influence'

Frances Kraft
Staff Reporter

Rabbi Yossi Ives founded the Tag Institute for Jewish Social Values, and its sister organization, Tag International Development, because he became increasingly uncomfortable with the "self-imposed isolation" of his Orthodox Jewish world in London, England.

"[The two organizations] are separate entities unified by a common cause: Jewish contribution to the wider world," he said.

Now his London-based organizations – one of which works in developing countries, while the other addresses social issues in the western world – have a fledgling presence here. Seymour Epstein, director of Tag Canada, expected the new group would be incorporated soon, after which it would apply for charitable status.

Seymour Epstein
[F. Kraft photo]

Like its parent organizations, Tag Canada will have a dual focus. It will be a Canadian organization with its own projects, not a "Friends of" group, said Epstein, who is the former director of Toronto's Mercaz (formerly the Board of Jewish Education). He was hired in May to set up and run Tag here.

The new group is considering a project with the aboriginal communities in Ontario, Epstein said. As well, it will be supportive of Tag's international projects.

Rabbi Ives, the former spiritual leader of London's Richmond Synagogue, started Tag – which has a combined annual budget of $1.4 million (US) – in January 2010. He coined the name as an acronym for the Hebrew words "Torah" and "Gedulah," signifying "spiritual learning" and "worldly greatness" respectively.

Funding comes from private donors, and like-minded NGOs are also involved in Tag projects. The organization works with partners in the countries where projects are located, as well as in Israel, for its international projects.

Recently, the rabbi spoke at what was technically the first board meeting of Tag Canada, at the home of Gella Rothstein.

"There are no rules that prevent us from having a more dynamic interaction with the world," Rabbi Ives said.

Having grown up in "an intensely Jewish environment," Rabbi Ives said he appreciates Jewish values and the importance of Jewish learning. "There's plenty we could do to be a really positive influence on the world."

The 39-year-old rabbi said he found it "astonishing" that he never came across a Jewish idea when studying for his PhD in social science.

The Tag Institute for Jewish Social Values includes a research component to find new ways, based on Jewish ideas, of addressing issues such as bullying, mid-life crises and aging.

As well, as a life coach, he has instituted research on singles issues, using a coaching-based approach.

Jews have had to cope with difficult challenges, he noted. "We've learned how to adapt, bounce back and do great things. What about our experience could help other people?"

For the development organization, Rabbi Ives wanted to draw on Israel's experience to help developing countries.

"How could we bottle up some of that expertise, experience, know-how, so that others could benefit and solve their own problems?

"It's the right thing to do," he said. As well, he added, the Jewish people, and Israel as a country, cannot afford to be isolated. "The fact is, we gain enormously from doing this, but that's not the main reason."

His work with Tag has taken him as far afield as Azerbaijan, a Muslim country where he said Jews and Muslims have co-existed well for centuries. Other projects – mostly in the areas of health, agriculture and community development – are based in more than a dozen countries, among them Sri Lanka, India and Rwanda.

For more information, contact Epstein at epi@tagdevelopment.org, or go to tagdevelopment.org and taginstitute.org.

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FOR OUR
ANNUAL YIZKOR MEMORIAL CEREMONY
and for the launching of the
REMEMBER. REFLECT. RECOMMIT. CAMPAIGN

AT THE HOLOCAUST WALL OF REMEMBRANCE
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About the Canadian Society for Yad Vashem
The Canadian Society for Yad Vashem is one of the largest and most prominent societies among Yad Vashem's 28 representative bodies worldwide. The Society supports Yad Vashem's initiatives and implements its important vision across Canada. Through its educational and commemorative activities, the Society carries out Yad Vashem's mission of ensuring that the Holocaust and its lessons are forever engraved in the memory of humankind.

About the Remember. Reflect. Recommit Campaign
The Remember. Reflect. Recommit Campaign will revitalize the Canadian Society for Yad Vashem Holocaust Wall of Remembrance, a memorial site at Earl Bales Park. This site was built by the founders of the Canadian Society for Yad Vashem to commemorate those who perished in the Holocaust and to pay tribute to Survivors, who, after rebuilding their lives in Canada, have since passed away. Structures at the Holocaust Wall of Remembrance, existing and new, as well as landscaped gardens, will serve as a backdrop to meaningful events such as the Canadian Society for Yad Vashem Yizkor Ceremony, programs, and initiatives that will allow people of all faiths to learn about the Holocaust and its universal lessons. The campaign offers a variety of prominent naming opportunities, which will allow you to honour the legacy of a loved one.

About Yizkor
Yizkor, which means "remembrance" in Hebrew, is Judaism's memorial prayer that is traditionally recited by family members to remember and elevate the souls of their dearly departed loved ones. Occurring during Judaism's most holy days, between Rosh Hashanah and Yom Kippur, the Canadian Society for Yad Vashem Yizkor Ceremony is the public observance for our community to remember those who were murdered in the *Shoah* and to pay homage to Holocaust Survivors.

The Canadian Society for Yad Vashem
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Shana Tova / שנה טובה
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2012-2013 Community Events

September 20th, 2012
Freedom Day

Join FSWC & 4,000 students as we commemorate the life of Simon Wiesenthal celebrate Canadian rights & freedoms, raise awareness about human rights issues & empower youth.

Location: Yonge & Dundas Square
Time: 12pm –1:30pm Cost: Free

September 20th, 2012
Canadian Premiere
"It Is No Dream: The Life of Theodor Herzl"

A biographical portrait of the man whose dream resulted in the modern State of Israel.

Location:
Cineplex Varsity Theatre
Cost: Varies

October 16th, 2012*
THEME: Women's Rights
Film Screening of
WAR REDEFINED

Challenges the conventional wisdom that war and peace are men's domain.

October 21st-30th, 2012
From Compassion to Action

FSWC will travel with leaders from across Canada to the sites of the Holocaust to discuss the historical context of the Shoah & its continued relevance today.

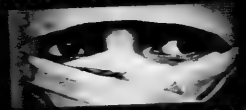
November 20th, 2012*
THEME: Bullying
Christine Elliott
MPP Whitby - Oshawa

Christine will speak to the importance of bullying prevention legislation & what needs to be done at the political level to address bullying in schools.

December 10th, 2012*
Marlowe Stone: A Festival of Light

Celebrate Hanukkah by singing along to your favourite classics while enjoying sufganiyot!

January 15th, 2013*
THEME: Antisemitism
Film Screening of
UNMASKED JUDEOPHOBIA



A meticulous examination of rising anti-Jewish ideology.

February 12th, 2013*
THEME: Black History Month
Pat Wright

Black Germans & the Holocaust

Pat examines the under explored area of black Germans living under the Third Reich.

March 19th, 2012*
THEME: Racism
Film Screening of
THE BANGBANG CLUB

A drama based on the true-life experiences of four combat photographers capturing the final days of apartheid in South Africa.

April 9th, 2013*
THEME: Peace
Janet Wilson
Author & illustrator

Janet will speak to peace in children's literature & how young people are at the heart of creating a more peaceful world.

May 7th, 2013*
THEME: Jewish Heritage
Film Screening of
Everything Is Illuminated

A young Jewish American returns to the Ukraine in an effort to find out what happened to his family during the Holocaust

June 11th, 2013*
THEME: Citizenship
Student Art Gallery

Students from across the GTA will display their Artwork, representing the rights & freedoms that we have as Canadian citizens.

*Time: 7:00pm-9:00pm • Location: 902—5075 Yonge St., Toronto, ON • Cost: $5

Contact Stephanie for more information at seldridge@fswc.ca or (416) 864-9735 x22 or www.fswc.ca

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U.S. Conservative pundit to visit Toronto

Sheri Shefa
Staff Reporter

Bill Whittle, an up-and-coming American Conservative pundit, will be in Toronto next week to share his ideas about the internal threats to western civilization.

Whittle, a regular commentator at PJTV.com, a subscription-based Internet television service where he hosts a regular segment called *Afterburner with Bill Whittle*, said while western civilization has always been the target of external threats, it's the internal threats that concern him most.

"When you have the president of Iran saying that Israel is a cancer that needs to be wiped off the face of the Earth… this is the kind of thing we've had to face as a civilization our entire history," Whittle said.

"Israel is a western nation placed in the middle of the Middle East. That's why it's successful and all of its neighbours aren't. You can make a lot of close connections between the things that drive antisemitism and anti-Americanism," he added.

Despite the aggressive rhetoric coming from Israel's and America's enemies, Whittle said "the problem is never really what is outside the city walls, the problem is that somebody opens up the gates at midnight and lets these people in."

He said the biggest threat to western civilization is "an extremely self-destructive virus that's sapping our will to fight from within because it's destroying our faith in ourselves."

Whittle, who was invited to deliver a lecture on Sept. 10 titled "The Assault on Civilization: The Threats Both Within And Beyond The City Walls," by the Speakers Action Group, a non-profit organization founded by the Canadian Antisemitism Education Foundation, is not one to mince words.

Bill Whittle

In some of his videos, which can be viewed on his YouTube channel that boasts more than 18,000 subscribers, Whittle has called left-wing documentary filmmaker Michael Moore "the mendacious Michigan Manatee of Malevolence," describes progressivism as a "hell-bound philosophy," and accuses U.S. President Barack Obama of being "raised by feral Marxists out in the wild."

He said one of the concepts that threaten western civilization from within is moral equivalency and cultural relativism.

"If I live in a society where everyone is free to practice their own religion… versus a place where if you don't agree with us, we'll chop your head off, I say that is worse and I'm not afraid to say it's worse," Whittle said.

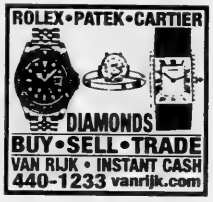
"The crux of the issue is that we're being told we can't make that distinction and told we can't fight for it intellectually."

He said the progressive ideology is to blame.

"The fundamental premise of progressivism is no matter how much activism and changes we make, the changes are always going to be better… [Conservatives] believe that our society has long passed, on many different fronts, the point of maximum advantage."

Whittle added that progressivism is pushing the west past the "top of the bell graph when any further progress doesn't make things better, it starts to make things worse. We're now on the backside of the curve… There comes a point when you have to stand on your principles and say, 'No, not only do I not think we need to go forward, we could stand to go back a little bit.'"

For more information about the event, visit www.speakersaction.com.



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Now what?

Consumers should pause before acting on El Al computer error

To err is human; to really foul things up, it takes a computer! Thanks to computer technology, what yesteryear was a very localized error today can become a global event. In the vernacular, it goes viral.

Such was the case a few weeks ago, when a major error in the El Al computer system had the airline offering trips to Israel at prices that were obviously too good to be true.

Just to give you an idea, based on these prices as they were offered on the Internet, people were able to book a round trip to Israel for two that amounted to less than the price for a single ticket, with money to spare.

It was a colossal mistake emanating from El Al. El Al, to its credit, announced that it would honour the tickets at the advertised (in error) prices. This means that according to the strict letter of the law, those people who lucked in grabbed a great bargain.

Now comes the ethical dilemma. This is not a questioning of those who snatched up the tickets. The tickets were available, and they took full advantage, as they were entitled. But we now know that it was a mistake. Is there an obligation to return the tickets? Are those with these tickets obliged to call El Al and say the following: "We realize this was a mistake, and are hereby returning the tickets, either for a full refund or for a credit toward a future purchase of tickets?

Guest Voice

Rabbi Reuven P. Bulka

One can make a potent argument for the position that there is no such legal obligation. My question to all those who have such tickets is: granted that you are within your rights, are you also right to hold on to these tickets? Or, knowing as you do that it was a mistake, should you go the extra kilometre and return the tickets?

That is a different and more challenging question. To my mind, the answer is clear, and for a number of reasons. This is a classic instance of adhering to the letter of the law being a potential detriment. It evokes the famous observation of the sages that Jerusalem was destroyed because the people kept scrupulously to the law (Talmud, Baba Mezia 30b). Judaism demands of us more that just being legal. We are asked to go beyond the letter of the law, or more accurately, inside (*lifnim*) the line of the law (based on Exodus 18:20 and further elaborated on in Talmud, Baba Kamma, 99b-100a).

To be above reproach, to refuse to put others in difficult circumstances, to do that which is noble and upright, are all Judaic responsibilities, and more truly expressive of the Halachah in its highest sense.

Of all the wonderful ethical imperatives that are transmitted in the Torah, the most pervasive, and as well best known, is the famous directive: "Love your fellow as you love yourself" (Leviticus, 19:18). Such a lovely expression, until it hits the pocketbook. The more literal translation of these famous words is: love that which accrues to your fellow as if it were your own. This refers to the selfhood of others, their dignity, their esteem and, yes, their property.

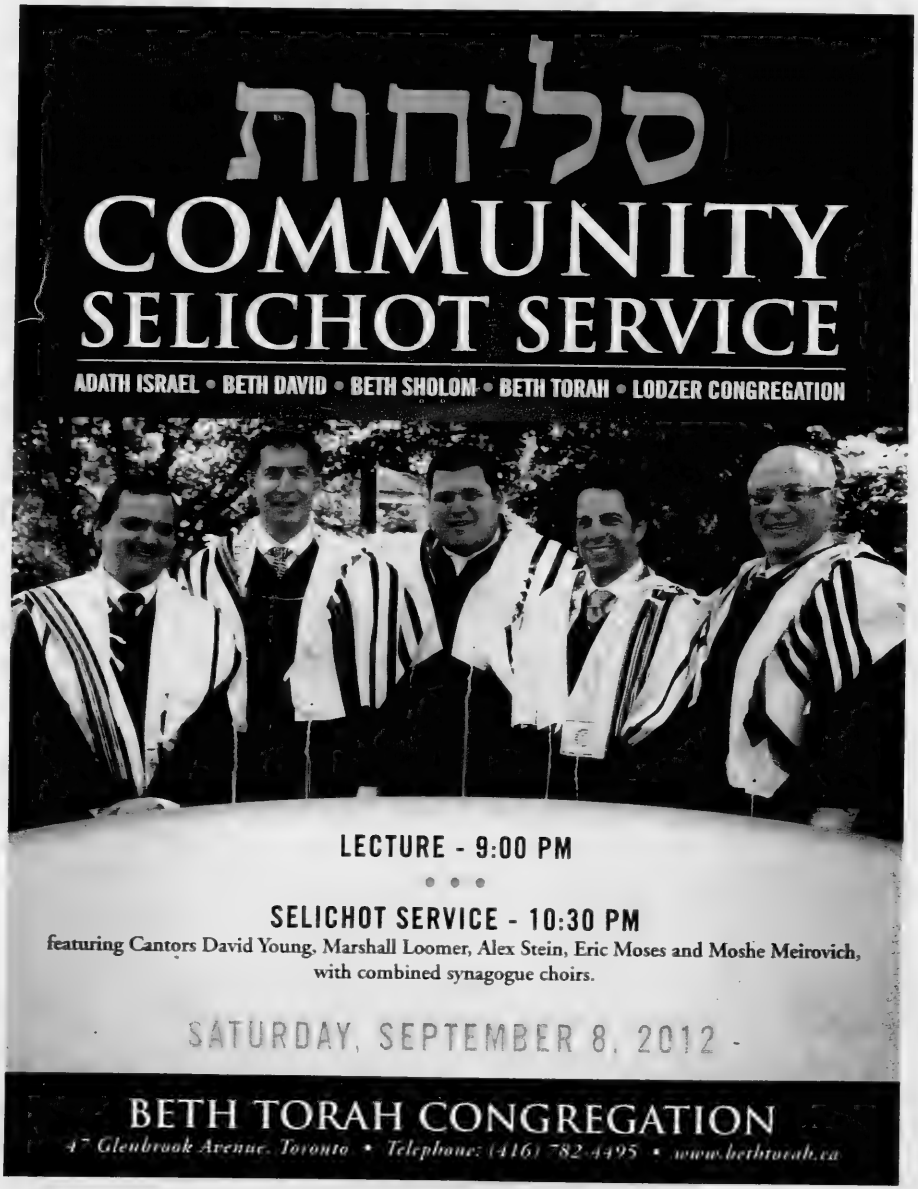
Here comes the crucial test. Would we be happy if we were on the other side of the equation – not the ones taking advantage of the mistake, and instead the ones being disadvantaged by the mistake? Surely we would not be happy. The moment we realize this is the moment that the ethical obligation kicks in. Since we would not want to be so financially pounced upon, we can therefore have no part of being the pouncers. In other words, the higher ethical responsibilities as enunciated in Jewish thought, obligate us all to return the tickets. Instead of going to the Holy Land, we are urged to live in a holy space; to give up airplane tickets in favour of tickets to plainly profound righteousness.

Based on a most effective ad that appears on television quite regularly, here is the final take.

Obtaining airline tickets for next to nothing: estimated value – a few hundred to possibly as much as a few thousand dollars.

Returning the tickets for a refund and thereby teaching our children and grandchildren, indeed our entire community, the meaning of integrity, compassion, sensitivity and unassailable ethics: estimated value – absolutely priceless, and enduring forever.

Rabbi Reuven P. Bulka is the spiritual leader of Congregation Machzikei Hadas in Ottawa.



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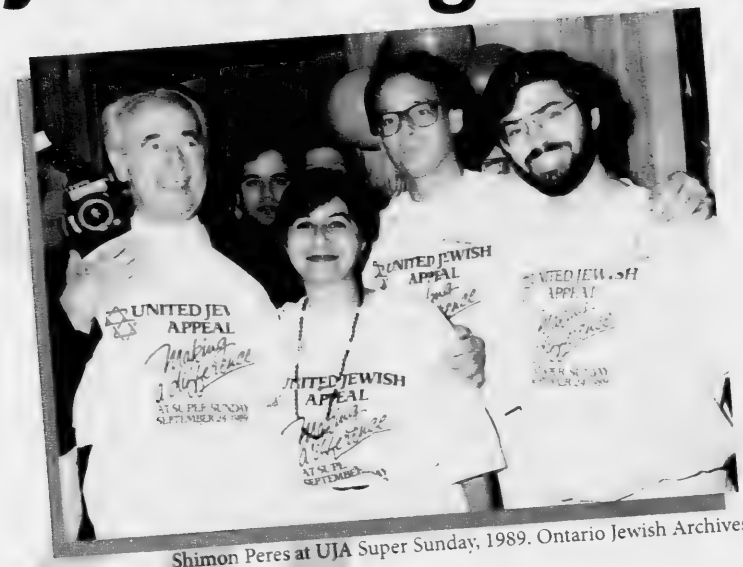

Shimon Peres at UJA Super Sunday, 1989. Ontario Jewish Archives

Last year, UJA telethons raised more than $4 million from 5,500 gifts.
This year you can help surpass that figure just by picking up the phone.
Starting September 9th and through to the 13th,
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To call in your donation during Super Week call the UJA Hotline at 416-398-1UJA (1852)

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United Jewish Appeal
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Kol Yisroel Congregation
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High Holy Day Services
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Final reflections on the London Olympics

The Games of the 30th Olympiad are now written into the history books, a testament to the prowess, spirit and endurance of the athletes who participated, and to the marvels of modern communication that so vividly brought the Olympic spectacle into the living rooms of a sports-obsessed planet.

Despite earlier logistical and security concerns, London 2012 was about as good as any event of its size could possibly have been, managed with discipline and precision, and providing an optimal environment for record-breaking achievements.

And inasmuch as the superhuman achievements of swimmer Michael Phelps and sprinter Usain Bolt will long be remembered, the passion and poise of American gymnast Aly Reisman and the courage of South African Oscar (Blade Runner) Pistorius, remind us also of what these Games ought really to be about. Then, of course, there was the stunning moment when the French swimmer, Fabien Gilot, when raising his arms in triumph, revealed on his inner biceps, a tattoo in Hebrew that said, "I am nothing without them," a moving tribute to Auschwitz survivor, Max Goldschmidt, who was married to Gilot's grandmother, and was an inspiration to the young swimmer.

With each Olympics there are surprises, often punctuated by unexpected performances by particular athletes. This year, the British outdid themselves with a medal haul that placed them third overall, behind the United States and China. At the other end of the spectrum were the 109 nations that left London without a single medal. Among them was Israel, which failed to make the podium for the first time since 1988, causing sports minister Limor Livnat to call for "a shakeup of the system."

My View

Lawrence Hart

But aside from dreams realized and dreams shattered – all part of the vicissitudes of elite competition that can separate winners from also-rans by just fractions of a second – there was also to these Games a smoldering undercurrent of disappointment related not to sport itself but to one of sport's pre-eminent governing bodies, the International Olympic Committee (IOC).

Even more so in retrospect, there is no convincing reason why a moment's silence should not have been observed during the opening ceremonies, to commemorate the 11 Israelis who were murdered by Palestinian terrorists at the 1972 Munich Games. As pleas to do so mounted, so, too, did the voices of resistance become shriller and more defensive. The pervasive suspicion that the IOC brass stuck to their guns out of fear of repercussions from Arab delegations was further reinforced when no hint of censure was uttered after the head of the "Palestinian Olympic Committee" brazenly declared that it would be "racist" to express solidarity with the Munich victims.

That IOC president Jacques Rogge and his coterie of tag-alongs received a frosty reception at a memorial hosted by the Israeli Embassy in London could not have been more deserved. The capitulation and hypocrisy of these "Lords of the Rings" will forever tarnish the exalted ideals of the Olympic enterprise.

As this summer's Olympiad fades into memory, Rio de Janeiro 2016 begins to slip into focus. Will the IOC's position on the Munich 11 change by then? Don't bet on it. A gold medal win by an Israeli athlete in Brazil is probably more achievable.

You're forgiven, maybe

Last week we looked at the importance of asking forgiveness on the eve of the High Holy Days. Today: must we forgive?

British Chief Rabbi Jonathan Sacks points to the Torah for a famous example of an individual who was wronged, received an apology and was then faced with a choice. When Joseph reveals himself to his brothers, he tells them, "Do not be distressed and do not be angry with yourselves for selling me here, because it was to save lives that God sent me ahead of you." That calms them, but they still worry that after their father, Jacob, dies, Joseph will finally let them have it. He doesn't. Joseph's forgiveness is genuine. [**http://bit.ly/sorry21**]

Jewish & Digital

Mark Mietkiewicz

If you've been wronged and have received an apology, do you have to accept it? Rabbi Joseph Telushkin says there are three scenarios according to Jewish tradition.

- When forgiveness is obligatory: the hurt inflicted is not irrevocable and you've been asked for forgiveness. This represents the overwhelming number of cases.
- When forgiveness is forbidden. If the hurt has been inflicted on someone else, you don't have the power to forgive the transgressor.
- When forgiveness is optional: if the individual does not ask for forgiveness, you may decide to forgive nonetheless. Or if someone has slandered you and apologizes, you can choose not to forgive because the damage from the slander continues despite the apology. [**http://bit.ly/sorry17**]

Here are two examples that test the capacity to forgive. Alison Golub writes about listening to the writer and activist Elie Wiesel at Boston University several years ago. "When a student asked him about forgiveness, he replied, 'I cannot and I don't want to forgive the killers of children. I ask God not to forgive.' When another student asked him how he was able to live so fully while still harbouring such resentment, he said simply, 'I want to keep that pain. That zone of pain must stay inside me.'" [**http://bit.ly/sorry18**]

At the age of 10, Eva Mozes and her twin sister were taken to Auschwitz for medical experimentation. Eva never spoke of those horrors until the 1980s, when she began to contact other twins who had undergone similar experiences. She then received what she calls "a mad request" – to lecture to doctors in Boston along with a former Nazi doctor. That invitation eventually led to her meeting and forgiving one of those doctors. It also led to her establishing the Indiana-based CANDLES Holocaust Museum where she documents those deadly Auschwitz lab experiments and explains why forgiveness is so important to her. [**http://bit.ly/sorry19**]

"I believe with every fibre of my being that every human being has the right to live without the pain of the past. For most people, there is a big obstacle to forgiveness because society expects revenge. It seems we need to honour our victims but I always wonder if my dead loved ones would want me to live with pain and anger until the end of my life," she wrote. "Some survivors do not want to let go of the pain. They call me a traitor and accuse me of talking in their name. I have never done this. Forgiveness is as personal as chemotherapy – I do it for myself." [**http://bit.ly/sorry20**]

Highway@rogers.com

The call of the shofar

Rabbi David Cadoch

We are 10 days away from Rosh Hashanah, the Day of Judgment, when we all pass before the Almighty, who will decide our fate for the year. The machzor we read during the holiday services describes the process in a very serious tone designed to inspire fear and repentance.

"How many shall pass away and how many shall be born? Who shall live out his allotted time and who shall depart before his time? Who shall be at rest and who shall wander? Who shall enjoy well-being and who shall suffer tribulation? Who shall be poor and who shall be rich? Who shall be humbled and who shall be exalted," the *Unetaneh Tokef* prayer asks.

We, in turn, need to ask ourselves: why is it necessary to use such frightening language?

To live a full life, we must find meaning in our lives, and Judaism has as many answers as questions. The call of the shofar at this time of year is just that – a call to awaken from the slumber of the mundane and uninspiring.

The sole purpose of the strong language of the High Holiday prayers is to impel us to find personal meaning in the teachings of the Torah. In essence, what the Almighty expects of us is that we will make the Torah our personal acquisition and develop a personal relationship with our Creator. In order for Torah to have meaning, we need to intimately imbue our lives with its teachings.

This journey initially sounds like an extraordinary task that fills us with doubt and fear of change.

Rabbinic Reflections

However, once the journey is undertaken, the harsh language softens and begins to make us, and the world around us, more spiritual. This is the meaning of Rosh Hashanah, the Day of Judgment. Rosh Hashanah places us in the position of a judge scrutinizing our purpose and actions in the hope of repenting. Once this process begins, the Almighty assures us of a blessed and sweet year. This is why Rosh Hashanah is a festival of joy and not of sadness.

In searching for meaning, a person does not find life mundane or meaningless, as every opportunity exists to reveal some profound connection with our soul and our Creator.

Even trials, sufferings and challenges once seen in this light become pathways to elevate us beyond the worldly and material toil of our errors and misunderstandings. But this can only be true if one makes this a personal quest for meaning!

We must remember that whatever happens to us is part of a plan for a higher purpose as orchestrated by the Almighty.

Wishing you all a meaningful year blessed with the sweetness of serenity of mind and body!

Rabbi David Cadoch is the spiritual leader for Shabbat and holidays at Beth HaRambam Synagogue at Maimonides Hospital, and is a musmach of the late HaGaon HaRav Aryeh Leib Baron.

Gossip isn't always harmless

The blight of gossip has been with us for a long time. Is it a part of human nature? Do we all have the gossip gene?

The Bible inveighs and warns against it: from Exodus: "You shall not utter a false report." From Leviticus: "Do not go about as a tale bearer among your people." The Talmud cautions: "Your friend has a friend, and your friend's friend has a friend: be discreet."

On Rosh Hashanah and Yom Kippur repentant Jews will attend synagogues to confess their sins and wrongdoing. Prominent among them will be the sin of lashon hara – the evil tongue.

As many as 31 of the 613 mitzvot are concerned, one way or another, with gossip and slander. It is sinful to initiate gossip and equally sinful to repeat it – and it is even a sin to listen to it.

Gossip has many faces and voices. There are some for whom gossip is innocent, casual and entertaining party talk. What better vehicle for easy banter, for laugh-inciting chatter, for time-passing conversation than a choice item of gossip? It adds zest and sparkle to any gathering. No harm is really meant. It comes spontaneously and irrepressibly because it is just too "good" to overlook or stifle. Who was it that said, "I never repeat gossip, so listen carefully."

In his recent book titled *Gossip*, Joseph Epstein maintains that the Internet is a destructive, if effective force, in the ruination of reputation and the invasion of privacy. He refers to an 18-year-old university student who took his own life after two classmates photographed him during a sexual encounter and then put the results on Twitter. He wonders, "Who knew such things, at the service of gossip, could be deadly instruments?

Bookmarks

Bernard Baskin

Politicians, celebrities, financiers, entertainers, devotees of glitterati society are especially vulnerable. What joy there is in pulling down the icons and statues. What fun to malign the mighty.

The American presidential campaign now underway will expend untold millions of dollars on advertising and propaganda. Half-truths and distortions will abound. TV channels, radio stations and newspapers will benefit as bewildered voters make their uncertain way to the polls.

Epstein wonders whether widespread gossip leads to the dumbing down of cultural and intellectual life. We all suffer from intellectual impatience, and it may be that after decades of television watching, photo ops, quotable quotes and the rest, we suffer from a much-reduced attention span.

He asserts that gossip, after all, doesn't call for much in the way of attention or patience. Quite the reverse: its penchant is for the bottom line, going for the groin – who is stealing and how much – who is hiding the most bestial private behaviour. Gossip serves it up straight; leave your subtlety or taste for complex reality at the door.

Gossip often starts quite innocently, gradually descends into belittlement, then calumny – and finally slander.

The cautious words of Will Rogers should be heeded: "So live your life that you wouldn't be ashamed to sell the family parrot to the town gossip."

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What's New

By LILA SARICK

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Deadline reminder: Due to the holidays, deadlines have changed. Sept. 6 is the deadline for the issue of Sept. 20. Sept. 7 is the deadline for the issue of Sept. 27. Sept. 20 is the deadline for the issue of Oct. 4. All deadlines are at noon. Phone 416-391-1836, ext. 269; fax 416-391-0829 or email whatsnewcjn@gmail.com.

Thursday, Sept. 6

STREETCAR SONGS

Tramway Lider – Streetcar Songs, Yiddish poems by **Shimon Nepom**, set to music by **Charles Heller**, will be performed, noon at the Free Times Cafe, 320 College St. $18 (includes lunch). To RSVP, email yiddishvinkl@yahoo.ca.

NURSERY OPEN HOUSE

Temple Sinai Nursery School is holding an open house, 5:30-7 p.m., with bouncy castle, pizza dinner and games. RSVP 416-487-3291 or online at www.templesinai.net/study/nursery.

TALMUD & CHUMASH CLASSES

Rabbi Martin Berman teaches a Talmud class at Shaar Shalom Synagogue starting Sept. 6 at 8 p.m. and a ladies' Chumash class starting Sept. 11 at 10 a.m.

Saturday, Sept. 8

SLICHOT PROGRAMS

Beth Tzedec synagogue shows the film *Follow Me*, the story of **Yoni Netanyahu**, 9 p.m. At 10:45 **Cantor Simon Spiro** and the Beth Tzedec Singers conduct the Slichot service. Dessert reception follows.

Beth Avraham Yoseph of Toronto Congregation shows the film *Reb Elimelech and the Chasidic Legacy of Brotherhood*, 11 p.m. before Slichot services.

Rabbi Dov Linzer, Yeshivat Chovevei Torah, and **Elliott Malamet**, Torah in Motion, discuss "The Ultimate Sacrifice? A Text-Based Analysis of Akeidat Yitzchak," Shaarei Shomayim Synagogue, 11:30 p.m. 416-633-5770.

Slichot services at Shaar Shalom Synagogue begin at 9 p.m., with a guest speaker, followed by services led by **Rabbi Martin Berman.**

Sunday, Sept. 9

BAYT YOUTH FAIR

Beth Avraham Yoseph of Toronto Congregation is holding a youth fair to highlight its youth programs, 10 a.m.-1 p.m. Meet a beekeeper, Rosh Hashanah art projects and vendor marketplace. **Rich Winkler**, 905-886-3810, ext. 135 or www.bayt.ca.

FRIENDS OF YIDDISH

Friends of Yiddish holds its annual membership breakfast, 10:30 a.m., Beth Tikvah Synagogue. Cookbook author **Norene Gilletz** will discuss "Sharing Food Memories." RSVP to **Sandy**, 416-736-8073 or email yiddish18@yahoo.ca.

MEET AND GREET

Chabad of Markham invites young families to a meet and greet at noon, Green Lane Park. Enjoy food, family soccer game and High Holiday Fair. RSVP 905-886-0420, ext. 221.

Continued on page 23

circle of care
Circle of Care is on the move
We have been proudly serving the community since 1974. Last year we provided home care services to more than 6000 individuals to help them live independently in their own homes. With a new location and new satellite offices scheduled to open across the city this year, we're committed to meeting the growing needs of our community – now, and in the future.
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Continued from page 22

Monday, Sept. 10

KNITTERS AND CROCHETERS
Mitzvah knitters and crocheters are invited to Shaar Shalom Synagogue's opening session. If you can't knit but would like to learn, you are welcome, 7:15 p.m. Call 905-889-4975.

VISION-IMPAIRED CLUB
The Jewish Club for the Vision Impaired meets at the Prosserman JCC, 7:30 p.m . Volunteer drivers are available. Call **Bess** 905-508-2892.

CANTOR HONOURED
Cantor Emeritus Severin Weingort will be honoured by Temple Sinai, 6:30 p.m. Tickets $20. Call 416-487-3281.

Tuesday, Sept. 11

COOKING DEMONSTRATION
Tiara Culinary Creations and Sweet Senses Cake and Pastries hold a cooking demonstration at Beth David Synagogue, 8 p.m.

PRE-ROSH HASHANAH CLASS
Join Mekorot when **Rabbi Mordechai Torczyner** discusses "My Heart Exults: The Song of Chanah," 1:30 p.m., Shaarei Shomayim Synagogue. 416-877-2050.

Wednesday, Sept. 12

SHORESH BEIT MIDRASH
Shoresh has a workshop on how to preserve the harvest, 6:30 p.m. For location, email sabrina@shoresh.ca or 416-805-8382.

POMEGRANATE GUILD
Artist/art educator **Maggie Doswell** leads hands-on exercises to begin a new year of artistic exploration, Temple Sinai, 210 Wilson Ave., 8 p.m. Visitors welcome. $5.

ADATH ISRAEL BOOK CLUB
Heather Kassel is the facilitator at Adath Israel's book and film review series. First session tonight at 8 p.m., with a review of *Half-blood Blues* by **Esi Edugyan.** $50/$85 for the series. Call **Beverly**, 416-499-6920, or **Eveline**, 416-493-3626.

NEW SINGERS WELCOME
The Toronto Jewish Folk Choir welcomes new singers. Rehearsals are Wednesdays 7:30 p.m. starting Sept. 12 at the Winchevsky Centre, 585 Cranbrooke Ave. Call **Luba**, 905-669-5906, or email folkchoir@hotmail.com.

TALMUD & TANACH CLASSES
Weekly Talmud class begins Sept. 12 at 9:15 a.m. at Beth Emeth Synagogue. Bible classes begin Sept. 13 at 9:15 a.m. at Beth David Synagogue. Both classes are taught in English, using the Hebrew text, by **Aaron Nussbaum.** Call 416-633-8097.

Other News

VOLUNTEERS NEEDED
Circle of Care needs volunteer drivers for kosher meals-on-wheels delivery and for friendly visitors. Call **Lysa Springer**, 416-635-2900, ext. 496.

Reena needs administrative volunteers for its Thornhill offices. Call **Millie Chadwick**, 905-889-2690, ext. 2112, or mchadwick@reena.org.

Hospice Thornhill needs volunteers to provide care for families dealing with a serious illness. Volunteers also needed for fundraising. Volunteer open house, Sept. 13. 905-764-0656.

MELTON MINI SCHOOL
Melton Adult Mini School is offering Rhythms of Jewish Living, taught by **Yehudit Shier Weisberg,** and Purposes of Jewish Living, taught by **Shayna Kravetz,** starting **Oct. 3** at Beth Emeth Synagogue. Call 416-789-7400 or www.melton-toronto.org.

BOWLING & SOCIAL GROUPS
Maven Bowling, for men and women, is looking for bowlers. First night is **Sept. 6**. Call **Ron Caine**, 416-518-8333.

Afternoon bowling league for adults 60+ starts **Sept. 4**. Call **Gerry**, 416-633-7594.

The Sunday Nighters, a social group for seniors, begins with bowling at Playtime Alleys **Sept. 9.** Couples and singles welcome. Call **Al Federman**, 416-635-0563, or **Hanita Chencinski**, 416-922-1400.

HIGH HOLIDAY TICKETS
High Holiday tickets for services at Shaar Shalom Synagogue are available to the public. Call 905-889-4975.

Chabad of Markham is offering tickets for non-members. Call 905-886-0420, ext. 221.

A secular, humanistic observance of Rosh Hashanah and Yom Kippur will be held at the Winchevsky Centre, 585 Cranbrooke Ave. For tickets, call 416-789-5502 or email info@winchevskycentre.org.

B'nai Shalom Congregation of Halton-Peel is holding services in Oakville. Call 905-901-9889 or email info@bnaishalom.ca.

YIDDISH CLASSES
Yiddish classes Sunday mornings at Beth David Synagogue, starting **Sept. 23**. Yiddish conversation class Thursday afternoons starting **Oct. 17**. Call **Ester Klimitz**, 416-635-2883, ext. 5189, or email committeeforyiddish@ujafed.org.

JF&CS GROUPS

BEREAVED PARENTS
Bereaved Jewish Families of Ontario provides 8-week self-help groups. Call **Beth Feffer** at JF&CS, 416-638-7800, ext. 6244, or bfeffer@jfandcs.com.

Charming Earl Bales Seniors Club in the Park. (60+). **Valerie**, 416-395-7881. The clubhouse is temporarily closed for renovations. All activities are in the Earl Bales Community Centre. Hairdresser/barber Sept. 6, 9-11 a.m. Casino Rama, Sept. 19. Lunch and leaves trip Oct. 23. Tuesdays, gentle exercise, 10 a.m. first class free.; Wednesdays, social bridge, 12:30 p.m.; Thursdays, line dancing, 10 a.m.; social bridge, 12:30 p.m. Non-members welcome.

FOR SENIORS

Bernard Betel Centre, 1003 Steeles Ave. W. 416-225-2112, ext. 124. Sept. 11, Support group for cardiac patients, 10:30 a.m.; Sept. 11, **Rabbi Michael Skobac** discusses "Challenges to Jewish Spiritual Survival," 10 a.m.; Sept. 12, assisting caregivers of individuals with early dementia, 6:30 p.m.; Sept. 12; High Holiday lunch and concert, noon.

Earl Bales Seniors Woodworkers has state-of-the-art equipment open to seniors interested in woodworking, crafts. Call **Morty**, 416-783-6078, 416-630-6487.

Seniors Cultural Club meets Tuesdays, 10 a.m., Borochov Cultural Centre, 272 Codsell, 416-630-9444.

New Horizons is a Jewish Hungarian seniors club that offers kosher food, card games, casino trips. 416-256-1892.

Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub. Refreshments $2. Call **Pearl**, 416-635-6317, or **Marcia**, 416-932-1229.

Beth Emeth Bais Yehuda Synagogue welcomes new players for mah-jong, Rummikub. Monday and Wednesday afternoons. 416-633-3838.

Active Seniors & Boomers, Miles Nadal JCC, 416-924-6211, ext.155. Sept. 13, presentation about artist **Frida Kahlo,** 1:30 p.m. Opera series begins Oct. 16.

Active 55 Plus Fitness 416-924-6211, ext. 526, **Colin Blayney.** Sept. 9, Walking tour of Jewish Toronto 10:30 a.m.

Circle of Care/Baycrest has expanded and has some spaces at its day centre for seniors with dementia. Meals and transportation provided. Call 416-635-2860.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com.

Preschool spots available, call **Kailah,** ext. 4351.

Drop-in duplicate bridge, Thursdays 12:30-3:30 p.m. Current events discussion, Thursdays, 12:45 p.m.

Treasures in Jewish literature, books are available for loan for the next series. **Nick Maes** reviews *City of Thieves* Sept. 11.

The best of Hebrew University's thinkers – keynote speaker **Elie Podeh** discusses "The Arab Revolutions: Between Spring and Winter," Sept. 6. Register at www.registerhebrewu.com.

Beginners Israeli folkdance starts Sept. 10, 7:30 p.m. Intermediate Israeli folkdance starts Sept. 24, 8:30 p.m. International folkdance starts Oct. 10, 8 p.m.

Open house will be held Sept. 10-12.

MILES NADAL JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org.

The adult daytime choir starts Sept. 11. No experience needed. gillians@mnjcc.org.

Kids Who Can, photos by 13 photographers from Easter Seals summer camps, is at the gallery until Sept. 9.

Lunch and Learn about the High Holidays with **Sharoni Sibonyi,** Sept. 11, noon. Email sharonis@mnjcc.org; ext. 154.

Ongoing group and private swim lessons, ext. 530, or email: aquatics@mnjcc.org.

Personal training for youths and adults, ext. 506; jasone@mnjcc.org.

The Michael Bernstein Chapel holds services Thursdays at 7:15 a.m. and Sundays at 8 a.m. Call **Coleman Bernstein**, 416-968-0200.

SCHWARTZ REISMAN CENTRE

9600 Bathurst St., Vaughan. 905-303-1821. www.srcentre.ca.

The daycare is still accepting registrations.

An illusionist performs Sept. 12, 7 p.m.

Save the date: Sept. 9, the best of Hebrew University's thinkers speak. To register, visit www.registerhebrewu.com.

Open house, Sept. 10-12.

SINGLES EVENTS WILL RETURN

Ottawa federation CEO steps down

Bellman oversaw growth in annual campaign

Diane Koven
Ottawa Correspondent

OTTAWA — After 15 years as CEO of the Jewish Federation of Ottawa (JFO), Mitchell Bellman has decided to step down and seek a new career challenge.

"I believe it is the right time for me to move on to something new. I also believe that the community would benefit from the opportunity to search for a successor with adequate time and planning so it can make the best decision regarding its future," said Bellman in his letter of resignation to the board of directors.

Bellman had been director of communications and public affairs for the federation for two years before assuming his present position. When the position became available, he was appointed acting executive director (the title was later changed to CEO) and encouraged to apply for the permanent position. The chairman of the board of directors at the time, the late Lawrence Greenberg, discouraged him from doing so, telling the then 29-year-old Bellman he was simply too young and inexperienced for the job.

"I stubbornly applied for the job anyway," said Bellman, "and was successful. He and I were neighbours and often took walks together. He later told me he regretted what he had said and was glad I had the job. We worked well together."

For 15 years, Bellman has worked well with both JFO staff and volunteers. JFO chair Debbie Halton-Weiss speaks highly of his skills in leading the community. "Mitchell led the federation through a period of incredible growth. He joined the organization just as a capital campaign was being launched to raise funds to build a new campus. He oversaw the development of the new Jewish community centre and long-term care centre and the move of the community's institutions to the new west-side campus," she said.

Mitchell Bellman

"He also oversaw a significant growth in the funds raised in the federation's annual campaign and led the community through two emergency campaigns to raise funds for Israel during the Second Lebanon War and the terrorist assault of suicide bombings. In 2002, Mitchell led the community in organizing a national rally on Parliament Hill in support of Israel that attracted nearly 15,000 people from across Canada."

Bellman says he leaves the JFO with mixed emotions, but "15 years is a long time and both for myself and the organization, it is time for a creative change." He will stay with JFO until his replacement is found.

He doesn't know where his career path will lead next, but Bellman says he is seeking a change. "I am interested in doing something interesting. I want to move somewhere that I can make a good contribution, where I can be challenged," he said.

"I am going to miss working with this Jewish community. The job kept me very connected with Israel, where I have made many, many good friends, and I hope that in some way I will be able to maintain those connections. Whatever comes my way, I intend to remain involved in the Jewish community and with Israel."

OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Stefanie Winter	Aug 17/12	9800 Yonge Street
Andrew Elek	Aug 15/12	484 Avenue Road
Michael Gould	Aug 17/12	400 Walmer Road
Steve Field	Aug 16/12	6 Doral Gate
Frederick Adler	Aug 17/12	81 Janesville Road
Rose Enkin	Aug 17/12	55 Ameer
Hanne Krieger	Aug 18/12	39 Ridelle Avenue
Janet Berger	Aug 18/12	343 Clark Avenue West
Theda Fialkov	Aug 19/12	2600 Bathurst Street
Jeffrey Galinsky	Aug 20/12	101 Roxborough Lane
Gilda Tozman	Aug 22/12	1 Overland Drive
Roy Waisberg	Aug 22/12	90 Fisherville Road
Bernie Noik	Aug 22/12	64 Gerald Street
Glenna Finkelstein	Aug 23/12	4 Erica Avenue
Freda Schwartz	Aug 23/12	7601 Bathurst Street
Gerald Quitt	Aug 24/12	86 Charterhouse Cres.
Leo Hardoon	Aug 23/12	350 Lonsdale Road
Joel Goldhar	Aug 24/12	3 Bonnie Lane
George Kalmar	Aug 25/12	20 The Bridal Path
Freda Paull	Aug 25/12	39 Fenn Avenue

A NON-PROFIT ORGANIZATION
HEBREW BASIC BURIAL

Samuel Sheinkman	Aug 18/12	784 Centre Street
Esther Goodman	Aug 21/12	1329 Steeles Ave. West
Meyer Goldhar	Aug 24/12	65 Spring Garden Avenue
David Lewis	Aug 25/12	5935 Bathurst Street

The unveiling of a monument to the memory of the late
NORMAN BINNS ז"ל
will take place
Sunday, Sept. 9th at 1:00 p.m.
Pardes Chaim Cemetery
Section HF 2
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
EDWARD KOGUT ז"ל
will take place
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From left, Beth Jacob Rabbi Nevo Zuckerman, shul member and youth volunteer Sidney Gelbart and Los Angeles-based Rabbi David Rue take part in a ritual to officially establish the eruv.

Kitchener synagogue erects eruv in city

Sheri Shefa
Staff Reporter

The board of Beth Jacob Synagogue in Kitchener is hopeful that the recent construction of an eruv will convince observant Jews from big cities that it is possible to live a fulfilling, Orthodox lifestyle in a smaller community.

As of last month, Kitchener became the latest Canadian city to boast an eruv, a formalized demarcation between private and public areas that allows strictly observant Jews to carry things from home to home and to shul and back.

The eruv allows young families to push a stroller on Shabbat, which would not otherwise be halachically permissible. It was constructed under the supervision of Beth Jacob Rabbi Nevo Zuckerman and Los Angeles-based Rabbi David Rue.

"Our aim is to ensure that we have a fully kosher and halachah-compliant eruv meeting the most exacting standards," Rabbi Zuckerman said in a statement.

The shul's religious chair, Simon Adler, told *The CJN* the idea came from Beth Jacob's board of directors.

"We've got a young rabbi with a young family and we could clearly see how inconvenient it was not to have one," Adler said.

Rabbi Zuckerman, a 34-year-old father of six, has also been very active in working with the local Sobey's grocery store to increase the availability of kosher meats, fish, and cheese.

While there isn't a high percentage of the 100-family membership that currently uses the eruv, "we're trying to create the conditions for people who are observant who might want to move here," Adler said.

"That is why we are scrupulous about our services, kosher kitchen, mechitzah, and now our eruv," Beth Jacob president Howard Dolman said.

"We particularly want young Orthodox couples facing unsustainable housing prices in Toronto to know that they can find a religious life in Kitchener along with an affordable home."

Adler described the eruv as "a very large, irregular circle surrounding the shul. I would guess, from the shul to the furthest point, it's maybe two kilometres."

He added that it was constructed with the co-operation of the owners of the hydro poles, Kitchener-Wilmot Hydro Inc.

"They gave us permission to attach the lechies [wires] to the poles," which are at ground level, he said.

The Kitchener-Waterloo area, which boasts a Jewish community of about 2,500, has been home to the Orthodox congregation for the past 103 years. The synagogue on Stirling Avenue was built in 1963.

"We'd like people to think about Kitchener-Waterloo because we're close to Toronto, but we do have an Orthodox shul and we now have an eruv and you can have an observant lifestyle here," Alder said.

"The rabbi mentioned that at least one person had called him and said he didn't even know there were Jews in Kitchener. So, this is a way of trying to make it known as much as we can. We've been here for over 100 years now, but we're just kind of refreshing ourselves."

Winnipeg federation rescues seniors centre

Gwen Secter will get $2,000 a month for at least two years

Myron Love
Prairies Correspondent

WINNIPEG — The Gwen Secter Creative Living Centre, a Jewish seniors centre in north Winnipeg and the only Orthodox Union-certified caterer and provider of kosher meals on wheels in Winnipeg, has been given a temporary new lease on life, thanks to the Jewish Federation of Winnipeg.

After several months of negotiations, federation has arrived at a deal with the National Council of Jewish Women of Canada (NCJW) – which owns the Gwen Secter building – to provide the Winnipeg centre with $2,000 a month in funding for at least two years. The funding is retroactive to last January.

Under the terms of the agreement, NCJW has extended Gwen Secter's current lease to May 31, 2016. The lease was scheduled to expire as of May 31, 2014. National Council agrees not to sell the building with possession date prior to May 31, 2014, without Gwen Secter's consent. The NCJW may sell the building with a possession date following May 31, 2014, with six months' prior notice to Gwen Sector, and the centre has the first right of refusal.

The agreement is the end phase of a relationship between the NCJW and the Gwen Secter Centre and its predecessor, the Golden Age Club, that goes back 63 years. In 1949, NCJWC, Winnipeg section, started the Golden Age Club, Canada's first senior's drop-in centre. Twenty-five years ago, NCJW purchased the property at 1588 Main St., and the Golden Age Club became the Gwen Secter Creative Living Centre at that address. (The centre was named after the late Gwen Secter, a NCJW leader in Winnipeg.)

Gwen Secter Creative Living Centre
[*Myron Love photo*]

Gwen Secter is a multi-purpose senior centre that promotes the physical, mental, social and spiritual well-being of older adults, said Marilyn Regiec, the centre's executive director. The main goal of the centre is to foster independent living and participation in community life through social, educational, cultural, fitness, healthy lifestyle and recreational programming, including book clubs, community Internet access, cultural programming, kosher meals on wheels, fitness classes and bingo.

The building also houses the offices of NCJW, Winnipeg section, and Jewish Child and Family Services' north Winnipeg office.

Up until about five years ago, the National Council paid for all of the building's operating costs. In 2009 though, the Winnipeg chapter of NCJW experienced a serious funding shortfall and could no longer support the seniors program. The Gwen Secter centre took on the responsibility for the building's operating costs through a combination of contributions from its 300 or so members, government grants and financial support from the federation. A four-year lease agreement to that effect, between the seniors program and NCJW, was signed as of May 31, 2010.

According to a joint press release by the parties involved in the new agreement, "it is NCJW's intention to sell the building at 1588 Main St. and to use the sales proceeds to fund its 'next big project.' The NCJW board has commenced its strategic planning process and is excited at the prospect of being able to contribute to the community in a new way and to tackle a different area of perceived need."

The Gwen Secter Creative Living Centre board of directors, Regiec said, "is working with the Jewish Federation of Winnipeg regarding the needs and provision of community services to Jewish older adults and suitable placement of same. The future of the Gwen Secter program forms part of these discussions.

"We are all looking forward to a bright future of contributing to the vibrancy of Jewish community life in Winnipeg," she said.

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Hillel reaches out to campus organizations

Sheri Shefa
Staff Reporter

As 5772 comes to an end and we get set to ring in the Jewish New Year, Hillel of Greater Toronto has many reasons to celebrate the past year and has much to look forward to in the days ahead.

At the annual Hillel Institute conference, held in St. Louis last month, Hillel of Greater Toronto was awarded the Indispensable Member of the University Community Award.

The award recognizes Hillels that demonstrate excellence in promoting the organization's strategic plan to encourage Jewish students to become involved in Jewish community activities.

Hillel of Greater Toronto, which represents about 8,000 Jewish post-secondary students in the Toronto area, was likely singled out in part for its success in implementing Hillel's Ask Big Questions initiative.

Hillel of Greater Toronto's associate executive director Rabbi Aaron Katchen explained that the University of Toronto was one of 13 campuses in North America chosen by Hillel International to launch the pilot program partly funded by the Einhorn Family Charitable Trust.

"It's coming from a program developed at Northwestern University Hillel and the then-campus Rabbi [Josh] Feigelson. He brought the program to Hillel International and we tweaked it," Rabbi Katchen said.

He said the idea behind the program is to "use the power of the question to build community and move away from the hard questions that are divisive in nature," such as questions surrounding the Israeli-Palestinian conflict.

Big questions are those that matter to everyone, regardless of their religion, culture, race, gender or political beliefs.

Rabbi Aaron Katchen

"A big question invites people in. It brings together people who can be on opposite sides of a dispute and make them able to see their similarities and build trust," Rabbi Katchen said.

"A question could be, 'Where do you feel at home? When do you feel secure? What are you thankful for?'... It's not about what the right answer is, it's about, 'What is your answer?'"

The hope, he added, is that if a hard question that has the potential to polarize students does come up, students will be better equipped to have respectful dialogue.

Rabbi Katchen said each Hillel was encouraged to adapt the program to fit the "personality, demographic and makeup" of the campus.

When the program began last year, each of U of T's four Hillel interns were required to reach out to a minimum of 30 students and engage them in big question conversations.

Rabbi Katchen explained that after the interns had one-on-one conversations with the 30 students, they'd have to organize monthly conversations for a group of five to 10 of those students.

For the staff at Hillel of Greater Toronto, one of the goals was to turn the initiative into a campus-wide conversation.

Apparently, U of T administrators took notice.

Hillel extended its reach to partner with a number of organizations on campus, including U of T's student activity centre (Hart House), the Multifaith Centre and the Ecumenical Chaplaincy.

He said that since he started promoting the Ask Big Questions program beyond Hillel, other campus organizations have begun to evaluate ways to incorporate the program's philosophy into other areas of university life.

"They've been using us as a resource to elevate their own work. There are different groups that we are a part of now that are looking at campus-wide questions," Rabbi Katchen said.

"We're being seen as experts on this and we're there to provide training and resources, and people can run with it and incorporate the philosophy wherever they are on campus."

He added that Hillel is invested in building relationships with everyone at the university.

"We're looking at developing relationships and having ongoing conversations with the different levels of the university so we're not just seen as reactive, but that we're a partner with the university and not just an island where Jewish students are off in the corner," he said.

"We want to make sure to incorporate the Jewish voice into all levels of the university."

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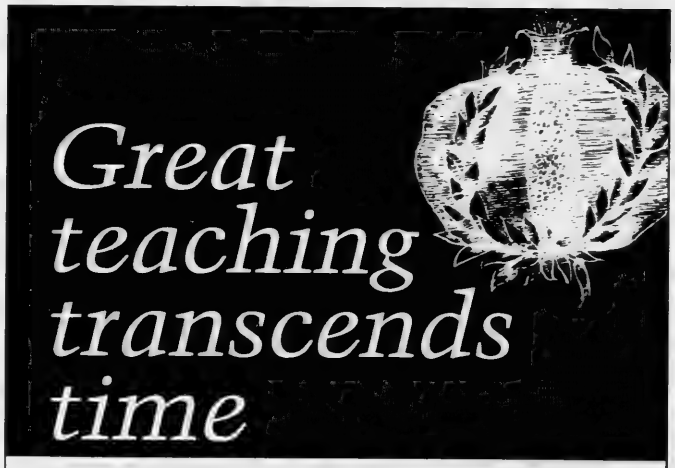

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CIJA calls for input on United Church

The recent decision of the United Church of Canada's General Council to boycott products from Israeli settlements, which is likely to have no financial impact on its intended target, has been a swift blow to interfaith relations here in Canada.

In response, the Centre for Israel and Jewish Affairs (CIJA) called for an immediate moratorium on dialogue and partnership activities between Jewish communal organizations and the United Church, pending a meeting of CIJA's board in mid-September.

There is precedent for such an action. In recent history, the Canadian Jewish Congress (one of the CIJA's predecessor organizations) suspended relations with both the United Church and the Anglican Church for two years. The current moratorium applies at all levels and to both bilateral and multifaith activities at which the United Church is represented.

Guest Voice

David Koschitzky

The crux of the matter has nothing to do with the settlements – on which there is a healthy diversity of opinion within Canadian Jewry. The real issue is a fundamental objection to the use of boycotts against Israelis and the United Church's shift from dialogue to coercion, which is nothing short of outrageous and immoral. On this point, there is immense unity within the Canadian Jewish community.

This moratorium is a temporary policy to create space for our community to reflect on the United Church's decision. CIJA is holding national consultations with synagogues, federation partners and grassroots Jewry to gain a greater understanding of the community's pulse on this issue.

We encourage you to get involved by sending a brief written submission (to ucc-action@cija.ca before Sept. 12) on behalf of yourself, your family or your community organization. Share your thoughts on how the Jewish community should structure its relationship with the United Church.

Should the moratorium on interactions with the United Church at all levels be maintained? Should it apply to all joint activities, or should some projects (such as a Holocaust education centre that wishes to partner with a United Church congregation) be exempt? Should simple conditions apply before entering into local partnerships? For example, if an individual United Church rejects the General Council's boycott, would that be sufficient for a synagogue to re-initiate local dialogue?

It is no exaggeration to say that our answers will carry broader significance, given that the United Church is the first prominent Canadian church to launch boycott measures against the Jewish state. We must therefore also ask: how does our long-term response to the United Church signal our concerns to other denominations, which may well be the next target of anti-Israel activists?

We consider these questions in recognition of the burden the United Church's General Council has imposed on its congregants and clergy, who now find their church co-opted by a broader, toxic anti-Israel movement. Heated responses in the media in recent weeks,

> *Holding national consultations with synagogues, federation partners and grassroots Jewry*

most of which have been highly critical of the United Church, testify to the fury the boycott has provoked among Christians and Jews alike. Indeed, CIJA and its federation partners have received overwhelming support from Christians across Canada, both in the United Church and in other churches, who have written or called to express their disgust with the boycott.

This heartfelt response from our Christian neighbours is a demonstration of the fact that we have far more allies than detractors in churches across our country. Regardless of how the Jewish community proceeds vis-a-vis the United Church, now is the time for all of us – whether in national organizations, local federations, or synagogues – to renew and strengthen our relationships with Christians outside the United Church. For in this challenging time, those who have stepped forward from Catholic, evangelical and other Protestant churches have proven themselves men and women of integrity – and true friends to the Jewish People.

David Koschitzky is the chair of CIJA.

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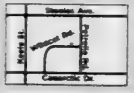

Kol Ami offers tuition-free school

Rabbi Micah Streiffer

Compiled by CJN Staff

Saturday morning school at Temple Kol Ami in Thornhill, Ont., will be tuition-free beginning this month for members with children in the early grades.

As well, the school will be open to non-members, up to Grade 2.

The changes are intended to make the religious school more available to the broader community, according to a news release from the temple.

"This is a bold experiment with a new approach to Jewish education," Rabbi Micah Streiffer, spiritual leader of the congregation, said. "We're convinced that there are families out there who are interested in a unique, family-centred approach to Jewish learning, but who just haven't made their way into a congregation yet."

Religious school classes are held at the same time as Shabbat morning services, and are built around family involvement in learning.

Last year, in a related experiment, the congregation reached out to unaffiliated families through a program called A Taste of Kol Ami.

Judy Silver, the temple's new director of education, said that Kol Ami "is a congregation for the 21st century: diverse, family-oriented, with an approach to learning that looks very different from the traditional classroom environment that many of us remember."

FLASHPOINT: **Mark Ellis and Stephanie Morgenstern, the executive producers of the CTV police drama *Flashpoint*, were seen at the Fan Expo at the Metro Toronto Convention Centre last month.**

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לימים עברה יונייטד בייקרי לספדיינה, ולמזלי הטוב היא עברה שוב ללורנס פלאזה בשנת 1986, אותה שנה שבה עברתי אנוכי לגור באותו אזור. וכך הפכה יונייטד בייקרי לחלק מחיי, כשהיא מנוהלת ביד רמה ובחיוך טוב על ידי רות ופיליפ לאדובסקי, נכדיהם של המייסדים.

האוכל היהודי שמזכיר לי את סבתי שניהלה מקום דומה בתל אביב, האווירה, משפחת הסועדים- הרבה פעמים מתאספים שם שלושה דורות של משפחות –ההמולה תמיד גדולה- כל אלה משרים עלי שלווה של בית. כאן מתכנס בכל יום ששי הפרלמנט הישראלי שמקים ומפיל ממשלות, שמחליט מי שווה ומי לא. אין כאן שום דבר מלוקק או פלצני- רק אוכל יהודי טוב והאנשים שלך. ואם לא הייתם שם עדיין- זה הזמן למקצה תיקונים.

אבל שישאר בינינו.

כדאי לראות

הקיץ כמעט מאחורינו ואני שכחתי לשתף אתכם בדברים שאהבתי ושכדאי לכם לראות. אז הינה קמצוץ:

בפסטיבל סראטפורד מציגים את " הידש"- הצגת יחיד מדהימה של אלון נשמן שמספרת את סיפור חייו של ג'והן הירש, נער הונגרי ניצול שואה שהפך לאחד הבמאים החשובים בקנדה. הוא הקים בשנות העשרים לחייו את תיאטרון וויניפג, אחר כך ניהל את מחלקת הדרמה של סיביסי ובמשך חמש שנים גם את פסטיבל סטראטפורד. הירש היה האנטי תזה של במאי קנדי, שעד אז היה בדרך כלל גבר ממוצא בריטי שהעדיף הצגות בריטיות וארופאיות. הירש העלה לבמה את קוויבק הצרפתית, את ה"דיבוק" היהודי ואת הילדים האינדיאנים, תוך מלחמות מתמידות עם הסובבים אותו.

החלק שהכי דיבר אלי בהצגה היה בדרך שבה היה הירש מדריך שחקנים איך לעשות את הדמות שהוא מצפה מהם להעלות. ממש מעשה נסים!

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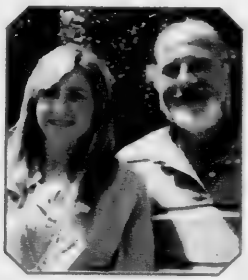

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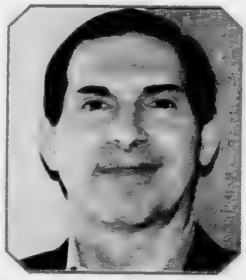

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Dr. Greenberg retires after 60 years

Continued from page 3

"And that encapsulates my entire philosophy," he added.

Greenberg and his wife, Pepi (Rosenstein), have four children: David, who has practised medicine with his father; Sara Zagdanski, a community volunteer; Aaron, vice-president of Strategic Merchandising for Genumark Promotional Merchandise, and Amy Strauch, a social worker.

He says that he has never forgotten his early days. His father was a Hebrew teacher who was weakened by tuberculosis. He became a shochet.

"I brought the chickens in a bushel in a baby carriage to my father who ritually slaughtered them, and my mother stood beside him and flicked them. They got five cents for every chicken," he recalled.

"I delivered papers that cost two cents and increased to three cents in 1938."

He attended Central High School of Commerce and quit when he was 15 to help his family. After serving in the air force, he went back to school. At 23, he obtained his senior matriculation in five months before entering the University of Toronto medical school, from which he graduated in 1952.

He says that his devotion to the Jewish People stems from his parents, Aaron and Sima Greenberg, who despite their hardships and tragedies, passed on optimism, caring and fair play to their children.

It is the Rusishe shul, Congregation Shaarei Tzedec on Markham Avenue and Ulster Street, which ties him to his youth.

"I remember going there with my father, and I wanted the shul to survive because I cherish the memories of the old times."

In 1967, he personally assumed the responsibility for restoring the synagogue that was in disrepair and on the verge of bankruptcy. Throughout the years, he has continued to maintain the building and its activities.

"I am grateful that my son, David, continues our family tradition and has assumed a major role in the synagogue's survival," Greenberg said.

The soft spoken and gentle doctor was named the City's Best Doctor by *Toronto Life* magazine and received the Ontario Medical Association's Glen Sawyer Service Award for distinguished service to the medical profession and the community.

For many years, he was a consultant to the Ontario Boxing Commission and has been the ringside doctor for George Chuvalo, Clyde Gray and other boxers. Greenberg has been inducted into the International Boxing Hall of Fame.

Dr. Joseph (Joe) Greenberg at 18 in the Canadian Air Force

Dr. Sandy Buchman, in his inaugural speech as president of the College of Family Physicians of Canada, expressed his appreciation to Greenberg.

"Dr. Joseph Greenberg or Dr. Joe, as most of us know him, [is] a country doctor in the city, a family doctor whom I knew as a child, who made house calls to my grandmother and just about everybody else in town, my inspiration for a career in family medicine.

"My heartfelt gratitude for all that you do and for showing me the way. You helped me make a very good choice in life."

> ***'My heartfelt gratitude for all that you do and for showing me the way'***

Greenberg's daughter, Sara, told *The CJN*, "Medicine was not only a profession for my father, it was truly his calling – it's not simply what he became, it's who he is."

In acknowledgement of his milestone 60 years in the medical field, the Greenberg family is inviting his friends, patients and colleagues to submit stories, memories and photos, which will be compiled into a book for Dr. Joe.

Please send them to drjoesretirement@gmail.com or to Dr. Joe's Retirement, 618 Bathurst St., Toronto, Ont., M5S 2P8.

Holiday Food Ideas

Menu balances sweet with savoury, sweet with tart

Daphna Rabinovitch
Special to The CJN

I am certainly not one to pass up an opportunity to entertain, so I look forward to the many holidays that dot the Jewish calendar each year.

Rosh Hashanah especially is a favourite since it speaks to my love of pairing sweet with savoury. Perhaps this is a result of my mixed Russian-Ukrainian-Litvak heritage combined with an upbringing in Montreal, a city that loves its meats flavoured or served with something sweet.

HERB ROASTED CHICKEN ON QUINOA WITH CRANBERRIES, APPLES AND SUNFLOWER SEEDS

This recipe doubles beautifully; so if you're having a crowd, simply make two chickens. Rinsing the quinoa first removes any nascent bitterness it may have.

2 tbsp. finely chopped fresh sage
2 tbsp. finely chopped fresh parsley
1 tbsp. each finely chopped fresh rosemary and thyme
4 large cloves garlic, minced
1 tbsp. finely grated lemon rind
1 4 tsp. salt and pepper
1 4 cup olive oil
1 lemon, cut in half
2 tbsp. balsamic vinegar
1 large chicken, (around 4 lb.), trussed
1-1/2 cups quinoa
2 tbsp. olive oil
1 large onion, chopped
1/3 cup dried cranberries
1/3 cup chopped dried apples
1/4 cup unsalted hulled sunflower seeds
2-1/4 cups low sodium chicken broth
1/2 tsp. each salt and pepper

Preheat oven to 325. In a small bowl, combine chopped sage, parsley, rosemary, thyme, garlic, lemon zest, salt, pepper and oil. Using your fingers, create a pocket between chicken skin and meat, without removing the skin. Rub herb mixture under skin, massaging into meat over legs, thighs and breasts to evenly distribute. Massage any herbs and oil left on your hands onto surface of chicken. Place lemon halves in cavity. Brush vinegar over top and sides of chicken. Place chicken, breast side up, on rack set inside roasting pan. Roast in centre of preheated oven, basting occasionally, for 2 to 2-1/4 hours or until juices run clear when chicken is pierced and meat thermometer inserted in thigh registers 185F.

Continued on page 36

Apples and raspberries – a good combination

Continued from page 35

Meanwhile, rinse quinoa in fine mesh sieve; drain well. Heat oil in large saucepan set over medium heat. Add onion; cook, stirring, for three minutes or until softened. Stir in cranberries, apples, sunflower seeds and drained quinoa, mixing well. Pour in stock, salt and pepper. Bring to a boil; reduce heat and simmer, partially covered, for about 20 minutes or until quinoa is fluffy and tender. Remove from heat. Let stand at room temperature, covered.

Let chicken rest for 10 minutes. Carve into 6 pieces. Place about 3/4 cup of quinoa on plate. Top with chicken piece. Pour any juices from pan over chicken. Makes 6 servings.

GREEN BEANS WITH SMOKED PAPRIKA AND ALMONDS

Smoked paprika can be found in most specialty stores. It comes in both sweet and hot versions. I've called for the sweet version here, but if you know your guests prefer hot and spicy, feel free to substitute the hotter variety.

1-1/2 tbsp. olive oil
1 lb. trimmed green beans

3 cloves garlic, minced
1/4 tsp. sweet smoked paprika
2 tbsp. honey
1/2 cup blanched whole almonds, toasted

Heat oil in large non-stick skillet set over medium heat. Add green beans, garlic and paprika and cook, stirring, for 3 minutes or just until green beans start to turn golden. Add 3/4 cup water. Bring to boil, cover and cook for 5 minutes or until bright green and tender. Stir in honey and almonds. Cook, stirring for 2 minutes. Season to taste with salt and pepper. Makes 4 to 6 servings.

APPLE AND RASPBERRY PHYLLO TURNOVERS

These turnovers can rest in the refrigerator unbaked until your guests have started either their soup or their main course. Then simply pop them into the oven so they're toasty warm for dessert.

2 Golden Delicious apples, peeled, cored and thinly sliced
1/3 cup packed light brown sugar
1 tsp. cornstarch
1/4 tsp. each cinnamon and nutmeg
1 cup fresh raspberries
6 sheets phyllo dough
3 tbsp. canola oil
2 tsp. maple syrup

Preheat oven to 375. In a large bowl, toss together apples, brown sugar, cornstarch, cinnamon and nutmeg. Gently stir in raspberries. In small bowl, stir together oil and maple syrup.

Keeping remainder covered with damp towel to prevent drying out, place 1 sheet of the phyllo on work surface. Brush all over with oil mixture. Place second sheet of phyllo directly on top. Brush all over with oil mixture. Place third sheet of phyllo on top. Brush all over with oil mixture. Cut lengthwise into three equal sized wide strips.

Place one-sixth of apple filling about 1/2 inch (1 cm) from 1 short edge of each strip. Fold short edge over filling to meet long edge and form triangle; fold triangle up. Continue folding sideways and upward to end of strip; press flap to seal. Brush each turnover with oil mixture. Place on parchment paper-lined cookie sheet.

Working quickly, repeat with remaining phyllo, oil mixture and apple filling.

Bake in centre of preheated oven for about 20 minute or until turnovers are golden brown. Makes 6 servings.

rosh hashanah complete dinner

Includes: Gefilte fish, matzo ball soup, old fashioned dill pickles, traditional coleslaw, challah and fresh fruit salad. 20.95 per person • 10 person minimum

Choose 2: Brisket au jus, BBQ chicken, baked salmon with orange miso glaze or grilled salmon teriyaki.

Choose 1: Green beans with caramelized onions and toasted almonds or candied roasted root vegetables topped with toasted pecans.

Choose 1: Garlic mashed potatoes with caramelized onions, herb roasted mini potatoes or Parisienne potatoes.

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Fruit in your main course, veggies in dessert?

Randy Fingrut
Special to The CJN

Rosh Hashanah, which marks the season of harvest, is an excellent opportunity to introduce a wealth of fruit and vegetables into your festive cooking and baking.

The result can be a new twist on old classics, revving up the good-for-you factor. It's also a great way to disguise vegetables or jazz up a main course with the addition of fruit. These changes will encourage kids, teens and adults alike to eat their daily fruit and vegetable servings. Consequently, this change in a holiday menu will provide vitamins, minerals and fibre, and help to reduce fat intake.

Think about incorporating vegetables into not only appetizers and main courses, but also baked goods such as cakes, cookies, breads and muffins. Consider carrots, zucchini, olives, onions, cooked pumpkin, beets, squash and/or baked sweet potatoes.

Just remember that cooking is an art, but baking is a science. It requires careful formulas and precise measurements. Look for recipes that are tried and true, using your choice of vegetables and other healthy ingredients. Search for recipes that also use less fat.

In most baking, vegetable purees such as sweet potato puree can replace one-half of the fat in a recipe without any problem. The addition of vegetable purees in baking also helps to keep baked goods fresh and moist. When searching for new baking recipes, look for different flavour combinations.

Varying the spices in a recipe will not change the formula for that recipe. For example, substitute cinnamon for ginger, nutmeg or allspice for anise or vanilla. Also consider adding dried fruits, nuts, citrus zest, poppy or sesame seeds to your cooking and baking for an extra boost of flavour and nutrition. Don't be afraid to experiment. We all remember when mom told us, "No dessert until you eat your vegetables." Now the vegetables can be your dessert, and the fruit your main course!

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SWEET AND SPICY FRUIT-STUFFED BRISKET

1 (4-lb.) single brisket, all visible fat removed
2 tbsp. brown sugar
1/2 cup each of raisins, dried cranberries and chopped dried apricots
1/2 cup Mutzu (Crispin) apple, peeled and diced
1 tbsp. dried rosemary
1 tsp. hot chili sauce
1-1/2 tsp. kosher salt
1-1/2 tsp. ground pepper
kitchen string or 4 wood skewers, soaked in hot water for one hour
2 tbsp. canola oil

In a saucepan, boil one cup of water and reduce to a simmer. Add raisins, cranberries, dried apricots, apples, rosemary and hot chili sauce and cook until soft, about two minutes. Cool.

Cover brisket with parchment paper, and using a meat mallet or a rolling pin, flatten to about 1-inch thickness. Season with 1 tsp. kosher salt and 1 tsp. ground pepper.

Spoon fruit mixture over brisket, leaving a 1-inch border around the edge. Roll up brisket lengthwise, jelly roll fashion, and tie with string at 2-inch intervals, or secure with the wood skewers. Trim with scissors if necessary. Season the brisket with the remaining salt and pepper. Preheat oven to 375.

Heat oil in large frying pan to medium-high. Brown rolled brisket about 2 to 3 minutes on each side. Place brisket, seam side down, in a greased Dutch oven. Cover and bake for 1 hour. Reduce oven temperature to 300. Uncover the pan and baste brisket. Replace the lid and bake the brisket for approximately 2 hours longer, or until the brisket is very tender.

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Take your honey cake up a notch

Continued from page 38

Continue basting the brisket throughout the remaining baking time. Remove brisket from the Dutch oven and set aside, lightly covered with foil, to rest for 15 to 20 minutes before serving. (Brisket will carve more easily when cooled.)

SCALLOPED STYLE SWEET POTATOES

4 large sweet potatoes
3-4 large apples, peeled and cored
1 pepper squash
1/2 tsp.salt
4 tbsp. honey
2 tbsp. canola oil
4 tbsp. orange marmalade
3/4 cup water
1/4 cup dry sherry
zest of one lemon
juice of one lemon
canola oil to grease Pyrex baking dishes

Peel and slice the sweet potatoes and the squash, place slices on their sides in greased Pyrex baking dishes and bake in a 350-degree oven for one hour or until soft. Slice apples. Stand baked sweet potato slices, baked squash slices and apple slices, alternating colours, in a greased Pyrex baking dish. Mix together the remaining ingredients and pour evenly over the top of the layered potato mixture. Bake at 350 for 40-60 minutes, or until apples are soft.

HONEY BAKED BEANS

The jury is still out on whether beans are a vegetable or a fruit. We do know that beans are legumes, edible seeds,

which are fat free, sodium free, high in fibre, protein and iron. Use beans often in your appetizers, meat and meatless entrees and side dishes.

1-3/4 cups dried navy beans
1 large cooking onion, diced
2 oz. canola oil
1/2 cup honey
2 tsp. salt
1 tbsp. prepared yellow mustard
1/2 cup ketchup

Soak beans overnight, rinse. In a large saucepan, cover beans with cold water and cook on medium heat for 1-1/2 hours, or until beans are soft. Drain beans and leave them in the saucepan. Sauté the onions in the canola oil until soft. Combine the onions, honey, salt, mustard and ketchup and stir mixture into the beans. Transfer coated beans to a lightly greased Pyrex baking dish and bake in a 350-degree oven for one hour. Beans should appear glazed, and slightly browned around the edges.

CONFETTI HONEY CAKE

1-1/2 cups shredded carrots
1-1/2 cups shredded zucchini
1 cup shredded apple
4 eggs, beaten
1-1/2 cups honey
1 cup canola oil
2 tsp. ginger, freshly grated
3 cups all purpose flour
1 tsp. baking soda
1 tsp. baking powder
1/2 tsp. salt
1 cup raisins
1 cup sliced almonds

Line the bottom of three loaf pans with a strip of parchment paper the width of the bottom of the pan and the length of the pan. Lightly spray pans with canola oil.

In food processor combine the eggs, honey, oil and ginger. Add flour, baking soda, baking powder and salt. Process just until combined with the wet ingredients. Fold in the carrots, zucchini, apple, raisins and three-quarters of the sliced almonds.

Divide the batter into the three loaf pans. Sprinkle with remaining sliced almonds. Bake at 350 for 60 minutes, or until a toothpick inserted into the cake comes out clean.

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Special to The CJN

Jewish food and healthy cooking. Two expressions you don't expect to see in the same sentence, right?

Not anymore. Today's kosher cooks are just as health-conscious as everyone else, and *The Whole Foods Kosher Kitchen* by Lévana Kirschenbaum proves that preparing flavourful, nutritious, healthful meals doesn't have to be time-consuming or costly.

"Cooking from scratch wins the race," she told me by phone from her New York City home. "The greatest effort is when you work so hard trying not to do it. I see people standing in line for 20 minutes waiting to buy coffee and a muffin. Come back home. You could have made a pot full of coffee and a dozen muffins in that 20 minutes. And they do it every morning."

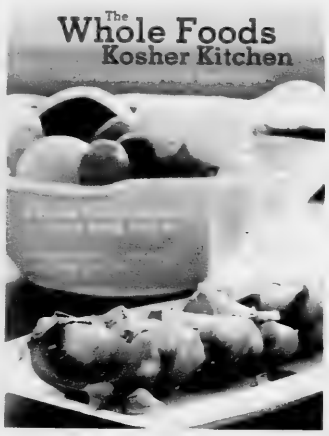
Born in Morocco, Kirschenbaum studied in France and came to the United States at the age of 24. For over 30 years her bakery, restaurant, catering business and cooking classes have attracted a loyal following, and no wonder. Her recipes reflect the exotic and naturally healthful cuisine of her homeland and the international influences of her travels: Chicken Curry with Tomatoes and Plantains, Artichoke and Lima Bean Tajine, Moroccan Chicken Pie. Even the old favorites get a healthy update: Cholent with spelt berries; Apple Noodle Kugel with yogurt and real maple syrup; a quinoa variation on kasha.

"I want people to have their favourites, only recast in a natural way," she said. "You don't have time to make stuffed cabbage but you love the flavour, so make it unstuffed. It's a nice way to save time and not buy a microwave meal."

For those who think "organic" is synonymous with "healthy," Kirschenbaum has a caveat. Yes, she's all for buying organic when it comes to the "dirty dozen," twelve fruits and vegetables highest in pesticide residues: celery, peaches, strawberries, apples, blueberries, nectarines, bell peppers, spinach, cherries, kale/collard greens, potatoes and imported grapes. But she's almost fanatical in her emphasis on unprocessed ingredients.

"The organic industry knows how to make a junk meal," she explained. "That's why you have the organic microwavable TV dinner. Who needs it? Instead of 'organic,' the buzz word should be 'unprocessed.'"

Unprocessed food, she said, is no more expensive and surprisingly takes less time to prepare than its processed counterpart. "In the time it takes to microwave six individual dinners I can make six fillets of fish and still have time to put the potatoes in the skillet and a bunch of spinach," she said. "Then you have a delicious dinner that brings people together instead of everybody eating something else in complete isolation. That's not even a meal. Arts and crafts, I call it. It's not dinner. Being isolated together is worse than being isolated alone."



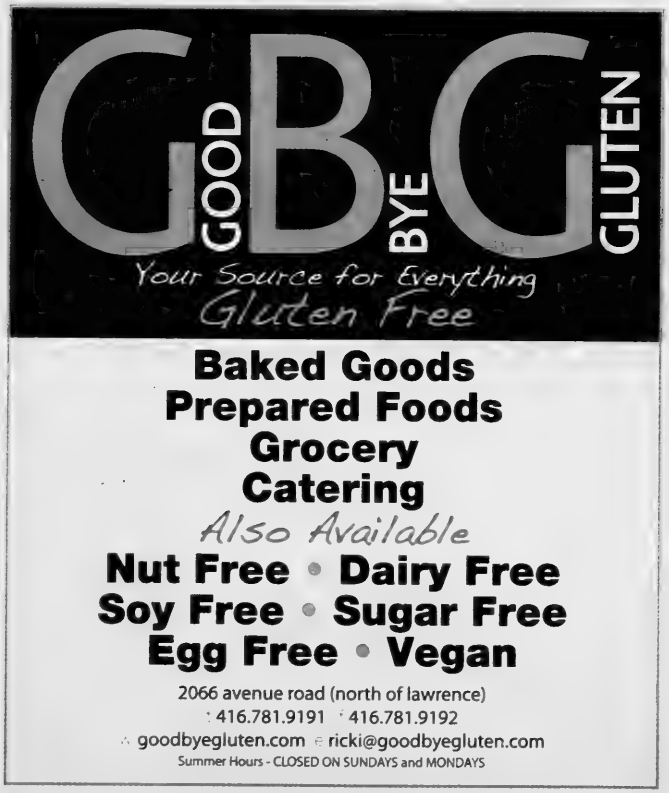
Kirschenbaum credits her mother for passing along the skills, curiosity and dedication that make her shine in the kitchen. "I have the greatest respect for my mother," she told me. "[Chef and cooking show host] Lidia Bastianich always says that she works with very poor ingredients, because this is the training she had at home. Her family was grindingly poor, like we were, but the food was fabulous. There must be something to it, since they used the most modest, unprocessed ingredients and the result was so great. All the food that God created was good. Things went downhill when you started processing, refining and bleaching food."

Kirschenbaum is passionate about desserts and tackles the challenge of creating healthier, more flavourful showstoppers without guilt. "Why not enjoy the real thing in moderation?" she writes.

"If you do not eat anything processed, you have room for dessert," she said. "I use whole grains and unprocessed sweeteners, which more than mitigates the fact that I'm having dessert."

For Rosh Hashanah dessert, we think first of honey cake, signifying our wish for a sweet New Year. Kirschenbaum's is moist and spicy infused with orange marmalade. "I trust it will make you forget all the indignities of past dried out and brittle honey cakes," she writes. For those that do not eat nuts during the holiday, they may be omitted.

Continued on page 41



Honey can be versatile

Continued from page 40

But why serve honey only in honey cake? Honey-Roasted Bananas with Coconut Sorbet is a delightful take on our iconic holiday symbol, best served warm. Or indulge in Amlou, a Moroccan-style honey almond jelly that Kirschenbaum fondly recalls eating with peanut butter, her favourite childhood snack. "The original spread is made with Argan oil, an insanely expensive and insanely delicious oil from a tree growing only in Morocco," she writes. Olive oil makes a fine substitution. "Talk about healthy – a nutritional powerhouse." And what a great hostess gift for the holidays, too.

HONEY CAKE

1 cup oil
2/3 cup sugar
1 cup dark honey (if not available, substitute regular honey and use brown sugar instead of white)
1 cup orange marmalade, preferably all-fruit
4 large eggs
3/4 cup strong coffee, at room temperature
3 tbsp. rum or brandy
3 cups flour: all-purpose, whole wheat pastry, or spelt
2 tsp. baking powder
1 tsp. baking soda
pinch salt
1 tsp. each cinnamon, allspice and ginger
1/2 cup sliced almonds (optional)

Preheat oven to 350. Grease tube pan or 10-in. or 11x14-in. pan.

Mix oil, sugar, honey, marmalade, eggs, coffee and rum in a food processor.

Mix dry ingredients in a bowl, and add in 3 additions to the wet ingredients, using the pulse button, mixing each time only until combined.

Pour batter into prepared pan. Sprinkle almonds evenly over the top, if using. Bake until a knife inserted in the centre comes out clean, about 1 hour (may be longer, depending on pan used). Invert onto a rack to cool. Yield: 12 generous servings.

HONEY ROASTED BANANAS & COCONUT SORBET

6 medium-ripe bananas, or ripe plantains, split lengthwise
1/3 cup honey, maple syrup or agave nectar
2 tbsp. vegetable oil
2 tbsp. grated fresh ginger
2 tbsp. rum
Juice and zest of 1 lemon
1/2 cup unsweetened grated coconut, packed
coconut sorbet, for garnish
chopped toasted nuts, or granola, for sprinkling (optional)

Preheat oven to 400. Place banana halves tightly side by side in baking pan just large enough to fit them all in one layer.

Mix all remaining ingredients thoroughly in bowl, and pour mixture evenly over bananas. Roast 15 minutes.

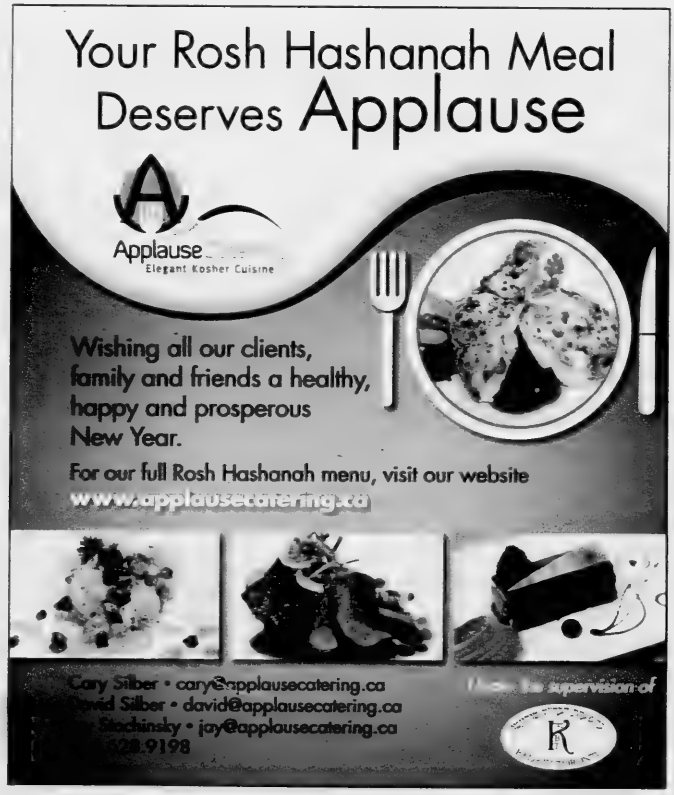
Serve warm with a scoop of coconut sorbet. Sprinkle with nuts or granola, if desired.

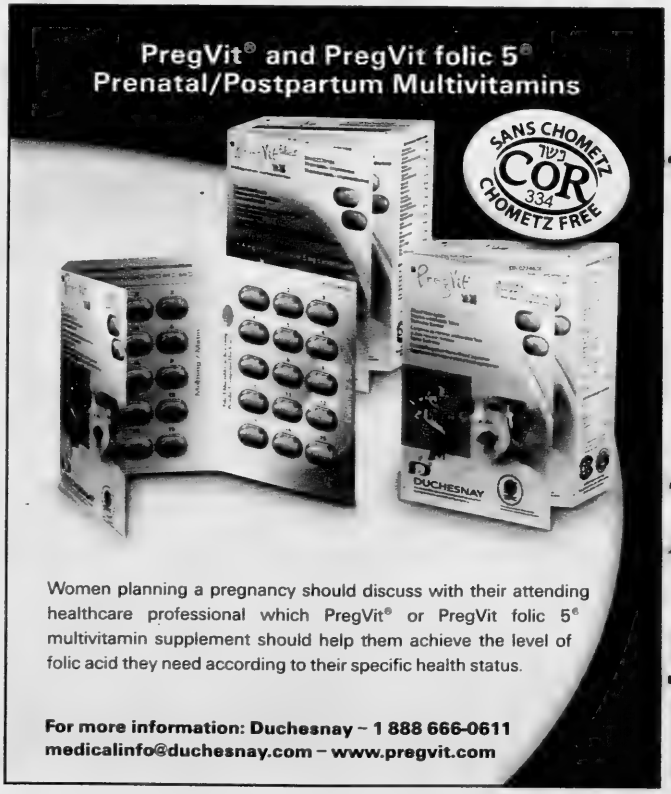
HONEY ALMOND SPREAD (AMLOU)

2 cups toasted whole unpeeled almonds (about 15 minutes in preheated 325 oven)
2/3 cup extra-virgin olive oil
2/3 cup dark honey
1/2 tsp. salt

Process all ingredients until smooth. Yield: about 2 cups. Store refrigerated in a glass jar.

All recipes from The Whole Foods Kosher Kitchen *by Lévana Kirschenbaum (LevanaCooks.com).*





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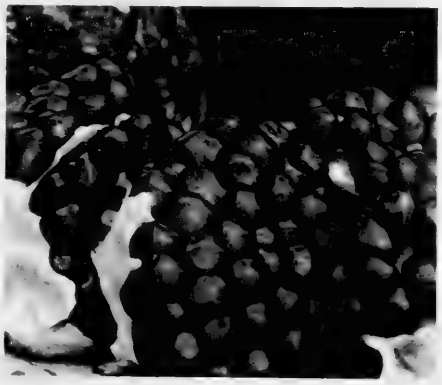
Pomegranates are delicious, not just decorative

Sue Epstein
Special to The CJN

For many Jews, pomegranates are permanently associated with Rosh Hashanah. We may even eat a few seeds as one of the *simanim* (symbolic foods) on the holiday itself. But not many people realize how many recipes they can be used in and what a "superfruit" they are. Not only are pomegranates an extremely dense source of nutrients, they also contain cancer- and heart disease-fighting antioxidants, and they're delicious. Plus, a bowl of pomegranates makes a beautiful holiday centrepiece.

To select a ripe pomegranate, choose one that is heavy, slightly square in shape (unripe pomegranates are very round), with dark red skin. Another sign of ripeness is when the petals of the crown turn in towards the centre. They will keep for several months in the refrigerator, but are best eaten soon after purchasing.

When pomegranates are in season, I always keep a small container of the arils (seeds) in my refrigerator to sprinkle over salads. It gives a nice zing to your salad and adds pretty colour.



BARLEY AND WILD RICE PILAF WITH POMEGRANATE SEEDS

2 tsp. olive oil
1 medium onion, finely chopped
1/2 cup wild rice, rinsed
1/2 cup pearl barley
3 cups chicken or vegetable broth
1/3 cup pine nuts
seeds of 1 large pomegranate (about 1 cup)
2 tsp. freshly grated lemon zest
2 tbsp. chopped fresh parsley

Heat oil in a large saucepan over medium heat. Add onion and cook, stirring often, until softened. Add wild rice and barley; stir for a few seconds. Add broth and bring to a simmer. Reduce heat to low, cover and simmer until the wild rice and barley are tender and most of the liquid has been absorbed, 45 to 50 minutes.

Continued on page 44

The Canadian Jewish News

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End your holiday meal with fruit

Continued from page 42

Meanwhile, toast pine nuts in a small, dry skillet over medium-low heat, stirring constantly, until light golden and fragrant, 2 to 3 minutes. Transfer to a small bowl to cool.

Add pomegranate seeds, lemon zest, parsley and toasted pine nuts to the cooked pilaf; fluff with a fork. Serve hot. Yield: 6 servings.

ROASTED BOSC PEARS WITH POMEGRANATE GLAZE

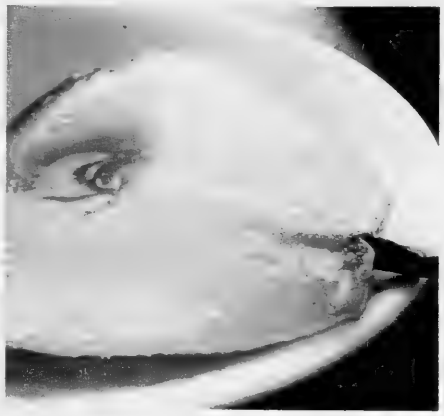
This makes a lovely, light dessert after a heavy holiday or Shabbat meal. Bosc pears are distinguished by russet skins and elegantly elongated necks and stems. They are an ideal dessert pear because they hold their shape when roasted or poached. Pomegranate juice is available in most grocery stores.

3/4 cup dry red wine, such as Zinfandel
3/4 cup pomegranate juice
1/2 cup sugar
1 cinnamon stick
2 tsp. grated orange peel
6 Bosc pears with stems, peeled

Preheat oven to 350. Stir wine, pomegranate juice, sugar, cinnamon stick, and orange peel in medium saucepan over medium heat until sugar dissolves, about 3 minutes.

Using small melon baller, core pears from bottom of wide end. Trim bottoms flat and stand upright in 8x8x2-in. baking dish. Pour pomegranate-wine sauce over pears. Roast pears until tender when pierced with knife, basting pears with sauce every 20 minutes, about 1 hour.

Using spatula, transfer roasted pears to serving platter. If pan juices are very liquid, transfer to a small saucepan and simmer until reduced to 2/3 cup, about 5 minutes. (Can be made 4 hours ahead. Let sauce and pears stand at room temperature. You can re-warm sauce before continuing.) Spoon glaze over pears. Serve warm, or at room temperature. Yield: 6 servings.



APPLE-POMEGRANATE CRUMBLE

2 cups pomegranate seeds
2 medium apples, cored and thinly sliced
1/4 cup sugar
2 tbsp. flour
juice and zest of 1 lemon
1 tsp. cinnamon
1/4 cup flour
3/4 cup old fashioned oatmeal (not quick-cook)
4 tbsp. margarine
pinch salt

Preheat oven to 350. Place pomegranate seeds, apples, sugar, flour, lemon juice and zest and cinnamon in a large bowl and toss to coat.

Arrange coated fruit in an 8-in. baking dish. Pulse flour, oatmeal, margarine and salt in food processor until a crumbly mixture forms. Sprinkle this mixture over the fruit. Spray crumbly topping with a thin layer of cooking spray. Bake 25 to 30 minutes or until topping is firm and edges are bubbly. Cool completely before storing. Can be refrigerated for three days. Yield: 6 servings.

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A hidden treasure in an urban oasis

Spa Life

By Kathryn Kates

When you think of going to a quaint historic inn with a luxurious spa facility, the city of Mississauga may not come to mind –but it should. The Glenerin Inn and The Spa at the Glenerin Inn is a hidden treasure more than ready to be found.

The Glenerin Inn, in the heart of the picturesque Credit River Valley, was built in 1927 by a lawyer to be used as his summer home. Over the years, the property has housed a girs' school, a rest home for employees from the Robert Simpson Company, an event space and – surprisingly – a synagogue. In the early 1970s, while their synagogue was being built, Mississauga's Solel congregation flocked to The Glenerin.

In 1986, after an extensive restoration and renovation, The Glenerin Inn opened its doors as a resort and just last December added the spa.

The Spa at the Glenerin Inn is all about creating the ultimate, memorable experience for our clients. "Our goal is to provide you the best day spa experience implementing the 'wow' factor in everything we do," says Audrey Hlembizky, a director and co-owner of The Spa at the Glenerin Inn.

The rustic earth tone spa with red and gold décor accents is designed with exotic Asian influences – Chinese, Japanese and East Indian – which creates a Zen-like environment that Hlembizky, who is a highly-trained esthetician makeup artist, hairstylist and reiki master, says caters to the mind body balance.

"We have five treatment rooms. The great thing about our treatment rooms is that you don't feel like you are in this tiny little space, we made them large, so each one of them we can offer couple's treatments in them. We have a three registered massage therapists and four certified estheticians, plus the spa director and three owners," informs Hlembizky, a business woman, who herself is a highly trained esthetician/makeup artist, hairstylist and reiki master.

Their clients – which is mostly made up of women – is split evenly between hotel guests and locals.

"Massage is our most popular treatment. The great thing about our massage treatments are that we like it to feel like a spa experience not like your weekly massage at your chiropractor's office, so we bring in the aromatherapy smells, the candles, the music and the comfortable bedding," she says.

"We start all our massages with what we like to call the 'welcome treatment.' Once they are on the bed and covered with a blanket we give the entire body a little bit of tender loving care by caressing your body from your head to your feet. It helps you to really decompress distress and relax before we get right into the work. We finish the massage with the same way.

The Spa at the Glenerin Inn offers a unique collection of holistic and wellness spa therapies based on healing cultural arts from around the world.

"We are very well-known for our skin care treatments including our Vitamin C Skin Therapy, Collagen Therapy and our organic facials," says Hlembizky.

Continued on page 46

Hot stone is one of several therapies offered.

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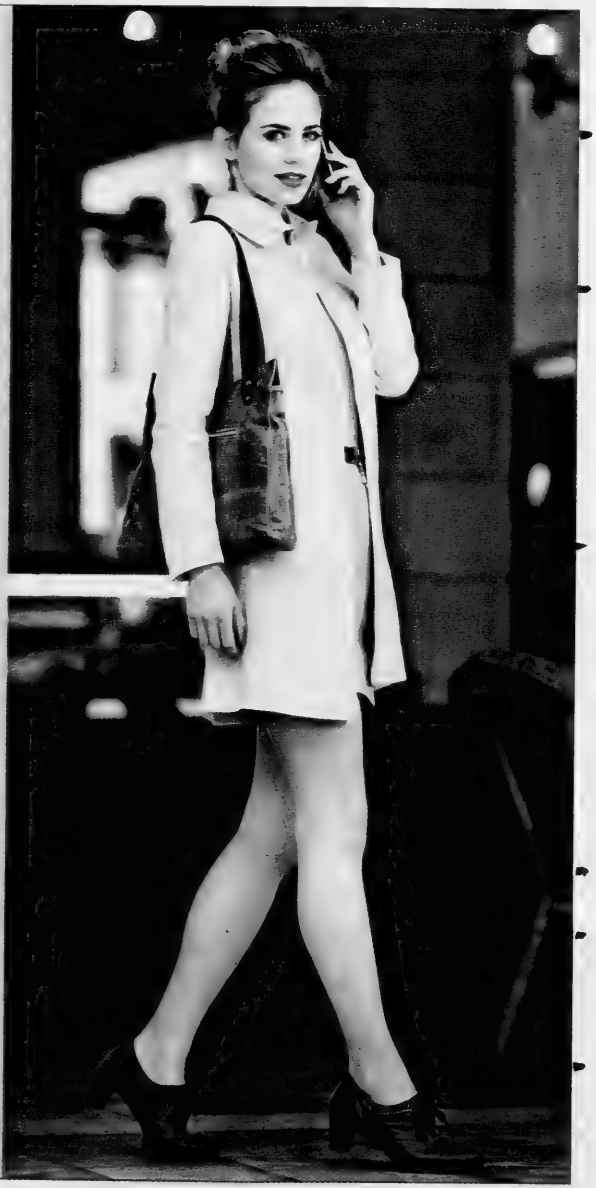
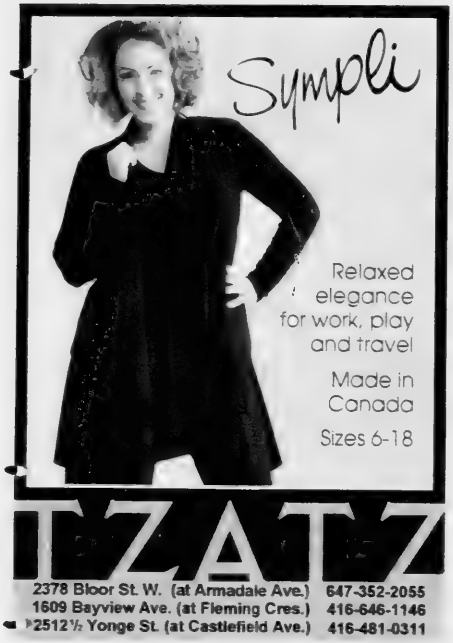




The Glenerin Inn and The Spa are complete with old world charm and modern comforts. *[Kathryn Kates photo]*

The ultimate experience

Continued from page 45

Services include an array of massages including Hot Stone, Aromatherapy, Deep Tissue, Spiritual Tranquility and Harmony, a holistic therapeutic treatment that combines Hot Stone therapy, Aromatherapy and Swedish massage especially nice as a couple's romance experience.

Also on offer are body treatments such as the Body Facial, Body Polish and the Warm Lavender Escape to name a few; and a variety of facial treatments, hand and foot care, and bridal hair and makeup.

The Spa boasts its their own skin care line using raw natural materials such as clays, essential oils and floral waters, so that their products are both very fresh and active. They also use the organic product line Seaflora from British Columbia.

A number of packages with The Glenerin Inn are offered including the very popular Romance Package which includes an overnight stay, breakfast and a 30 minute massage for two.

The Glenerin Inn has 30 newly decorated guest rooms and suites complete with old world charm and modern day comforts such as Internet access and large flat screen TVs. The inn is surrounded by a beautifully manicured lawn and a hiking trail cascading through a ravine in the back.

Several of the guest rooms have fireplaces with stone accent walls that mirror the exterior of the inn. Close by are premier golf courses, fishing, shopping and cultural attractions. The attentive staff will be more than happy to assist you in planning.

The Glenerin Inn plays host to a number of weddings and conferences. Kosher meals for functions can be brought in with advance notice.

To book The Spa at Glenerin Inn experience contact: www.thespaatglenerin.com, or call 905-828-6103 ext 190.

To reserve at The Glenerin Inn, 1695 The Collegeway in Mississauga, call 1-877-991-9971 or 905-828-6103, or online at: www.glenerininn.com

The Glenerin Inn once served as a synagogue.

Are watches becoming obsolete?

Anita Szabadi-Gottesman
Special to The CJN

For generations, the wristwatch and the classic pocket watch were not only essential for telling time, they were treasured family heirlooms often passed down as keepsakes, or to mark special occasions.

Today, alas, the ubiquitous wristwatch is fighting for its rightful place on the wrist.

Find any location where youths gather – from the university library to the local coffee shop – and take a minute (use your watch if you wear one) to look around and you will see that many, if not most, are not sporting a watch and cannot be observed periodically glancing at their wrists to check the time.

Cellphones, laptops, iPads and any other computer related device (too numerous to mention) show the time on a 24-hour clock. No need for young backpackers to note the time change as they travel or to check today's date. Whatever is not immediately available at the touch of a keypad, well, there is an app for that!

Wearing a watch today clearly makes a statement. Industry insiders describe this ever-burgeoning phenomenon as wearing a watch with "wrist presence."

Michelle Graff, writer for *National Jeweler Magazine*, the jewelry trades go to guide for news and trends in the retail jewelry business concurs. "Meaning is important in a time when an ever-growing number of gadgets -think mobile phone, table computers and iPods threaten to make the wristwatch obsolete."

For both men and women watches have taken on a brawny look with thicker watches and wider straps. The trend has spread to all categories of watches from those with sub-dials, tachometers, chronographs and dual times and the simplest of watches with no other functions than just the ability to watch the passage of time.

While bigger may seem better across all categories, from those found at big box stores to the exclusive lines of Breitling, Patek Philippe and Cartier, dealer, collector and author of *American Wristwatches: Five Decades of Style and Design*, Edward Faber, cautions the wearer to choose a larger watch while still paying attention to the "watch to wrist ratio" and select a watch that does not completely overpower the wearer by its size or girth.

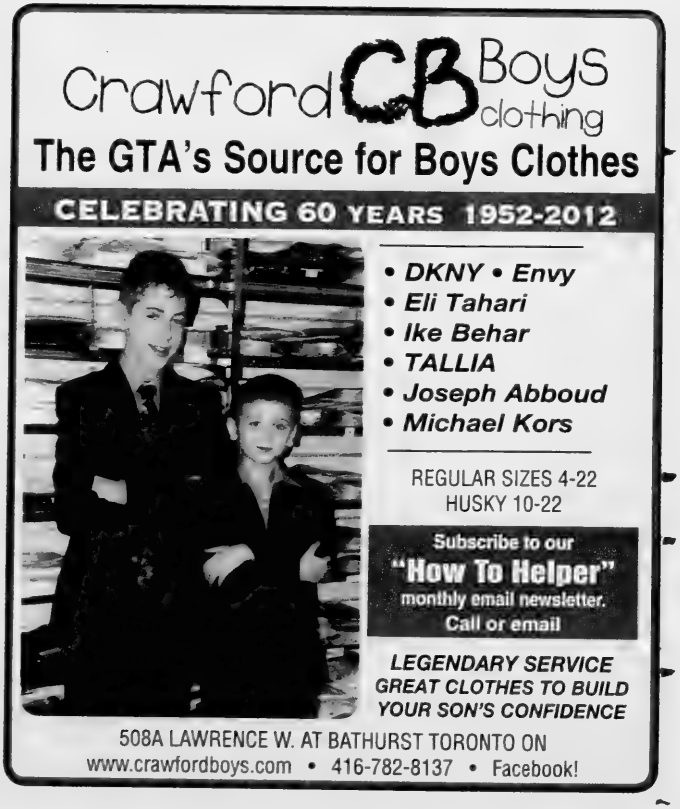
Bigger watches make a bold statement on the wrist in brighter colours and coloured. *[Anita Szabadi-Gottesman photo]*

The classic thin small-faced watch has seemingly gone by the wayside over the last two years in fashion being replaced by larger and larger faced watches that clearly make a statement.

Big, bold and brassy, these watches have both form and function. While uber shiny stainless steel faces and watch bands have stolen the show over the past several seasons, 2012 sees a return to the more classic yellow gold (real and imitation) along with two-tone (silver and gold) and a the triumphant return of the softer hues of rose gold.

National Jeweler also reports that stainless steel is adding a touch of colour in greens, purples and even this seasons' blockbuster colour orange. For the more conservative wearer still wanting to add a pop of colour, the more subdued shades of charcoal, brown and black are also paired with stainless.

Women's Wear Daily reports on bright watches making a splash on the runway in several colours including turquoise.



Hair trending techniques for students – and moms

Prepare for the busy mornings of autumn by keeping your hair strong with a good cut and moisturizing conditioners — and aim for effortless styling with modern tools and innovation, say specialists in this field.

A popular back-to-school resource for ideas online is www.conaircanada.ca, which, in addition to a full lineup of stylers for any hair type, is also featuring the hottest trends with tips and tutorials, like this:

Loose vertical curls: For fast and fabulous styling, use a conical curling wand. It will give you textured curls with no kinks. You simply wrap each strand around the wand, hold it and release. Called the You Curl, this specialized iron heats up in 30 seconds for quick styling on the go. It's made with a ceramic material to give your hair more protection while it eliminates static and reduces frizz. Easy quick-tip techniques are on the website.

Soft crimpy tresses: Runway models and celebrities are wearing their hair in a unique, crimped wave design. It is soft and textured, but it's also "beachy" since it's a look you might get after a few hours in the sea breezes on the beach. When you only have five minutes though, a ceramic styler called You Wave Ultra is a "must have" hair appliance to help you pull it off every time. Tutorials are available online.

When assessing the right look for you, consider this: If you want big, bouncy tresses, use a curling iron with a very wide diameter. For tighter curls, use one that is narrower. Here are a few more Conair tips for creating the look you want:

Big Curls

The size used to create large curls is usually three-quarters to one inch in diameter (2 to 3 cm). TIP: Spritz small sections with mousse, then wrap them around the iron and hold for five seconds. Release, let hair cool, then use fingers to separate curls.

Tight Curls

Use a narrow iron that is one-half inch (13 mm) in diameter producing a ringlet effect. TIP: Wrap small sections from ends to roots in a spiral. Hold five seconds. Release curl, let it cool, spritz with hairspray but do not touch.

News Canada photo

Big Waves

A curling iron that is 1.5 inches (4 cm) in diameter will create large, loose waves in longer hair, or help smooth short hair. TIP: Wrap large sections around the iron to smooth; wrap small sections to create waves. The longer you hold the curling iron in the hair the tighter the result.

Slight Waves

A curling iron about 1 to 1.5 inches (3 cm) in diameter will create nice, soft waves. TIP: Curl small sections of hair with the curling iron, then clip each section to head. When cool, release pins and run fingers through hair.

— News Canada

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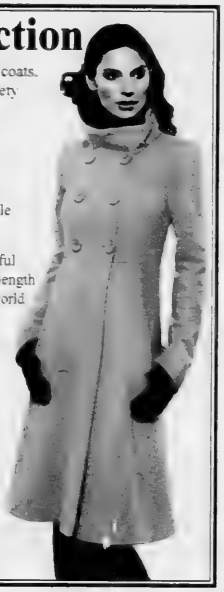

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Israel bans skinny models

Jessica Steinberg
The Times of Israel

It took fashion photographer Adi Barkan nearly 10 years to pass his so-called Photoshop law — the recent Knesset legislation requiring a minimum weight for models according to the standard Body Mass Index and the regulation of Photoshop use in advertising.

"I'm looking at the next generation of models, the next Linda Evangelistas," said Barkan. "We're starting with the young models and in four to five years we'll see a new model of models."

Barkan began his campaign against underweight models and the prevalence of anorexia and bulimia in the Israeli modeling industry after his friend, former model Hila Elmalich, died from bulimia.

He worked with young models, tried to convince modeling agencies and clothing companies to stop Photoshopping their advertisements, and eventually began working on legislation with several Knesset members.

The new law, passed last March, goes into effect in Israel on January 1, 2013. That gives models, agencies and the companies that use models nearly 10 months to get themselves ready for the new era, said Barkan, as some models will need to gain weight in order to meet the BMI standards. At that point, if companies hire underweight models or use improper Photoshopping to touch up pictures, they can be sued by the model, "for being influenced to lose weight," and fined "anywhere from thousands to millions of shekels," said Barkan.

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Bringing online brokers into the 21st century

Karin Kloosterman
Israel21c

The ups and downs of the stock market look random and chaotic from the outside, but some brokers do make a lot of money for themselves and their clients.

Are they lucky or are they just good at risky business? A new Israeli company is working to give you and your portfolio the answer.

CPattern is a new analytics technology that helps brokers and traders make better stock-market trading decisions. It collects information on the buying and selling behaviour of traders worldwide to analyze what works and what doesn't. The multilingual solution is tailored to suit online brokers, who can then alert and advise home traders looking to invest in the global stock market.

"We are taking online brokers from the Stone Age to the 21st century," said Oded Shefer, the CEO and co-founder of CPattern. "We give online brokers and home traders high-resolution data when they need it."

Why share a technology to crack the stock market? "We did not develop a machine that prints money. We analyze the decision-making and the activity of traders with relation to dynamic market conditions in real time," Shefer said.

A broker at the Tel Aviv Stock Exchange *[Flash90 photo]*

While the technology can't predict the future, he said that it can help people make better trades. Are you on a winning streak with six of your 10 companies, but a loser overall with the other four companies not performing well? If this is the case, one of CPattern's solutions can send you an alert about what's happening to your portfolio as a wakeup call. On the other hand, it congratulates you when you've made a good trade.

"We can find systematic errors and systematic decision-making which is positive and which brings better results. This allows traders to improve their performance and online brokers to improve their retention and conversion rates," Shefer said.

The solution is currently used by online brokers and marketing consultants such as Boston Technologies, AVA FX, youtrade FX, etoro, Leverate and a handful of others.

Down the road, CPattern plans to develop solutions for traditional brokerage houses as well. If the price is right, the company can also help large firms detect illegal or suspicious trading from within the firm. This could reduce public scandals and market manipulation.

"It's a kind of sanity check," Shefer said. "Trading is very difficult, and sometimes traders find it hard to come up with the right reason for their success or failure. Sometimes they say it's the market or they blame themselves, or say it's pure luck or random. We can give traders a sanity check to show them the hidden patterns of their own behaviour."

Founded in 2009, CPattern now seeks less than $5 million for continued business development. Based in the Tel Aviv area, the company employs five full-time staff, and works with a small team of consultants to grow the technology.

The company links to buy-and-sell data of traders worldwide. The system clocks behaviour in real time without giving away the identity of the trader. No other company has been able to analyze in this way until now.

It wasn't easy. "The market is very complex, and it is influenced by many endless factors and variables. We measure a large list of variables for each particular trader and can make good profiles of his activity and understand what he does right and wrong in terms of profits and losses, and how he understands the market, and then we are mapping these differences," Shefer said.

It took Shefer's strong background in behavioural psychology to make the idea stick, since much of the stock market is based on fear-and-follow principles. This, matched with a mathematical co-founder, provided the winning formula for CPattern's smart algorithms, which can be tweaked on demand by companies.

The solution can simply provide reports and records of other traders' behaviour, but it can also be tailored to help you build your own portfolio. The information is currently being sold to trade consultants to give to their clients. Information can be customized to online brokers to give to their home-trader clients – people who often operate in a bubble, sometimes playing the market with risky bets that put a lot at stake.

"We've made research on the effects. Traders who use it on a regular basis make more trades and stay longer in the trading process. We don't know whether or not they are making more money, but they are trading more responsibly and have given us very good ratings," Shefer said.

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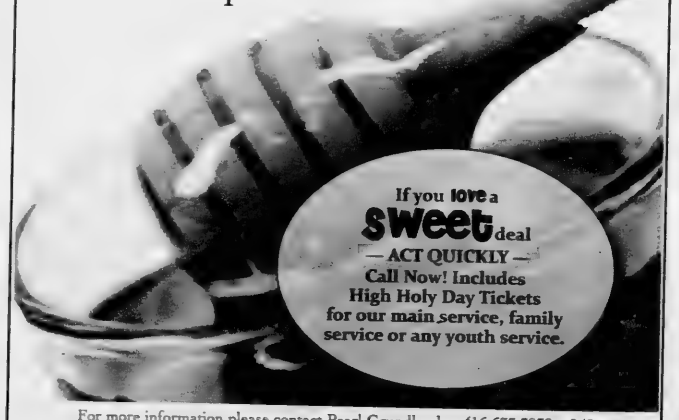

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Battery exchange for electric cars

JNS.org

The American-Israeli green technology startup Better Place Inc. is set to unveil its latest battery exchange station at Kibbutz Eilot near the southern Israeli city of Eilat, according to Globes.

Started in 2007, Better Place was the vision of Israeli entrepreneur Shai Agassi. It seeks to increase the global use of electric cars by constructing battery exchange networks to enable drivers to overcome limitations in the battery life of electric cars. In less than five minutes, a vehicle can have its battery swapped out for a fully recharged one.

In 2009, Better Place partnered with carmaker Renault-Nissan to construct the electric cars. Better Place chose Israel and Denmark to be its first customers due to their small sizes and high fuel prices.

The completion of the station near Ei-lat will now enable Israeli electric car drivers to travel anywhere in the country. "This is a milestone for the company, and especially for our first customers, who were partners in the vision," said Better Place CEO Moshe Kaplinsky.

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Circumcision complaint against rabbi dropped

JTA

BERLIN — Prosecutors in Berlin dismissed a criminal complaint lodged against a rabbi for performing circumcisions.

The *Jerusalem Post* reported on Aug. 30 that the complaint for "causing bodily harm" against Rabbi Yitshak Ehrenberg was dropped Aug. 15 as "unfounded."

An opponent of circumcision lodged the complaint last month after Ehrenberg defended the practice on a television talk show.

The charge against Ehrenberg was the second time a rabbi in Germany was accused of the practice.

The two complaints came after a Cologne court ruled in May that non-medical circumcisions on children amounted to a criminal offense. Prosecutors are still considering the first complaint, against Rabbi David Goldenberg from Hof.

Rabbi Yitshak Ehrenberg

The city of Berlin, which also is one of 16 federal German states, is considering not implementing the June Cologne court decision, according to the *Jerusalem Post*.

"Even if a non-medical circumcision were to take place, it would not meet the elements of severe bodily harm," the prosecutor's office in Berlin wrote in a letter explaining the dismissal of the complaint, the *Jerusalem Post* reported.

In related news, after an attack on a rabbi in Berlin, Gideon Joffe, the head of the Berlin Jewish community, said he would "not recommend that any Jew go around in parts of Berlin with a kippah".

Last week, Rabbi Daniel Alter of Berlin was violently attacked while picking up his daughter from a piano lesson. He currently is recovering from surgery for a broken cheekbone. The attackers, reportedly youths of Arab background, asked Alter – who was wearing a kippah – if he was Jewish, before hitting him in the face. They then allegedly verbally threatened Alter's 6-year-old daughter.

Many Jewish religious leaders in the country advise congregants against openly wearing Jewish garb in public; men routinely wear baseball caps or other hats over kippahs when in public. Concern about openly wearing the skullcaps grew following an antisemitic attack on the Chabad Jewish kindergarten in Berlin in 2007.

The Central Council of Jews in Germany said the attack proved once again that violent antisemitism is a reality for Jews in Germany. Berlin's mayor, Klaus Wowereit, decried the attack as being against all Berliners.

'A widening assault on Jewish identity'

Continued from page 1

Yet, Jewish existence is not a joke. Nor is making a good Jewish joke all there is to being Jewish. Jews should know better – especially because the harsh realities of affirming Jewish identity in Europe have returned to haunt Jews who define their identity through so much more than Jewish humour.

When Jews wish to pray regularly in their European synagogues – the same places that opened their doors to the European Day of Jewish Culture on Sunday – they can only do so at their peril or under heavy security.

Jews who wish to publicly display the outward paraphernalia of their faith do so at their peril as well. Chances are they will be beaten up here and there. It has happened before. It will happen again. It rarely gets more than the perfunctory condemnation of a society that, deep down, still feels uncomfortable when Jews dress, eat and pray like Jews.

Jews who wish to give their children a Jewish education know their little ones will grow sheltered in the golden cage of a caring Jewish school – happy islands with no antisemitism inside, thanks to the barbed wire and high walls plus round-the-clock security service outside. They also know that metal detectors and police patrols won't always deter those who thirst for Jewish blood – ask Jews in Toulouse and ask no further, although plenty of others could tell you stories late into the night of how Jewish children grow accustomed to police with sniffer dogs and machine guns outside their kindergartens.

Nor are Jews at liberty to express open, unabashed and unconditional support for Israel – sooner or later, that invites scorn and the occasional abuse (both verbal and physical). Jews get to laugh about themselves at official events, but what's funny about facing criminal charges for circumcising your newborn sons and explosive charges when going to synagogue?

A European Day of Jewish Culture can no longer hide the fact of a widening assault on the most fundamental facets of Jewish identity in today's Europe – the concerted efforts, from all corners of the political spectrum, to ban circumcision of newborn Jewish boys and the ritual slaughter of animals according to Jewish dietary laws.

All this is done in the name of liberal values. Ritual slaughter becomes cruelty to animals. Circumcision becomes an assault on free choice for toddlers to keep their foreskins intact. And the proverbial demonization of Israel as the 21st-century version of apartheid has become the backdoor access for antisemites to join the liberal bandwagon of one standard for Jews and a different one for all other nations.

What makes Jews what they are, ultimately, is not their jokes or their movies or their occasional literary and artistic contributions to western culture. It is the mark in their flesh that solemnly and permanently affirms their commitment to the laws of their forefathers: the head covers and prayer shawls they wear – daily for the pious, occasionally for everyone else – to remind themselves of their Creator and the covenant that binds them to His laws; that which they can and cannot eat for so He commanded, and their love for the land and the people of Israel, with the attendant dream of restoring Zion, in both the mundane and the messianic sense, which pervades their daily prayers, the rhythm of their holidays and their rites of passage from cradle to grave.

And yet, to fearlessly walk the streets of Europe, the parents of a 21st-century-born Jewish child must henceforth forgo his circumcision, make him renounce the outward signs of Jewish devotion, raise him as a vegetarian, lest he break his ancestors' dietary laws, deny him a Jewish education to increase his chances to live to adult age and let him become imbued with a hatred for the country where half his coreligionists live and his ancestors came from or yearned to return to.

This is not a joke. It is what Europe, increasingly, has become for Jews.

Emanuele Ottolenghi is a senior fellow at the Foundation for Defence of Democracies.

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Court dismisses damages claim in Rachel Corrie case

Matti Friedman
The Times of Israel

JERUSALEM — A lawsuit filed by the family of Rachel Corrie, an American activist killed by a military bulldozer nine years ago, has been rejected by an Israeli court.

The court ruled that Corrie's death was an accident for which she was responsible and that soldiers had acted with neither intent to harm nor criminal neglect.

Corrie's family slammed the verdict and said they would appeal to the Supreme Court.

Corrie, a 23-year-old native of Olympia, Wash., was crushed to death on March 16, 2003, by a military armoured bulldozer clearing vegetation in a combat zone along the Gaza-Egypt border.

Corrie and other pro-Palestinian activists had confronted two bulldozers and a small infantry contingent guarding the vehicles in an attempt to halt what the activists believed was an impending home demolition. Corrie was in front of the bulldozer's blade trying to block the vehicle when she was killed.

Corrie's family sued Israel over her death, charging that soldiers had either killed her intentionally or acted with reckless neglect. They asserted that the Israeli military was responsible for Corrie's life, even though she had knowingly placed herself in danger to thwart a military operation.

They were seeking a symbolic $1 in damages and legal fees.

Judge Oded Gershon rejected all of the family's claims. "This was a very unfortunate accident and not an action undertaken with intent," Gershon said on Aug. 28 in a courtroom packed with spectators and reporters.

"The deceased put herself into a dangerous situation. She stood in front of a large bulldozer in a place where the operator could not see her. Even when she saw the mound of earth approaching her, she did not distance herself as a reasonable person would have done," he said.

Corrie's death, he ruled, was "the result of an accident she brought upon herself." The family's claim that her death was intentional was "baseless," he said.

The activist's mother, Cindy Corrie, said the family was "deeply saddened and deeply troubled" by the ruling.

"I believe this was a bad day not only for our family but for human rights, for humanity, for the rule of law, and also for the country of Israel," she said at a press conference held by the family after the ruling.

Rachel Corrie Street in Ramallah
[Wikipedia Commons]

She called the Israeli court system "a well-heeled system to protect the Israeli military and the soldiers who take action in that military and provide them with impunity.

"The state has worked extremely hard to make sure that the truth about what happened to my daughter is not known and those responsible will not be held accountable," she said.

The Corries' lawyer, Hussein Abu Hussein, said the family would appeal the lower court's ruling to the Supreme Court.

Corrie was clearly visible because of a bright yellow jacket she was wearing, he said, calling her an "American peace activist who only wanted to protest house demolitions and the great injustice against residents of Gaza."

After her death, Corrie became a hero for opponents of Israel, the subject of a play, and probably the best-known victim of the violence of the second Palestinian intifadah, which claimed more than 6,500 lives. A foundation set up by her family in her honour advocates for an anti-Israel boycott.

The bulldozer operator, an army reservist who was identified only by his first initial, Y., testified in court that because of the armoured vehicle's restricted field of vision he did not see the American.

In the Aug. 28 decision, the court accepted that explanation. An earlier military investigation also cleared the soldiers of wrongdoing, and the judge said that investigation "was not flawed in any way." The Israeli forces on the ground were in "deadly danger" and had acted properly, he said, warning the activists to leave the area in a confrontation that began several hours before Corrie's death. They ignored the warning.

Corrie was a member of the International Solidarity Movement, a pro-Palestinian group that has sent western volunteers to interfere with Israeli military activities in Gaza and the West Bank. The area of the incident, in southern Gaza at the town of Rafah, was one of the most dangerous spots during the peak years of Israeli-Palestinian violence nearly a decade ago.

The commander of the troops on the scene, an infantry major, testified last year that the activists had ignored repeated warnings to leave and were endangering his troops. "It was a war zone," he told the court.

The judge repeated that description in the Aug. 28 decision, saying that from the outbreak of violence in September 2000 and until the day of Corrie's death Israeli forces counted some 6,000 hand grenades thrown at them in the area, as well as 1,400 shooting attacks, 150 explosive devices, 200 anti-tank rockets and more than 40 instances of mortar fire.

Hearings in the trial began in 2010.

In one of the trial's most dramatic moments last year, those present in the courtroom heard a recording from the military radio network during the incident, including the operator's terse report at 5:05 p.m.: "I hit someone."

Corrie, badly wounded, was rushed to a Gaza hospital. She died a short time later.

In related news, former U.S. president Jimmy Carter called the court ruling unacceptable.

"The killing of an American peace activist is unacceptable. The court's decision confirms a climate of impunity, which facilitates Israeli human rights violations against Palestinian civilians in the occupied territory," Carter said in a statement from the Atlanta-based Carter Center.

Carter also said, "I hope that the U.S. government will use all reasonable means to ensure that the rights of American citizens are protected overseas and that justice is done for the Corrie family."

The former president, who has garnered much criticism in recent years for his harsh words about Israel, addressed the Democratic National Convention Sept. 4 via video on the second day of the convention in Charlotte, N.C.

Timesofisrael.com

Israel Briefs

Rocket strikes Sderot

A rocket fired from Gaza into Israel hit a house near Sderot Aug. 31, but no one was injured. Israel Radio reported the same house had sustained a direct hit in the past. The hit caused some damage to the property. Rescue forces treated one person for shock. The area had seen several incoming rockets in the previous few days. The Israel Defence Forces struck munitions depots in Gaza Aug. 29 in response to the rocket fire. Hamas and other terrorist groups have fired more than 450 rockets from Gaza into southern Israel since the beginning of the year, according to the IDF Spokesman's Office.

Rabbi condemns attack

The rabbi of Bat Ayin called a recent attack on a Palestinian taxi "sacrilege." Rabbi Daniel Cohen said he hoped a police investigation, which occurred earlier this month, would show that youths from his community were not involved. The attack left six wounded after a Molotov cocktail hit the driving taxi. Police questioned several youths from Bat Ayin about the incident, which happened near the West Bank settlement. Cohen sent a letter on the subject to all of the settlement's residents. After the Molotov cocktail hit the taxi, it flipped over. Two of the passengers suffered serious injuries, three had moderate injuries and one was lightly wounded. Police found a second, unused Molotov cocktail near the scene. Police have defined the incident as "a nationalistic Jewish terrorist attack." Nine Jewish teens were indicted for the attack.

Rabbi warns Wilders

Israel's chief Ashkenazi rabbi warned Dutch politician Geert Wilders that attempts to ban ritual slaughter will eventually force Jews to leave the Netherlands. Rabbi Yona Metzger wrote a letter Aug. 29 to Wilders saying he was "shocked and upset" to learn that Wilders' far-right Party for Freedom adopted a ban on ritual slaughter in its election platform. Rabbi Metzger asked Wilders to drop the issue from the platform. The Netherlands will hold general elections Sept. 12. Last year, Wilders' party, the country's third largest, and other parties passed a law to ban ritual slaughter, but the Dutch Senate scrapped it in June. In place of the law, the Senate ratified a compromise between religious freedoms and animal welfare considerations. "By denying Jews to live according to the Torah, you will eventually force them to leave the Netherlands," Rabbi Metzger wrote in the letter.

Morsi won't visit

A day after Israel's foreign minister invited Egyptian President Mohammed Morsi to visit Israel, a Muslim Brotherhood official called such a trip impossible. "There is no possibility for Morsi to visit the Zionist entity," Gamal Heshmat of the Muslim Brotherhood's Freedom and Justice Party told an Egyptian online news magazine, Ynet reported. "President Morsi's patriotism will not allow him to do so," he said, adding the presidential palace will turn down the invitation.

Files from JTA

Obama threw Israel 'under the bus': Romney

JTA

TAMPA, Fla. — U.S. President Barack Obama's approach to Iran has made Americans "less secure," Mitt Romney said in his speech accepting the Republican presidential nomination.

"Every American was relieved the day President Obama gave the order and Seal Team Six took out Osama bin Laden," Romney said Aug. 30 at the Republican National Convention. "On another front, every American is less secure today because he has failed to slow Iran's nuclear threat."

He criticized Obama's strategy of diplomatic engagement with Iran. "In his first TV interview as president, he said we should talk to Iran," Romney said.

Mitt Romney
[Wikipedia Commons]

"We're still talking, and Iran's centrifuges are still spinning."

While the speech was mostly focused on introducing Romney to the nation and to attacking Obama's economic record, the GOP nominee devoted several paragraphs to foreign policy.

He accused Obama of having "thrown allies like Israel under the bus," echoing language he had previously used in criticizing the president's approach to the Jewish state.

Romney nodded only briefly toward social issues.

"As president, I will protect the sanctity of life. I will honour the institution of marriage," Romney said. "And I will guarantee America's first liberty: the freedom of religion."

He also disparaged the Obama administration's emphasis on countering climate change.

"President Obama promised to begin to slow the rise of the oceans," Romney said, pausing amid laughter from the assembled delegates, "and to heal the planet. My promise is to help you and your family."

UN head rebukes Iran

The Times of Israel

TEHRAN — United Nations Secretary General Ban Ki-moon delivered a sharp rebuttal to Iranian Supreme Leader Ayatollah Ali Khamenei Aug. 30, after Khamenei delivered a speech denouncing Israel, the UN and the United States at the Non-Aligned Movement summit in Tehran.

"I strongly reject any threat by any [UN] member state to destroy another, or outrageous comments to deny historical facts such as the Holocaust," Ban said.

"Claiming another UN member state does not have the right to exist or describe it in racist terms is not only utterly wrong but undermines the very principles we have all promised to uphold," the UN chief added.

Khamenei, who has final say on all state matters in Iran, accused Israel of being made up of "bloodthirsty wolves," a day after Ban asked the cleric to tone down his rhetoric against Israel.

With Ban in attendance, Khamenei blasted the UN Security Council, calling it an illogical, unjust and defunct relic of the past used by the United States and Zionists "to impose its bullying manner on the world."

Khamenei accused the United States of talking about human rights "when what they mean is western interests. They talk of democracy when what they have is military intervention in other countries."

He also reiterated that Iran has never sought nuclear weapons, but will continue to develop its peaceful nuclear energy program, saying that the country considers the use of nuclear weapons to be "a big and unforgivable sin."

Khameini added that Iran's "motto is nuclear energy for all and nuclear weapons for none."

Iran said the gathering in Tehran showed that western sanctions have not resulted in Iran's diplomatic isolation.

The West suspects Iran is developing a nuclear weapons program, a charge Tehran denies. Last week, Ban urged Iran to take concrete steps to prove to the world that the Iranian program is for civilian use.

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Claims Conference criticizes Hungary

JTA

NEW YORK — The Claims Conference accused Hungary's government of "depriving" Holocaust survivors through "disgraceful" and "deceitful tactics."

The allegations came after Budapest demanded Aug. 27, that the Claims Conference, an organization representing world Jewry in compensation talks on Holocaust-era crimes, "return" $12.6 million to Hungary's treasury.

An announcement published on the website of the Hungarian Ministry of Public Administration and Justice cited "discriminatory" methods by the Claims Conference that had "failed to properly report" on expenditure. Hungary would give the Claims Conference no more funds until the issue is solved, the announcement said.

Claims Conference executive vice-president Greg Schneider told JTA that this was the first time in the organization's 62 years of operation "that a country has reneged when it came time to pay. We hope that intervention at the highest level in Hungary will resolve this issue for Hungarian survivors who need help."

According to the Hungarian ministry, the money Hungary is demanding is part of $21 million pledged by the government in 2007 for the following five years for Holocaust survivors in Hungary and abroad. A new settlement was to be signed this year.

The money was transferred initially from the treasury to the Jewish Heritage of Hungary Public Endowment, or Mazsok – a committee of government officials and Jewish representatives. Mazsok transferred $12.6 million to the Claims Conference for distribution outside Hungary, the ministry said.

But the Claims Conference told JTA that the Hungarian government had failed to transfer $5.6 million of the $21 million pledged. In an email to JTA, the Claims Conference said it only spent approximately $8 million received from Hungary.

"As a result of such conduct, thousands of Holocaust survivors will, unfortunately, be deprived of the assistance they so desperately need and had reason to expect," the Claims Conference added. It called Hungary's allegations "disgraceful" and "deceitful tactics."

In its statement, the Hungarian ministry said distribution of funds by the Claims Conference "was made on a far-from-equal footing, which represents discrimination to the detriment of Holocaust survivors living in Hungary." Based on the report submitted by the Claims Conference to date, "it is impossible to identify the individuals eligible for compensation," the ministry wrote on its website.

The Claims Conference, according to the email it sent JTA, gave Budapest a 400-page report containing the names of all recipients and how much they received.

"Every penny was transferred to a Hungarian survivor, not even one cent was spent on administration or any other expense," the Claims Conference said.

The email also said that funding for Holocaust survivors stopped after 2010, when the Fidesz party came to power.

"We call upon Prime Minister Viktor Orban to intercede in order to help needy Hungarian survivors who happen to live outside of Hungary today and comply with international agreements," it said.

Budapest mayor cancels antisemitic play

Cnaan Liphshiz
JTA

BUDAPEST — It was a relieved Judit Csaki who called journalists from Budapest with the news that the news conference on state-sponsored antisemitism she had scheduled for this week was cancelled. Budapest Mayor Istvan Tarlos had just announced the scrapping of plans to stage an antisemitic play at a city-funded theatre.

Csaki, a theatre critic, and her peers, were relieved that someone in power still checks the rampant antisemitism that Hungarian intellectuals, Jews and non-Jews alike, say is growing.

The cancelled play, *The Sixth Coffin*, is set in 1920 France and features a group of powerful Jews plotting to destroy Hungary and plunge humanity into another world war shortly after World War I had ended. The drama was set to premiere early next year in Budapest's renowned New Theatre, which had received $500,000 last year from the municipality.

For Csaki and Adam Fischer, the general music director of the Austro-Hungarian Haydn Orchestra, the issue was a test case, indicative of increasing government tolerance to antisemitic behaviour.

They and other intellectuals formed an unofficial working group called It Cannot Be that lobbied Tarlos, actors' associations and the local media to stop the staging of what they regarded as "incitement." The mayor had been silent on the issue until last week's announcement.

"Some blame the mayor for letting the whole thing balloon into what it is," Csaki said. "Others blame him for appointing an extreme rightist as director of the New Theatre and for never actually condemning the play. But I don't agree. At least the mayor said something."

On Sept. 4, Fischer, Csaki and other members of the It Cannot Be group were going to announce an international petition calling for a boycott of New Theatre because of the staging of the antisemitic play.

Budapest Mayor Istvan Tarlos

That was before the mayor's announcement that Gyorgy Dorner, a rightist actor and director of the New Theatre, told him that the theatre would scrap the controversial play and would perform an earlier play by Istvan Csurka, who wrote *The Sixth Column*. The mayor said the new play would be "about a completely different subject."

Fischer told JTA that his involvement in the issue "has to do with my family, and all the other victims of the Holocaust. But it is not the Jews alone, not even the Hungarians alone, that worry me; I do believe that tendencies in Hungary are a danger for the whole of Europe."

The play's plot revolves around two Hungarian scientists who invent a time machine that shows the 1920 signing of the Treaty of Trianon – part and parcel of the Versailles Peace Treaty that ended World War I. The machine shows how powerful Jews orchestrated the part in which Hungary loses 72 per cent of its former territory.

According to the script, which was not made public but was obtained by JTA, four Jews had decided to "dismember Hungary" and agitate the hostility that erupted into World War II. One of the Jews, Edmond James Rothschild – presumably the famed Baron Edmond de James Rothschild – is a member of the secret society of Jews and others.

Later in the play, Rothschild says that "countries must keep blaming each other for their strife. I have no interest in giving money for peace." Rothschild is a close friend of Leon Trotsky, the Communist Soviet leader.

"Thus, the capitalist and the Communist Jews are intertwined as the two faces of Jewry," says Sandor Radnoti, a philosopher and arts scholar at Eotvos Lorand University, who is among the intellectuals who criticized the play.

Fischer says the staging and sponsoring of *The Sixth Coffin* would have been part of an ongoing process of growing acceptance of antisemitism in Hungary.

"Things that were unthinkable five years ago are acceptable today," he recently told the newspaper *Nepszabadsag*. "An artist must speak up when a publicly funded theatre in the capital of an EU country plans to show antisemitic pieces – something that has not happened since the war," he said, referring to the end of World War II, during which Hungary was led by a pro-Nazi government.

Noting that the ultranationalist political party Jobbik, whose leaders have made antisemitic remarks, is the country's third largest party, Fischer also told *Nepszabadsag*, "It's not that there is a far-right party in the parliament, but that the parties in power don't suppress rampant antisemitism, thereby encouraging it."

In June, Peter Feldmajer, the president of Hungary's Jewish community, said in a speech before members of the European Parliament in Brussels that Hungarian Jews "feel increasing danger" in a country with a government that condones anti-semitism.

Csurka, the playwright, was a novelist turned politician who once defined Jews as "chief enemies of the nation." He eventually left politics to direct the New Theatre. He died last year. *The Sixth Coffin* is his last known play.

Csurka and Fischer had clashed in the past. Last year, Fischer launched a petition signed by 10,000 people against Csurka's appointment to co-direct the New Theatre with Dorner. The duo, Fischer warned, would turn the New Theatre into "The New Antisemitic Theatre." Tarlos ignored the petition but said he would not allow antisemitic content.

Scientist fulfills a dream and makes a difference

Sheldon Kirshner
Staff Reporter

When Alan Bernstein was in his late teens, he aspired to be a scientist. "I just decided I wanted to improve the world and make a difference," the 65-year-old biomedical researcher said recently.

Bernstein has fulfilled his lifelong ambition. In a career spanning decades, he has held some of the most important scientific positions in Canada, having blazed a path in cancer and HIV research.

Several months ago, Bernstein was appointed president and chief executive officer of the Canadian Institute for Advanced Research (CIFAR), which builds long-term, multidisciplinary, collaborative teams of Canadian and international researchers to study diverse topics of importance to Canada and the world.

"It's a wonderful organization that addresses very important issues," said Bernstein, noting that 14 Nobel Prize laureates are associated with CIFAR.

A not-for-profit institute based in Toronto and funded by individuals, corporations, foundations, the federal government and the governments of Ontario, Alberta and British Columbia, CIFAR supports the research of 396 top-flight, prize-winning scientists in Canada and 16 countries, including Israel.

CIFAR runs 12 different programs in fields ranging from earth system evolution and genetic networks to nanoelectronics and quantum information processing.

Bernstein claims that CIFAR is unique, the only organization of its kind that brings together the best scientists around one topic and supports their research for extended periods of time.

Apart from advancing knowledge in technological, economic and social spheres, CIFAR has been instrumental in bringing renowned scientists from the United States and abroad to Canada and keeping Canadian researchers in Canada. As a result, CIFAR has made a valuable contribution to this country.

"That has paid off in many different ways," said Bernstein. "In terms of our size, Canada stands very high up there in research and innovation. Our universities are stronger today than 25 years ago. We publish four per cent to five per cent of the world's research papers. Many Canadians have received international awards. On a per capita basis, we're punching above our weight. We're right up there."

Bernstein, who joined CIFAR in May, said he would give himself about two months to decide what changes will be necessary to take it to the next level.

"I'm in listening mode now," he explained. "I'm talking to members of the board, staff and scientists."

He is proceeding from the assumption that if CIFAR is not "broke," there is no real need to "fix" it. As he put it, "No changes will be taken lightly."

But thinking out loudly, Bernstein expressed a desire to add yet more interdisciplinary research programs to CIFAR's already impressive roster.

"And I'd like, somehow, to open up the process by which new programs are started," he added. "I've been thinking, in a broad sense, of how new ideas and concepts can come forward."

Bernstein also hopes to increase its present annual budget from $17 million to $25 or $30 million.

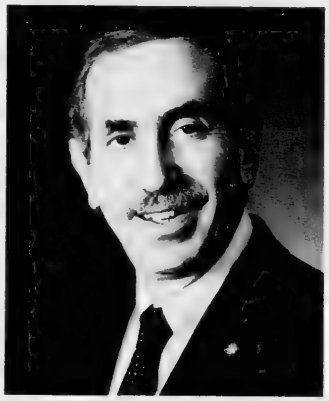
"One of my jobs will be to raise funds," he said, acknowledging that times are tough. "Our funding has not gone up in five or 10 years."

While discussing fundraising, he pointed out that Jews were among CIFAR's first donors. "The Jewish community has been so supportive of scholarship and learning. This philanthropy almost defines us a people, and I'm proud to be part of that tradition."

Bernstein believes that CIFAR's record of solid accomplishments will help pave the way for achieving his financial objective.

"CIFAR's approach to solving problems is very important," he said, citing its contribution to public policy in early childhood learning, its finding proving that there is a relationship between a person's health and a person's socio-economic status, and its discoveries in quantum physics.

Prior to joining CIFAR, Bernstein was the first executive director of the Global HIV Vaccine Enterprise, an alliance of researchers and funders charged with accelerating the search for an HIV vaccine.



Alan Bernstein, CEO of Canadian Institute for Advanced Studies

"We developed a global strategic plan," he said, noting that HIV is probably the most significant health problem in the universe today.

Asked when a vaccine can be developed, he replied, "Who knows? Medical trials take time."

Last year, more than one million peopled died of AIDS, with another one million having been infected. Yet progress has been made in combating this scourge, he said.

"We now have a half dozen drugs to keep it in check, and people infected by it live almost a normal life."

Before leading Global HIV Vaccine Enterprise, Bernstein was founding president of the Canadian Institutes of Health Research, a federal agency, where he worked wonders.

He transformed the method in which health research is organized and funded. He created networks of scientists in virtual institutes. He was instrumental in increasing Canada's health research budget by a factor of two.

Bernstein's previous two jobs were at the Ontario Cancer Institute and the Samuel Lunenfeld Research Institute.

At the Ontario Cancer Institute, the first position he held after receiving a PhD from the University of Toronto, he and his colleagues identified new genes in childhood cancer and a new gene in stem cells.

And at the Samuel Lunenfeld Research Institute, where he was eventually director of research, Bernstein worked to develop a corps of scientists, secured funding during an era of cutbacks and oversaw the construction of a new floor.

According to Bernstein, cancer researchers have made impressive breakthroughs. "We've come a long, long way," he said, citing examples.

"Childhood leukemia used to be a death sentence. Now there's a 90 percent cure rate. In breast cancer, we've improved methods of diagnosis and surgery and developed better drugs. And cure rates are going up."

To Bernstein, prevention is an integral component in the battle against lung cancer. "We can prevent lung cancer," he observed, saying that smokers have every reason to dispense with cigarettes now that researchers have confirmed that smoking is a major cause of cancer.

More effective, less toxic drugs are having a positive impact as well.

"In the future, as we enter a new era in precision medicine, cancer will be more treatable," he said.

Bernstein, born in Toronto, is the son of Max and Shirley Bernstein, both of whom immigrated to Canada from Poland in the 1920s. His father was a partner in a dress factory.

Bernstein's sister, Sharon, is a doctor, while his brother, Steve, is a lawyer. Bernstein's wife, JoAnn, is a retired investment banker. They have five children in their blended family.

Once a student at the Etz Chaim School, Bernstein is a cellist and an aficionado of classical music who likes modern art and is fond of cycling and walking.

He has no intention of retiring.

"If you work on an assembly line, it's tiring and you retire. But in science, you think about important things, and you interact with young people. Why would I retire?"

Sonny Goldstein, CFP
President

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EYE ON ARTS

By BILL GLADSTONE

FORMER CONDUCTOR OF COLLEGE STREETCAR, YIDDISH POET IS BEING REMEMBERED IN SONG – ON COLLEGE STREET

Tramway Lider (*Streetcar Songs*) is the title of a set of poems by Toronto Yiddish poet and streetcar conductor **Shimen Nepom** about life on the streetcar.

Nepom, who was born in Ukraine in 1890 and died in Toronto in 1939, is being remembered in performance this week by **Charles Heller**, who has set some of the poems to music and baritone.

"With their images of journeying through the bitter Toronto winter to make a living during the harsh years of the Depression," the Streetcar Songs "evoke the journeying and existential quest of **Schubert's** *Winterreise*," according to Heller, an accomplished composer-arranger who worked with the late **Rabbi Shlomo Carlebach** and the late **Marvin Hamlisch**.

It seems especially fitting that Heller is preparing to sing these songs– to the accompaniment of **Brahm Goldhamer's** piano – at the Free Times Café, 320 College St., along the same route that Nepom once drove as a conductor. Yiddish Vinkl, Thursday Sept. 6, noon. $18 includes buffet lunch. RSVP, sol@yiddishvinkl.com

• • •

Salute to Jerusalem: Celebrity chef **David Rocco** cooks up some spectacular Roman cuisine at Saluti a Jerusalem, a food, art, music and wine event presented by the Jerusalem Foundation and Villa Charities. The event also includes a photo exhibit by **Neil Dankoff** and **Beverley Abramson**. $250; proceeds to help build a friendship garden at Canada House in Jerusalem. 416-635-5491, ileventhal@jerusalemfoundation.ca

• • •

The Sistine Secrets: Roy Doliner, co-author of the bestselling book *The Sistine Secrets*, speaks on the Jewish symbolism, secret messages and forbidden mystical knowledge concealed within the paintings in the Sistine Chapel. Presented by the Koffler Centre of the Arts, Joseph D. Carrier Art Gallery, Columbus Centre, 901 Lawrence Ave. W. Sept 6, 7:30 p.m. Free admission but RSVP required to vmoreno@kofflerarts.org or phone 416-638-4249.

• • •

Names in the News: Joseph Baruch Silver, a former Torontonian who is now an Israeli senator living in Jerusalem, has loaned some snuff bottles, scroll artwork and other items to the Royal Ontario Museum for inclusion in the exhibition Small Skills, Special Effects: Unusual Chinese Works of Art, which opened in July. Silver's valuable snuff bottles have previously been the subject of a show at the Gardiner Museum, right across the street from the ROM; he met **Ka Bo Tsang**, curator of the ROM show, years ago at an international snuff bottle society meeting. The exhibition continues at the ROM until next February.

• • •

Arts in Brief

• Friends of Yiddish annual membership breakfast features **Norene Gilletz**, food writer and cookbook author, speaking on Sharing Food Memories. Beth Tikvah Synagogue, 3080 Bayview Ave. Sunday Sept. 9, 10:30 a.m. Members free, guests $15. RSVP to Sandy, 416-736-8073 or yiddish18@yahoo.ca

• Active Seniors & Boomers presents an illustrated presentation about the Art & Life of **Frida Kahlo**. Miles Nadal JCC, Sept. 13, 1:30 p.m.

• Three days of free drop-in classes, music performances, food and family fun at both the Prosserman JCC and Schwartz/Reisman Centre, Sept. 10, 11 & 12. Also free trial classes in ceramics and visual arts at Schwartz/Reisman. Details at www.kofflerarts.org

• *Lore*, a film by Australian writer-director **Cate Shortland**, offers a riveting and complex look into a rarely seen legacy of the Holocaust. The 14-year-old daughter of two SS officers in wartime Germany must put her trust in the very person she was always taught to hate in order to survive. The film is an official selection of the upcoming 2012 Toronto International Film Festival.

• • •

At the Galleries: *Homeland*, an exhibition of art works by London, Ont.-based artist **Thelma Rosner**, focuses on the Palestinian and Israeli communities of Israel – "divided by conflict, yet connected by history, culture and national aspirations." A painter, Rosner uses doubling, reversal and mirroring of images to convey the conflicting territorial claims of the two peoples. While the doubling affirms the values and validity of both cultures, opposition is implied in the reversals and the use of walls or fences. The doubling created by mirrors also suggests places both real and unrealized. *Homeland* is on view at Museum London (London, Ont.) until Oct. 28.

• Oil paintings and multi-media prints and drawings on paper by **Ira Moscowitz**, an artist who traveled the world in search of the mystical, highlight themes of Native American and Parisian culture; Moscowitz also did some book illustrations for **Isaac Bashevis Singer's** fiction. His exhibition, *Spiritual Routes*, is on view in the Miles Nadal JCC, Sept. 13 to 26. Presented by the Al Green Gallery and Ashkenaz.

From *Homeland*, an exhibition by Thelma Rosner.

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People trump politics in *Zaytoun*

Sheldon Kirshner
Staff Reporter

In Eran Riklis' *Zaytoun*, scheduled to be screened at the Toronto International Film Festival on Sunday, Sept. 9, the allure of human relations trumps the passion of the Arab-Israeli conflict.

The film, set on the eve of Israel's 1982 invasion of Lebanon, is about the unlikely friendship between Yoni, a downed Israeli pilot, and Fahed, a 12-year-old Arab boy whose family lives in a Palestinian refugee camp but yearns to return to its ancestral village in what is now Israel.

This remarkable relationship is the figment of screenwriter Nader Rizq's fertile imagination. As implausible as it may be in the real world, it seems reasonably plausible in Riklis's fine-tuned, poignant film, which takes place in Beirut, the Lebanese countryside and Israel.

Zaytoun opens as an unidentified Israeli pilot in a fighter jet approaches his target and as a young Palestinian far below hawks gum and cigarettes on a crowded street. The pilot, as we will see, is Yoni. The boy is Fahed.

Brash and high spirited, Fahed (Abedallah El Akel) lives with his father and grandfather in a squalid camp inhabited by Palestinian refugees and their descendants.

Their Lebanese neighbours do not like them. Throughout the film, in a reflection of their animosity, the Lebanese refer to the Palestinians in their midst with undisguised disdain, calling them "dogs" and "shitty Palestinians."

Fahed could not care less what his Lebanese neighbours think of him and his fellow Palestinians, saving his venom for Israel and Israelis. At a martial arts camp run by Palestinian militants, where he learns to jump over barriers and assemble submachine guns, he dreams of liberating Palestine, throwing Jews into the sea and returning to his family's home.

When Yoni is shot down near his camp, Fahed gets the chance to meet a living, breathing representative of the enemy. Yoni (Stephen Dorff), disheveled and a hood covering his face, is shackled and kept in an enclosure.

At first, Fahed exhibits hostility toward Yoni, refusing to give him water or return a photograph of his sweetheart. Yoni, gruff and self-confident, ridicules the notion that Fahed and the Palestinians can ever go back to their long, lost homeland.

Despite their irreconcilable differences, they reach a mutually beneficial understanding that enables Yoni to escape and Fahed to catch a glimpse of his family's ancestral village.

A greedy Lebanese taxi driver, having extracted the promise of a huge fare from Yoni, drives the pair toward the Israeli border. As they glide down a coastal road, the beat from the Bee Gees' hit song, *Stayin' Alive*, fills the screen with irresistible intensity.

Stephen Dorff in Zaytoun.

Fahed has prepared himself for this special journey. He wears a pendant in the shape of a map of Palestine. In his pocket is a key that can supposedly unlock the door of his grandfather's old house in Israel. And in the back seat, in a pot, is a small olive tree that he intends to plant in his grandfather's village.

As they travel southward, Yoni and Fahed warm to each other and help each other out in life-and-death situations, discovering their respective humanity as political dogmas fall away. Thanks to Yoni, Fahed realizes his dream of setting foot in "Palestine" and planting the olive tree in a now ruined village. The tree-planting scene is politically charged, underscoring the recurring Palestinian theme of "the return." Nonetheless, *Zaytoun*, which unfolds in Arabic, English and Hebrew, is not really and truly a political film.

Although Riklis is clearly sympathetic to Palestinian grievances, a point that emerged in one of his last movies, *Lemon Tree*, he seems more interested in the mechanics and joys of people-to-people relations.

The lead actors acquit themselves with professional aplomb.

Dorff, an American, carries himself with understated strength and dignity, and surprisingly, his Hebrew accent is flawless. El Akel, a newcomer to the screen, is quite impressive as well, mixing anger and rage with tenderness and empathy.

Zaytoun appears to have been shot in Israel. What seems like Israeli Arab neighbourhoods, towns and pastoral rural areas fill in realistically for Beirut and a whole host of Lebanese locales.

Author refutes notion that we're running out of oil

Sheldon Kirshner
Staff Reporter

The quest for energy has consumed mankind since the creation of the modern oil industry in the mid-19th century.

Energy has been an engine of global political and economic change since a prospector named Edwin Drake struck oil in the small Pennsylvania town of Titusville in 1859.

That seminal discovery touched off a scramble for new sources, and by the late 19th century, new production centres had arisen in the Russian Empire, the Dutch East Indies and the Austro-Hungarian Empire.

In the Middle East, oil was not discovered in commercial quantities until the first decade of the 20th century. Iran in 1908, Iraq in 1927, Saudi Arabia in the 1930s. But since then, the Mideast has become a primary source of our seemingly insatiable need for oil and natural gas.

At first, oil was used to illuminate homes and factories, replacing whale oil. But with the passage of time, petroleum found other uses and quickly became a global commodity that enriched such entrepreneurs as John D. Rockefeller, the co-founder of Standard Oil.

Although the resource seemed plentiful enough, there was always a fear that there was only a finite amount of it and that supplies would soon run out.

As early as 1885, the state geologist of Pennsylvania – the Saudi Arabia of its day – warned that "the amazing exhibition of oil" was only a "temporary and vanishing phenomenon." His alarmism prompted Rockefeller's partner to sell some of his shares at a discount.

Daniel Yergin, in *The Quest: Energy, Security, and the Remaking of the Modern World* (The Penguin Press), refutes the hoary notion that we've reached the limits of oil production.

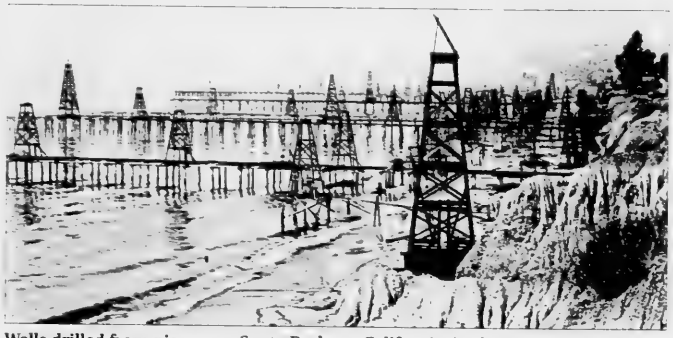
In an upbeat assessment, Yergin – an American whose previous book was *The Prize: The Epic Quest for Oil, Money and Power* – writes that recoverable reserves have been and will be discovered due to advances in communications, computers and information technology.

According to Yergin, three breakthroughs have made this brave new era in oil prospecting attainable.

"The rapid advances in microprocessing made possible the analysis of vastly more data, enabling geophysicists to greatly improve their interpretation of underground structures and thus improve exploration success."

The second advance was the advent of horizontal drilling, he notes.

"Instead of the traditional vertical well that went straight down, wells could now be drilled vertically for the first few thousand feet and then driven at an angle or even sideways with drilling progress tightly controlled and measured every few feet with very sophisticated tools. This meant that much more of the reservoir could be accessed, thus increasing production."



Wells drilled from piers near Santa Barbara, California, in the 1890s pioneered the offshore oil industry.

The third breakthrough concerned the development of software and computer visualization, he says.

This enabled billion-dollar offshore production platforms to be designed down to the tiniest detail on a computer screen even before welding began on the first piece of steel.

"These and other technological advances mean that companies could do things that had only recently been unattainable, whether in terms of identifying new prospects, tackling fields that could not be developed before, taking on much more complex projects and recovering more oil."

But as Yergin observes, production advances can be neutralized by what he describes as "critical choke points" along major sea routes.

The transport of oil can be affected by wars, terrorist attacks or accidents. Iran, for example, has threatened to close the strategic Strait of Hormuz, through which much of the world's oil exports move, should Israel or the United States bomb its nuclear facilities.

Yergin identifies other choke points that unfriendly powers could exploit: the Malacca Strait between Malaysia and the Indonesian island of Sumatra, the Bosphorus Strait that connects the Black Sea to the Sea of Marmara in Turkey and the Bab e-Mandeb Strait in the Red Sea.

In the past, particularly in World War II, oil has played a pivotal role in conflicts, he points out.

"Japan's fear of lack of access to oil was one of the critical factors in (its) decision to go to war. Hitler made a fateful decision to invade the Soviet Union not only because he hated the Slavs and communism, but also because he coveted the oil resources of the Caucasus.

"The German U-boat campaign twice came close to cutting the oil line from North America to Europe. The Allies, in turn, were determined to disrupt the oil supplies of both Germany and Japan. Inadequate supplies of fuel put the brakes on both General Erwin Rommel's campaign in North Africa and General George Patton's sweep- across France after the D-Day landing."

Yet, as he observes, the U.S.-led allied invasion of Iraq in 2003 was not really about oil, as some contend.

"Neither the Americans nor the British were pursuing a mercantilist 1920s-style ambition to control Iraqi oil. The issue was not who owned the oil at the wellhead, but whether it was available on the world market."

By 2001, when United Nations sanctions were biting deeply into Iraq's economy, the United States was importing 800,000 barrels of its oil per day.

"A democratic Iraq, it was certainly thought, would be a more reliable provider and, not being under sanctions, could expand its capacity."

The relationship between the price of oil and prosperity has been documented, but rarely was it as crystal clear as during the recession of 2008 and 2009.

The surge in prices from 2007 onward coincided with a screeching slowdown in the sale of new homes, tipping the U.S. economy into a serious recession.

"The sudden increase of prices at the pump took purchasing power away from lower-income groups, making it more difficult for many of them to make payments on their subprime mortgages and their other debts. The higher cost of the gasoline they needed to get to work meant trade-offs in terms of what else they could spend elsewhere."

Yergin predicts that global energy consumption in 2030 will be 35 to 40 per cent greater than it is today, but that extracting these resources will be extremely expensive, requiring as much as $8 trillion in funding.

However, he suggests that endlessly "renewable" and environmentally friendly sources, such as wind, sunlight, biofuels and geothermal power, may yet release us from the tyranny of oil.

The Quest, which is comprehensively thorough and eminently readable, lays out the options in layman's language.

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Ludwig Guttmann, the 'angel of the Paralympics'

Miriam Shaviv
JTA

LONDON — In 1917, Ludwig Guttmann, a young German Jew volunteering as an orderly in the local Accident Hospital for Coalminers, came across a strong miner with a broken back. The patient, he was told, would be dead within three months. In fact, he died after five weeks.

"Although I saw many more victims suffering the same fate," Guttmann wrote in his memoirs, "it was the picture of that young man which remained indelibly fixed in my memory."

The encounter changed history.

Guttmann, who eventually fled Nazi Germany to the United Kingdom, became a doctor and was inspired to specialize in patients with spinal injuries. He eventually founded a sports competition for the disabled, which evolved into the Paralympics, and now is commonly regarded as the "father" of the Paralympic Games.

The Games, which use the Olympics facilities, run this year from Aug. 29 through Sept. 9.

While awareness of the German-English refugee had faded since his death in 1980, it is now enjoying a revival. One of the Olympic mascots was named Mandeville; during World War II, Guttmann was asked by the government to set up a spinal unit at Stoke Mandeville hospital, north of London, to help the expected many disabled veterans from the war.

Also, earlier this month, the BBC screened *The Best of Men*, a drama based on Guttmann's work at the hospital. And London's Jewish Museum is showing a small exhibit about Guttmann's work through Sept. 16 comprised mainly of photos and documents from Stoke Mandeville and the early Games, and memorabilia that Guttmann brought back from the second Paralympics, in Tokyo.

Meanwhile, a life-size bronze statue of Guttmann has been placed at the Stoke Mandeville hospital's stadium that will be transferred later to the hospital, while a new bust of Guttmann will be present at every future Games.

"It is a huge irony," said Abigail Morris, chief executive of London's Jewish Museum, speaking before the Games. "Hitler tried to kill all the Jews and people with disabilities. Thanks to his actions, Guttmann ended up here, in the UK, and this year over 4,000 athletes will compete in London at the Paralympic Games. It's the triumph of human spirit over adversity."

Ludwig Guttmann

In fact, Guttmann had an even broader legacy than the Paralympics – he is widely credited with revolutionizing the treatment of spinal injuries.

Guttmann, who was born in 1899 to a traditional Jewish family in Tost, Upper Silesia, was a senior neurosurgeon at Breslau Hospital until 1933, when the Nazis made it illegal for Jews to work in Aryan hospitals. Guttmann moved to the local Jewish hospital and was elected its medical director in 1937.

Two years later, the Council for Assisting Refugee Academics brought him to the United Kingdom with his wife and two young children. He was partially escaping the attention of the Gestapo, who first noticed him on the night of Kristallnacht in November 1938, when he admitted more than 60 men to the hospital, fictitiously claiming that they all had serious medical conditions.

At first he worked in medical research at a prestigious infirmary in the university town of Oxford; Germans were not allowed to practice medicine in the United Kingdom. Soon, however, the government noticed a paper he wrote about how to treat people with spinal injuries. They were expecting many disabled veterans from the war and asked him to set up a special spinal unit at Stoke Mandeville.

At the time, people with spinal injuries were "left as lumps of waste" to die, says Mike Mackenzie, chair of the Poppa Guttmann Trust, which promotes Guttmann's legacy. Guttmann, however, actually wanted to treat them. He realized that the two main causes of death were sepsis from pressure sores and urinary infections, and instructed the nurses to turn patients in their beds every two hours to prevent the sores from developing. He also improved catheterization.

Initially he faced resistance from the medical staff. But, says Mackenzie – himself a patient in Stoke Mandeville after breaking his back in a car accident in 1993 – "people finally stood a chance of living."

Guttmann also focused on their mental health.

"He was ahead of the curve with the idea that your mental state makes a massive difference, that your bodies and brains are one," Morris says. "For these men to live, they had to want to live. You had to give them a life worth living."

One of Guttmann's ideas was to involve them in sport. On the day that the 1948 Olympic Games opened in London, Guttmann organized an archery competition for 16 patients at Stoke Mandeville, which he then repeated every year. In 1952, the games became international when a team of Dutch ex-servicemen was included. In 1960, for the first time, the games took place at the same venue as the mainstream Olympics. The Rome games attracted 400 athletes from 23 countries and are commonly regarded as the first Paralympics, although the term did not become official until 1988.

According to Mackenzie, Guttmann's belief in the healing power of sport partially stemmed from his experience as a youth in Germany.

"A number of Jewish fraternities used sports to prove to themselves that they're as good as anyone," he says. "Guttmann was a fencing athlete and knew what it had done for him and his fellow Jews in Germany, giving them confidence and ability."

He was fuelled by an "extraordinary mixture" of empathy with his patients and ruthless determination.

"He was a bit of a tyrant," Mackenzie says. "Patients got seriously blasted if they skipped a session in the gym. He was liked and loathed by patients and other authorities, but was considered to be remarkable in what he achieved. By the end of rehab everybody was grateful to him."

Guttmann, who was knighted in 1966, died of heart failure in 1980 after achieving considerable international renown. In 1974 he visited Heidelberg, Germany, where a street was named for him. Newspaper clips in the small Jewish Museum exhibit show him described as "the famous Englishman from Germany" and "the angel of the Paralympics."

For Morris of the Jewish Museum, ultimately, Guttmann's is a very Jewish story.

"It's that moment when not only do you pick yourself up but you make the world a better place, helping people who literally are forgotten and left to die," she says. "Guttmann gave these people life. It's the spirit of l'chaim – to life."

Israeli swimmer wins bronze

JTA

LONDON — Israeli Paralympic swimmer Inbal Pezaro finally brought Israel its first medal in London – at the Paralympic Games.

Pezaro, 25, took a bronze in the 50-metre freestyle final in the S5 disability swimming class. She finished in 37.89 seconds, coming in, respectively, behind a Ukranian and a Spanish swimmer.

The athlete, who has been swimming since the age of five, was paralyzed at birth when her lower limbs suffered complications due to the performance of blood vessels in her spinal cord.

This is Pezro's sixth Paralympic medal. She won three silver medals in Beijing in 2008 and a silver and bronze in the 2004 Athens games.

Israel has known great success at the Paralympics since its athletes made their first appearance at the 1960 games in Rome. In total, athletes from the Jewish state have won more than 330 Paralympic medals, including 113 golds. In 1968, Israel even hosted the international event.

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Studying the Mishnah through video blogs

Vicky Tobianah
Special to The CJN

After arguing with a friend who said she was "living with Judaism" – and that it was a negative thing – Elana Shilling decided to prove that living with Judaism could be turned into something positive.

A few weeks ago, she launched her video blog, or vlog, hoping to show that it was possible to bridge modernity with traditional Judaism.

Shilling, 22, has been video blogging as she learns the Mishnah, the oral Torah, according to the daf yomi cycle, where Jews learn a page of Talmud a day, eventually completing the entire work in 7-1/2 years.

Knowing that this was probably too large a commitment to keep, she is instead learning just the Mishnah, but not the whole Talmud, that is without the Gemarah, the commentary on the Mishnah.

"The idea was for me to have a chavrutah [a learning partner] because I didn't want to do it in a traditional way," Shilling said.

"I wanted a format that allowed me to learn in an interactive way. I thought, 'Why have one person as your chavrutah when you can have a lot of people?'"

Using YouTube as her chavrutah, Shilling video blogs about her thoughts on the Mishnah.

"Even though a mishnah [a specific proposition of law] is short, I could do way more than a four-minute blog on it," she said. "Instead I pick one problem and questions I have with it and talk about that. It makes it easier to grapple with."

Shilling's passion for Jewish learning is seen in every episode as she speaks with fervour about each topic, with eyes wide open and her animated face looking straight into the camera. In some videos, she brings on guest learning partners like her brother, and in others, she uses props like Hershey's chocolate kisses to illustrate her point.

She hopes to find ways to make each mishnah relevant.

This is especially evident in her sixth episode, called R.E.S.P.E.C.T., where Shilling is learning Massechet Brachot, chapter 2, mishnah 1.

Rather than just discussing what she learned, she tries to direct questions to the audience – her chavrutah – and find a real-life example for the teachings of the Mishnah.

"Imagine you're at work and you're reading the Shema and your boss comes over to you and says, 'Have you done your accounting report?'" she says in the episode. "Even if you're smack dab in the middle of the Shema, in the middle of a word, you're allowed to answer him. The Mishnah understands you're afraid to get in trouble."

It's these real-life examples that make Shilling's teachings applicable to modern Jewish life.

"So far, I've found a lot of things that fit into my life. For example, the Mishnah talked about respect, and that's obviously something you have to have in a modern world to get around," Shilling said.

And from the comments she's received on her YouTube channel, it is clear viewers are taking the chavrutah idea seriously, asking Shilling questions and disagreeing when they feel she's not right.

"As I understand the word chavrutah, it is supposed to be a debate or give and take," one person commented. "So I do not plan on being shy about disagreeing with points made (should they come up), as this true Torah study is through debate and argument (all remaining civil and friendly), and I urge my fellow viewers of this cool Mishnah blog to do the same," one viewer wrote.

She hopes to find ways to apply each mishnah directly to her modern life.

"So far, I've found a lot of things that fit into my life," Shilling said.

"Actually, so far, I'm finding that you can live with Judaism, but [the project has] only just begun."

Shilling first realized how difficult it could be to incorporate Judaism into a modern life when she began her psychology studies at McGill University.

"I've always been interested in the relationship between modernity and Judaism, ever since university when I got out of the Jewish bubble and had to deal with Judaism in a context of modernity and not in a context of Thornhill.

"At CHAT [the Anne and Max Tanenbaum Community Hebrew Academy of Toronto], it's all laid out for you – you get holidays off, there's kosher food everywhere, but in university you're out of the Jewish bubble," she said.

This project combines her love for the dramatic arts and her interest in Jewish studies.

As a child, she appeared in TV commercials and movies, including a small role in the 2004 Hollywood film Mean Girls.

She still acts while managing her jobs as a youth program coordinator at Beth Sholom Synagogue in Toronto, a drama specialist for Associated Hebrew School of Toronto's after-school program, and in in her stepmother's kosher bakery, Tastes Like More.

She's been surprised by how much support she's received for the project.

"I didn't expect it," she said. "I kind of just thought it would be one or two friends interested in it, but lots of people are encouraging me to continue. Many people have said it's nothing like they've ever seen before."

So far, her videos have been viewed almost 2,000 times.

A project that initially started as a response to a flippant comment has morphed into an almost daily video blog and hours of learning Mishnah by herself and with her viewers.

"The real goal is to continue for 7-1/2 years, but in actuality, I don't know. I'm taking it day by day, mishnah by mishnah," said Shilling.

Her goal is to learn more about Judaism while also encouraging others to take on Jewish learning themselves – and even challenge her thoughts and assumptions.

"I hope that people are questioning every single thing I'm saying and have some questions themselves and continue where I leave off because I only give a brief overview," she said.

To check out her vlog, visit www.youtube.com/user/livingwithjudaism.

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Another birthday - ugh!

Dear Ella,

Yesterday I celebrated my 65th birthday. Normally birthdays don't bother me, but for some reason, turning 65 did. I woke up in the morning dreading the day. It started when I looked in the bathroom mirror. There was an old woman looking back at me. My laugh lines are so deep my cheeks roll over them, my eyelids are so wrinkly I can barely get any eyeliner on that still comes out looking like a straight line, and the crevices around my mouth have multiplied. My once-toned skin, is now hanging all around me.

The realization that my days are numbered hit me hard. I feel worse with every birthday wish as my family and friends acknowledged my birthday via phone calls, flowers, Facebook, emails. My husband, daughters and grandkids decorated the house, and I woke up to brewing coffee, pancakes and shouts of "Happy Birthday."

Ask Ella

By Ella Burakowski

I did my best to crack a smile, but it was obvious to all that I was sad. Just before bed last night, my husband Jeff told me he loved me and that I was as beautiful as the day he married me. It's what every woman dreams of hearing, but I took it as a patronizing remark. I know he didn't mean it that way, but my head was not in the right place. What's wrong with me?

Can't Stop Time

Dear Can't Stop Time,

The simple fact that you are here to celebrate your 65th birthday is the best gift you'll ever get. There is no better accomplishment. Year after year, we are obsessed with the way we look, with new aches and pains, with how much harder it is to lose weight and – let's not forget – how many new wrinkles came out. There's a reason that plastic surgeons have waiting lists and cosmetic counters are overflowing with anti-aging creams. Throughout life, people have always aspired to find a way to stop time. It doesn't exist.

But what if we put a different spin on how you feel about aging. For example, those laugh lines you hate so much – how much laughter went into making them? Maybe when you and Jeff kissed for the first time. Or what about when your kids said something funny or when one of your daughters brought you that hand-made mother's day card? And let's not forget that huge smile when you held your first grandchild.

What about those wrinkly eyelids that protect those eyes that have seen so much in 65 years? People look into your eyes and see your wisdom, your emotion, your soul. As for those lines around your mouth? It's the same mouth that has lifted spirits, recited pep talks, offered words of wisdom and love for so many years.

You have a very rich life and you need and deserve to celebrate that. Each and every birthday you spend with your health and your family intact is a gift that should make you insanely happy, instead of looking for flaws that are the very proof of the wonderful life you have lived.

Celebrate every one of those wrinkles. They tell the story of who you are. To quote Abe Lincoln, "It's not the years in your life that count, it's the life in your years."

Readers may submit their questions to Ella at The CJN, e-mail: ellacjn@gmail.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.

WARM CHOCOLATE HONEY TORTE

1 (6 oz) cup semisweet chocolate chips
1/2 c butter or parve margarine
1/2 c honey
4 eggs, separated
2 tbls flour
1 tbl instant coffee granules
1/2 tsp baking soda
1/4 tsp salt

Line bottom of 9"-inch springform pan with parchment paper. In medium saucepan over low heat, melt butter; stir in chocolate chips. Remove from heat; continue stirring until chocolate is melted. Gradually add honey, stirring to blend. In separate bowl, lightly beat egg yolks; whisk into chocolate mixture. Stir in flour, coffee, baking soda and salt. In lg bowl, beat egg whites until soft peaks form. Fold 1/4 of egg whites into chocolate mixture. Stir chocolate mixture into remaining whites. Pour mixture into prepared pan. Bake45 min. at 325° F or until toothpick inserted halfway from center to edge comes out clean; cool 5 min. Run knife around edge to loosen cake. Invert cake onto plate; remove paper. Serve warm.

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On cjnews.com

The CJN's French-language reporter in Montreal, Elias Levy, writes about:

Two noted Palestinian figures, lawyer and legal adviser to the Palestinian Authority Ziyad Clot and Al-Quds University president Sari Nusseibeh, who talk about the Palestinians' right of return and the need to compensate Jews expelled from Arab lands.

Exclusive to cjnews.com

Hebrew web columnist Yossi Tastassa says Israel must invest a great deal more in its educational system.

Montreal Mayor Gérald Tremblay prepares to lead an economic mission to Israel and the West Bank Sept. 8-14,

in co-operation with the Board of Trade of Metropolitan Montreal.Here, Tremblay addresses the media about his forthcoming trip as Israel Consul General Joel Lion looks on.

Cynthia Farahat, co-founder of the Liberal Egyptian Party and the advocacy director at Coptic Solidarit, discusses the Muslim persecution of Christians in her native country and the implications of Islamist President Mohammed Morsi's rise to power.

Palliative and end-of-life care

Most health-care professionals who are involved in palliative and end-of-life care have chosen that aspect of health care because of a belief in or a personal and professional attraction to assisting those with some of the greatest needs that anyone receiving health-care services can anticipate.

For those health-care providers who have no interest in this aspect of care, there are other areas of health care that provide various degrees of personal and professional satisfaction.

Senior Side of Life

Michael Gordon

From the early days of my training and career, when I participated in surgery and obstetrics and critical and emergency-room care, and during a period in military medicine, I realized that all of these aspects of health care bring something special to the patients who are cared for, while the families wait in fear, terror or guarded anticipation for the outcome.

There is a general congruence of health-care professionals between patients and families depending on the expected or hoped-for outcome, with the knowledge that sometimes things do not go the way hoped for or expected and that presents special challenges for those involved.

For mothers, fathers, grandparents and siblings and physicians and nurses, a successful birth is an unparalleled joyful experience. Those words, "It's a boy... or girl... or twins," are pure smile- and tear-provoking experiences. On the other hand, telling a family, as I have unfortunately done in my career, that a birth did not go well, and not only the baby but the mother has succumbed, is not matched in terms of tragedy and tears by many other happenings in the health-care world.

We know the kinds of challenges faced by those who focus on end-of-life and palliative care, whether in the acute-care setting, the home setting or hospice and palliative-care units, when patients haven't come to terms with the seriousness and time-limited period of the life that is left for them. We have learned to address the discomforts, and I have learned to appreciate the unbelievable art and skill that are usually part of the repertoire of a team of dedicated health-care providers.

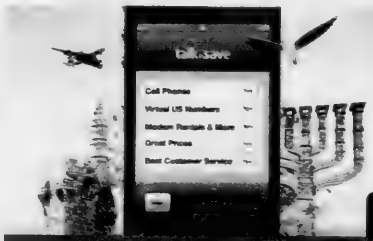
Sometimes, an event occurs that makes those practising palliative care proud of what lengths we are able to go in order to meet the extraordinary requests of a dying patient and his family.

One recent situation that occurred in the Baycrest Palliative Care Unit involved an elderly gentleman with advanced metastatic malignancy that required complex palliative symptom management. He always wanted to live and die in Israel. To arrange for him to die there became the dedicated mission of the team. On the surface, it seemed almost impossible to achieve. However, through the tireless efforts of the medical, nursing and social-work staff and a social-work student working with this patient and family, this goal was achieved.

Working with Israel immigration and an agency called Nefesh B'Nefesh (loosely "soul to soul"), arrangements were made through the generosity of El Al Airlines to transport the patient to Israel and then have him absorbed as an immigrant and admitted to a palliative-care program at the Hadassah Hospital in Jerusalem – a monumental feat.

The staff and patient celebration on the day of his departure was full of tears and smiles for a job very well done and poignantly and deeply meaningful for all concerned.

Dr. Michael Gordon is medical program director of palliative care at Baycrest. His latest book is Late-Stage Dementia, Promoting Comfort, Compassion and Care. His previous book, Moments that Matter: Cases in Ethical Eldercare, follows his memoir, Brooklyn Beginnings: A Geriatrician's Odyssey. All can be researched at his website: http://www.drmichaelgordon.com.



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This Week

National

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Former teacher charged with sexual assault. *Page 22*

Jews wary as Quebec chooses new government. *Page 34*

Rosh Hashanah 5773

The people who influenced them...

5773

A look at the people who influenced us. *Section B*

Heebonics

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'Be compassionate with our children'

Editorial

How can we not smile back at the adorable faces of the two youngsters looking at us in the photo above? True, the photo is staged. It is, after all, a Rosh Hashanah greeting intended to evoke cheerful, positive feelings in us.

The young boy and girl nearly glow with happiness, their innocent, guileless faces looking directly at us. The cake they are carrying is undoubtedly the very essence of the figurative sweetness we pray for as blessing for the coming year, for others and ourselves. Underneath the colourful, decorative icing there is likely a traditional honey cake. Perhaps that explains why the youngsters are smiling? They were promised the first pieces!

If we look very carefully at the photo, we will notice that there is a third child in the photo as well. He or she is holding the large poster with the Hebrew letters that spell the greeting "Shanah Tovah." All we see of him or her, alas, are the little fingers on either side of the poster.

That this particular greeting is entirely child-centred is a wholly fitting entry to the holiday we will celebrate in just a few days. Our minds are usually so preoccupied with worries for the world, for the community, for ourselves, that we sometimes forget this because our first association with Rosh Hashanah, indeed with the 10-day period leading up to Yom Kippur is of self-assessment, renewal and new beginnings.

But our ancient sages were quite clear about the centrality to the holiday of the references to children. They designed the structure of the observance to ensure it. They wanted our children – all children – to be a key fulcrum in the weighing of the measure of our achievements and our purposes in the grand balance of Creation we call life.

Each Torah portion and prophetic Haftorah of the two-day holiday deals explicitly with the story of a child.

Continued on page 8

Nitzavim
Candlelighting: 7:11
Havdalah: 8:12
Greater Toronto Area

Our best wishes for a Shanah Tovah to all!

CANADA

Hate Charge Stayed

REGINA — A judge stayed a hate charge Sept. 6 against a former University of Regina math instructor because the case was taking too long to get to trial. Terry Tremaine was charged in 2008 with wilfully promoting hate online for web postings he allegedly made between 2004 and 2007 calling Jews a "parasitic race" and black culture "fundamentally depraved and disgusting." But the judge in the case said 50 months had passed since the charge was laid when Tremaine's lawyer asked that it be stayed last March. The judge said the white supremacist's constitutional right to a timely trial had been violated. The Crown said it would take time to review the decision before deciding whether to appeal it.

Sportswriter Dies

MONTREAL — Montreal sportswriter and broadcaster Larry Fredericks died Sept. 3 after a brief illness. He was 77. Fredericks, whose real name was Lawrence Frederick Cohen, was a longtime personality on CKVL radio and an original writer for the *Suburban* newspaper. His health deteriorated after he sustained a back injury last May. Fredericks was also the annual co-host of the Cummings Jewish Centre for Seniors Foundation Sports Celebrity Breakfast with son Mike Cohen, himself a sportswriter. He's also survived by wife, Elaine Cohen, *The CJN*'s supplements coordinator, and son Chuck and daughter Lisa.

Canadian Detained As IDF Deserter

Yana Gorelik

TEL AVIV — Yana Gorelik, a 30-year old Canadian-Israeli, got an unpleasant surprise when she arrived at Ben-Gurion Airport on Sept. 2: she was detained as a deserter from the Israel Defence Forces and spent four days in jail, missing her cousin's wedding.

Gorelik had moved with her parents to Canada at age 17 and had visited Israel several times over the last two years without a problem, *Ma'ariv* reported Aug. 29. But this time she says she was stopped and asked to sort out her official release from the IDF, but was then "humiliated" by being handcuffed and sent to a detention centre. In response to the incident, the IDF said that "Gorelik did not complete her exemption from military service in 2007 as requested by the IDF," and that failing to do so was legally considered desertion. All children born in Israel who lived there until age 15 are required to serve in the military unless they get an official exemption. Those who live abroad can complete an exemption process in their local embassies.

The army said she was incarcerated, served an indictment and judged like any other deserter. Gorelik, who lives in London, England, said Israeli consulates in both Canada and London had told her that because of her age, she didn't need to file an official exemption. *Timseoflsrael.com*

WORLD

Munich 11 Recalled

MUNICH — The head of Germany's Jewish community at a memorial ceremony for the Munich 11 lamented the "icy coldness" of the International Olympic Committee in refusing to mark the 40th anniversary of the massacre. Dieter Graumann, head of the Central Council of Jews in Germany, said Sept. 5 that he's "still angry" and his "tears had not dried" after the IOC failed to publicly honour at this summer's London Games the memory of 11 Israeli athletes and coaches murdered by Palestinian terrorists on Sept. 5, 1972, at the Munich Olympics. His remarks came as Germany held a memorial ceremony in Munich attended by family members of the athletes, members of the 1972 Israeli team, and officials from Germany and Israel, including Deputy Prime Minister Silvan Shalom. The event took place at the Furstenfeldbruck Air Base, where nine Israeli hostages and one German police officer were killed in a botched rescue attempt 40 years ago.vvv

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Canada severs diplomatic ties with Iran

Andy Levy-Ajzenkopf
Staff Reporter

Signalling a new stage of diplomatic action against Iran, Canada suspended all diplomatic ties with the Islamic Republic last week.

A Sept. 7 statement by Foreign Minister John Baird said Ottawa had closed its embassy in Iran and declared "personae non gratae all remaining Iranian diplomats in Canada."

Iranian diplomats were given five days to leave the country as of last Friday.

Canada views the Iranian regime as "the most significant threat to global peace and security in the world today."

Baird also blasted the Iranian regime's continued pursuit of nuclear weapons, its repeated calls for the destruction of Israel, its flagrant Holocaust denial, its abysmal domestic human rights record and its unabashed support of Syrian President Bashar Assad's ongoing attack on his own people, among other things.

"The Iranian regime is providing increasing military assistance to the Assad regime; it refuses to comply with UN resolutions pertaining to its nuclear program;

John Baird

it routinely threatens the existence of Israel and engages in racist antisemitic rhetoric and incitement to genocide; it is among the world's worst violators of human rights; and it shelters and materially supports terrorist groups, requiring the government of Canada to formally list Iran as a state sponsor of terrorism under the Justice for Victims of Terrorism Act," Baird said.

Canada also took the opportunity to list Syria as a state sponsor of terrorism.

"The Iranian regime has shown blatant disregard for the Vienna Convention and its guarantee of protection for diplomatic personnel. Under the circumstances, Canada can no longer maintain a diplomatic presence in Iran. Our diplomats serve Canada as civilians, and their safety is our No. 1 priority," Baird said.

Canada's surprise move came as the United States, Israel and Iran engaged in sabre-rattling amid an American naval deployment to the Persian Gulf that started late last month, fuelling more speculation that an attack by the West on Iran could be imminent.

In response to the U.S. naval deployment, Iran threatened to park its own naval fleet in international waters just off the U.S. coast, though no actual deployment schedule was given.

But speaking to reporters while in Russia for the at the Asia-Pacific Economic Co-Operation Summit on Saturday, Baird said "unequivocally, we have no information about a military strike on Iran."

Over the weekend, Iran called Ottawa's decision "hasty and unwise" and said it would react in the near future.

On Monday, the Iranian Mehr news agency quoted Hasan Sobhaninia from Iran's influential parliament committee on national security and foreign policy as saying that there "is the possibility" of other countries shuttering their embassies in Iran.

Continued on page 40

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The Rosh Hashanah supplement

Ten years ago, *The CJN* asked a group of 20 prominent individuals to write about the books that most influenced them as they were growing up. We compiled their essays as the theme of the Rosh Hashanah supplement that year.

The supplement was very popular with our readers. We received a great many calls and requests for extra copies of the supplement. One reader even asked us to republish it as a specially bound commemorative volume.

We have renewed and revised that theme in this year's supplement. However, rather than ask about the books that influenced them, we asked a different group of prominent individuals to write about the people who influenced them.

From the editor's desk...

The result is a revealing anthology of touching, deeply felt, personal reflections from a wide variety of thoughtful and thinking individuals of diverse backgrounds, ages, lines of work and geographies.

Not surprisingly, most of the authors pointed to family members as the key influences in their lives.

The eminent criminal lawyer Eddie Greenspan elegantly expressed what so many of us, too, might have written in response to the same question.

"Some teachers, politicians, actors, writers and a lot of regular people I have come into contact with throughout my life who caught my eye and who clearly have the ability to inspire, could have been my role model... But in terms of forming a vision for my own future, I cannot say that some stand out more than the rest – except for two people – my father and mother."

Prof. Ruth Wisse conveyed a similar thought in her reminiscence.

"The influence of my home was so profound that I have almost always resisted other 'role models' or what are today known as 'mentors.'

"Along the same lines, I have tried as a teacher to inspire appreciation for what was transmitted to me by my parents..."

But family members were not the only key influencers whose stories are written in the supplement. Our writers also pay tribute to teachers, activists and authors.

For example, renowned architect and philanthropist David Azrieli wrote about an elementary school teacher who instilled in him "the importance of being open to new experiences, new ideas and new challenges, and who sowed the seed for my deeply held belief in lifelong learning."

Common to all of the stories, however, is the not-so-remarkable fact that the people singled out for such tender commemorative tribute all embodied some aspects of qualities of courage, kindheartedness, determination, compassion, a precisely honed sense of duty and responsibility, principled behaviour, empathy, a broad sense of human history, and an understanding both of human strength and of human frailty.

Of course, in telling us about the individuals who played such prominent roles in their lives, our group of writers also tell us quite a bit about themselves: how they were influenced, what were the purposes and higher causes that became their pursuits as a result of the influences, and who – and what – did they eventually become?

It soon becomes apparent that also common to the stories is a warmly conveyed, unselfconscious sense of gratitude from the writers to the many special individuals whose stories they tell.

Could there be a more appropriate time of year than this week – the eve of Rosh Hashanah – for doing so, for reflecting on who we are, for saying thank you?

But conveying gratitude is not only an activity of reminiscence. It arises each day as a result of acknowledging the good that others do for us. Thus, I must express the gratitude of the entire editorial team to our summer intern, Michelle Bitran. It was she who did the majority of the work in preparing this year's Rosh Hashanah supplement.

We hope you enjoy it.

* * *

The CJN also owes a debt of gratitude to Jeffrey Mills, who pointed out that, for many years, we had omitted to add the name of Majdi Halabi to the list on the editorial page of Israel Defence Forces soldiers missing in action. Halabi, a Druze from Daliyat el-Karmel in the Carmel mountain region of Israel, disappeared while on duty near Haifa on May 24, 2005. He was 19 years old then and declared missing in action on June 6, 2005.

– MBD

SeeJN

CANADIAN AIRMEN HONOURED: An honour guard was part of an annual tribute to seven Jewish Canadian airmen buried at Stonefall Airmen's Cemetery in Harrogate, England. The Association of Jewish Ex-Servicemen and Women (AJEX) took part in the Royal Air Force's Sept. 9 ceremony to honour those who died in World War II. Rev. Anthony Gilbert, Leeds AJEX chaplain, at front right of the procession, recited *K'El Maleh Rachamim* and spoke about the importance of remembering the sacrifice of those who gave their lives.

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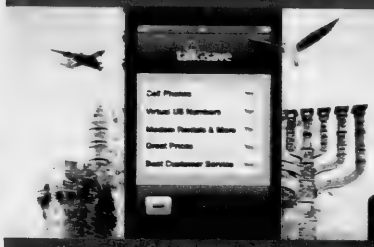

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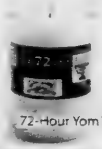
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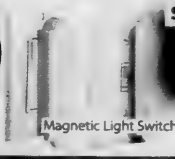
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Iran's nuclear program concerns Canada

'Diplomacy has failed,' says Baird

Sheldon Kirshner
Staff Reporter

Canada will work with the international community to ensure Iran does not acquire a nuclear arsenal, Canadian Foreign Minister John Baird pledged.

"We're deeply concerned about Iran's nuclear program," he told *The CJN* in an interview Aug. 31 after addressing a forum sponsored by Community Connect, the young adult arm of UJA Federation of Greater Toronto.

Asked whether Canada would support a pre-emptive Israeli strike on Iranian nuclear facilities, he deflected the question and said, "Every diplomatic effort should be taken to reverse Iran's course."

Speaking mainly to university-age students at the old Scotiabank building in downtown Toronto, Baird struck a sombre note, saying that talks designed to persuade Iran to stop the enrichment of uranium have not been successful.

"Diplomacy has failed," he said, referring to the three separate rounds of formal negotiations that have taken place between Iran and six world powers since April.

Young professionals gathered for the 2012 kickoff of Community Connect's Bay-street Breakfast program with Foreign Affairs Minister John Baird, right. Pictured with Baird, from left, are Alana Elmaleh, Andrea Fenyes, Jennifer Israel, Matt Bloom, Dori Tenenbaum, and York Centre MP Mark Adler.

"We have no reason to believe that further talks will succeed," he added.

Baird described as "deeply, deeply disturbing" Iran's "bellicose rhetoric" on Israel.

Iranian leaders have repeatedly called for Israel's destruction.

Saying that the Iranian file is an "important priority" in Canada's foreign policy, Baird said the Canadian government understands the "awesome responsibility" Israeli leaders carry in defending Israel in the face of Iranian threats challenging its existence.

Arab states, too, fear Iran's acquisition of an atomic capability, he noted.

Beyond Israel and the Arab world, the world has a lot to fear from the spectre of a nuclear-armed Iran, he asserted. As he put it, "Iran is the greatest threat to peace and security today."

Although international sanctions against Iran have been "pretty effective," they have not affected Iran's behaviour, he conceded.

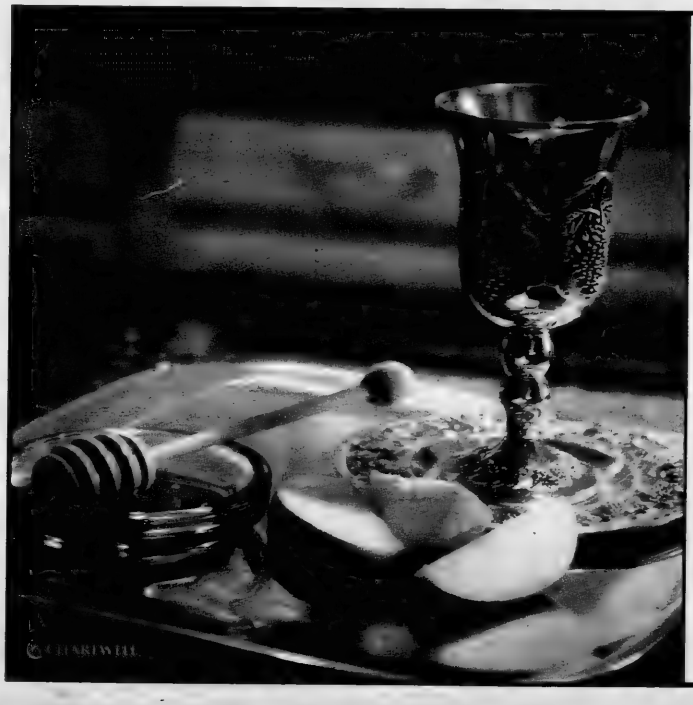
Saying that Canada has adopted a "strong and principled" policy on Iran with respect to its nuclear program and its record on human rights, Baird claimed that no national leader has been as tough on the Iranian regime as Canadian Prime Minister Stephen Harper.

Referring to Iran's nuclear program, he said, "The government of Iran is bringing on big problems for itself."

Switching gears, Baird, fresh from a trip to Israel, called Canada a "proud" and "good" friend of the Jewish state. "We stand by and with Israel. Being pro-Israel is doing the right thing."

Canada and Israel share the same values, including a commitment to the rule of law and democracy, he asserted, adding that Israel is the only "advanced democracy" in the Middle East.

Continued on page 41



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Build a better world

Continued from page 1

The Torah reading for the first day of Rosh Hashanah tells of the birth of Isaac, his growth into young adulthood and the banishment of his older half-brother, Ishmael, from their father's tent.

The Haftorah on the first day describes Hannah's poignant plea for a son and of the birth of the boy who eventually grows up to become the prophet Samuel.

The Torah reading on the second day tells the perplexing story of the binding of Isaac. The Haftorah is a movingly eloquent, mere 18-verse passage by the prophet Jeremiah that connects the three previous readings into a heart-rending but forthright statement about our children and us, their parents. It evokes the image of the bitter tenderness of a mother's tears for her children. As translated by renowned American poet David Rosenberg, some of those verses are: "Rachel mourns her children/ refusing all comfort, all soothing/ all her hope gone blind/ her children gone/ yet these are the Lord's words/ your voice will cease its weeping/ your eyes brighten behind the tears/ that dissolve into a crystal-clear vision/ of the children alive/ returning home/ from the lands of enemies/ from beyond anguish to hope revived."

On Rosh Hashanah, the ancient sages deliberately direct our thoughts and our hearts to our children. The duty we have to the world, they are saying to us, is through our children. Think of the future of the world on this holiday, build it strong, make it better, the sages command us, so that our children will have the benefit of its goodness and of its vast beauty and – equally as important – so that they will see, learn and pass forward to their own children the example of caring for others they saw in their parents and grandparents.

At the very heart of the services, just before we read from the Torah and Haftorah, we chant the prayer *Avinu Malkeinu*. It delivers an enormous emotional wallop as a result of the combination of its stark poetry and its plaintive melody. It is probably one of the most familiar prayers of the holiday liturgy: "Our Father, our King, be compassionate with us, *our children and our infants*," we sobbingly plead of God.

And His answer to our plea perhaps is found near the end of Jeremiah's prophecy, again as translated by David Rosenberg: "Is Ephraim not my dear one/ says the Lord/ dear as an only child/ that whenever I speak of him/ I am filled with remembering/ and my heart goes out to him/ to welcome him back/ to receive him with love/ with mercy, says the Lord."

As we were once children and "received with love," it is we now, as parents and grandparents, aunts and uncles, friends and colleagues who must bestow love. But, as every parent knows, to love is to do. Words of love alone might be good in music. But they are not adequate in the real world. Without deeds – the myriad sacrifices, the sheer, hard work, sitting up all night with a child, the cool cloth against a fevered forehead, the song that soothes against nightmares, the hand that holds a worried child steady – words alone are empty measures in raising children. In the custodianship of God's world, we are all parents. And all the children of God's world are our children. For their sake, let us build a better world. Shanah Tovah.

25 years ago in *The CJN*

Larry Grossman, leader of Ontario's Progressive Conservative party, lost his seat in the legislature and resigned as leader after David Peterson's Liberals swept to power in a landslide. Grossman was the first Jew to lead his party, which was reduced to 16 seats and third place in the legislature for only the second time, the first since 1919.

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Greeting from Ontario's premier

On behalf of the government of Ontario, I am delighted to extend warm greetings to the members of the Jewish community as you celebrate Rosh Hashanah.

In Ontario, we derive our strength and vitality from the cultural and spiritual diversity that makes up our great province. It is our wealth of culture that gives us our character and our heart – and strengthens our communities. Jewish Canadians are a dynamic and valued part of Ontario society and contribute greatly to the social, cultural and economic life of our province.

As you come together in celebration with family and friends on this joyous occasion – marking the start of the Jewish New Year – it is an ideal opportunity to reflect on the year that has passed and to look, with hope and optimism, to the year ahead. To all those observing Rosh Hashanah, Shanah Tovah! Please accept my best wishes for a wonderful new year filled with much health and happiness.

Dalton McGuinty
Premier of Ontario

Criticizes reaction to church resolution

The Centre for Israel and Jewish Affairs (CIJA) appears to have reacted to the United Church resolution adopted at its 41st General Council in anger and desperation far beyond what common sense dictates ("Community 'outraged' at United Church," Aug. 23; CIJA calls for input on United Church, Sept. 6). Most of those with whom I have discussed the "outrage in the Jewish community" at the church's decision, reflect a substantially more subdued point of view, in some of the following terms:

- What the church decides is its business, and in any event, it will have such an insignificant effect on Israeli commerce as to warrant a more intelligent reaction.
- What exactly did CIJA think it would accomplish by cutting off relations/boycotting the United Church? Exacerbating differences between our two communities solves exactly nothing!
- Open dialogue with the United Church needs to be increased. Perhaps some are still antisemites, but it is doubtful all its members fall into that category. Better to broaden the lines of communication than cut them off completely.

Do we really want to return to the days of Rev. Al Forrest, who thought it important to advise me that some of his best friends were Jews? It was his editorial control of the *United Church Observer* that we questioned when he saw fit to publish antisemitic hate propaganda, and it was our intervention that led the United Church to remove that power from him. All that outrage enunciated by the CIJA is simply a waste of energy that could much better be utilized in creating better understanding and relations. What exactly will boycotting the United Church accomplish?

Morley S. Wolfe
Brampton, Ont.

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Majdi Halabi, Guy Hever, Yehuda Katz

* * *

Need more singles events

Kudos to Linda Friedman, her committee and Toronto's Shaar Shalom Synagogue for initiating and hosting single events in the Jewish community ("Shul's singles committee serves the community," Aug. 2). Regrettably, there are limited initiatives on the part of the Jewish community in assisting singles in the 40-plus age group. Given the high rate of intermarriage, one would think there would be more of an attempt by Jewish organizations and institutions to support more programming. Sadly, this is not the case. I encourage more individuals, groups and shuls to rise to the challenge.

Debbie Bauer
Toronto, Ont.

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Two rabbis, two parties, two political philosophies

Daniel Treiman
JTA

Republicans and Democrats may not have much common ground this election year, yet their national conventions shared one feature: both gatherings were blessed from the podium by prominent American rabbis.

The Democrats had Rabbi David Wolpe, a bestselling author and leader of a prominent Conservative synagogue in Los Angeles. The Republicans had Rabbi Meir Soloveichik, a rising star within modern Orthodoxy and a regular contributor to conservative publications.

But beyond the kippot that they both wore on their heads and the Hebrew sprinkled through their addresses, the rabbis used their remarks to highlight very different themes. Indeed, each of their blessings spoke powerfully to the contrasting political ideologies of the parties that they were addressing. Rabbi Soloveichik, in his invocation to open the first full day of the hurricane-delayed Republican National Convention in Tampa, Fla., invoked themes that resonate deeply with Republicans – freedom, liberty, faith.

"We Americans unite faith and freedom in asserting that our liberties are Your gift, God, not that of government, and that we are endowed with these rights by You, our Creator, not by mortal man," said Rabbi Soloveichik, who has made common cause with religious conservatives on issues such as abortion.

His reference to the primacy of God over government, and the notion that our rights are derived from the former rather than the latter, garnered applause from the delegates at the convention, where many speakers went on to assail what they see as President Barack Obama's trespasses against religious liberty. Among the main

Rabbi David Wolpe *[UCLA:Edu image]*

sources of ire is the administration's application of the health-care reform law's birth-control-coverage mandate to employees of religious affiliated institutions – a policy that Rabbi Soloveichik himself had testified against before Congress.

More broadly, the finitude of government's rightful purview is an animating theme of conservative politics and a notion that Republicans think Democrats do not get. (Though when it comes to civil liberties and abortion rights, many Democrats would say the same about their GOP opponents.) Republicans lambasted a video shown at the Democratic convention asserting that "government is the only thing that we all belong to. We have different churches, different clubs, but we're together as a part of our city or our county or our state." Republican presidential nominee Mitt Romney responded on Twitter: "We don't belong to government, the government belongs to us."

In his closing exhortation, Rabbi Soloveichik hinted at the notion popular among conservatives that we are in danger of losing, and must recover, a proper understanding of liberty.

Rabbi Meir Soloveichik
[Shearith Israel photo]

"And help all of us as Americans renew our dedication to the principle of God-gifted liberty, so America can remain a beacon of faith and freedom for generations to come," he said.

Rabbi Wolpe had a different focus in his benediction Sept. 5 in Charlotte.

Speaking to a largely empty convention hall after the roll-call vote to renominate Obama, Rabbi Wolpe acknowledged that America is "founded on the highest principles of freedom and resourcefulness and creativity and ever-renewed strength." But individual freedom, for him, is not the sum total of America's mission.

Indeed, Rabbi Wolpe immediately added, "And we understand that those worthy ideals stand alongside the commitment to compassion, to goodness, our sacred covenant to care for those who are bereaved and bereft, who are frightened, who are hungry, who are bewildered and lost, who seek shelter from the cold."

Our responsibilities are not only to ourselves, he suggested, and similarly our nation has obligations to the world as both a refuge and an example.

"As your prophet Isaiah has taught us, '*Shiftu yatom, rivuh almanah*,' defend the orphan and fight on behalf of the widow," he said. "We know that our lamp is lifted not only to illuminate our way but [also] to serve as a beacon to others that here, this land, is a place where the dreams of a weary world flourish and endure." (Rabbi Soloveichik had referred not dissimilarly to America's calling as "a beacon of freedom to the world, and an ally of free countries like the State of Israel, an island of liberty, democracy and hope.")

Democrats, of course, have railed against the philosophy of hyper-individualism that they see as reflected in Republican vice-presidential candidate Paul Ryan's admiration for conservative author Ayn Rand and as embodied in Republican budget proposals. Former president Bill Clinton in his Democratic convention address painted this election as a choice between "a winner-take-all, you're-on-your-own society" and "a country of shared opportunities and shared responsibility."

While eschewing any overt partisanship, Rabbi Wolpe in his benediction made a similar distinction, noting the importance of community and hinting at the vulnerability of the lonely individual.

"You have taught us that we must count on one another, that our country is strong through community, and that the children of Israel, on the way to that sanctified and cherished land, and ultimately to that golden and capital city of Jerusalem, that those children of Israel did not walk through the wilderness alone," he said.

Liberty and community – the tensions between these values have long animated American politics and become pitched battle lines in the current elections. And they provided two rabbis with very different themes for their addresses to two very different parties.

Obama commits to Israel's security, unity on Iran

Ron Kampeas
JTA

CHARLOTTE, N.C. — U.S. President Barack Obama said America's support for Israel's security "must not waver" and the world must face the Iranian nuclear threat together.

"Our commitment to Israel's security must not waver, and neither must our pursuit of peace" Obama said to cheers Sept. 6, accepting the Democratic Party's nomination. "The Iranian government must face a world that stays united against its nuclear ambitions."

The party's convention had been dogged by headlines reviving reports of tensions between Obama and Israeli Prime Minister Benjamin Netanyahu.

The Democratic platform had removed language that recognized Jerusalem as Israel's capital and then restored it at Obama's behest. On Sept. 5, to boos from some delegates, the Democrats inserted a few lines into their platform affirming Jerusalem as Israel's capital.

Reports suggested Israel's government is more angry than ever by what it sees as Obama's refusal to make clear to Iran the consequences of not ending its suspected nuclear weapons program, including possible military action.

Two of the lines appeared in the 2008 party platform, but had been dropped for some reason when the platform was released Sept. 3. No one could explain the omission.

U.S. President Barack Obama

The removal prompted strong criticism from Republicans, including presidential nominee Mitt Romney, and from Democratic lawmakers in Congress, who said the removal of references to Jerusalem blindsided them. Pro-Israel groups also asked that the lines be restored.

"Jerusalem is and will remain the capital of Israel," stated the amendment that passed Sept. 5 when the party's platform committee met in Charlotte, site of this year's Democratic National Convention. "The parties have agreed that Jerusalem is a matter for final status negotiations. It should remain an undivided city accessible to people of all faiths."

Robert Wexler, a top Jewish surrogate for Obama's re-election campaign and a drafter of this year's platform, told *JTA* that Obama played a direct role in the Sept. 5 change. "The president directly intervened to make sure this amendment happened," he said.

The first two sentences appeared in the 2008 platform. The third satisfied longstanding demands from pro-Israel groups that Obama restate the pledge he made at the 2008 American Israel Public Affairs Committee annual policy conference that he is committed to an "undivided" Jerusalem.

Antonio Villaraigosa, Los Angeles' mayor and a chairman of the convention, faced a chaotic scene when he brought the committee's reconstituted language to the full floor for a vote. The amendment also restored the word "God" to the platform, after complaints from religious groups.

It took three voice votes to pass, and although Villaraigosa finally declared a two-thirds majority, it wasn't clear the amendment got majority support. Boos were audible.

The Republican Jewish Coalition's (RJC) director Matthew Brooks, the RJC's director, said, "To hear delegates on the floor of the Democratic convention strongly voice their opposition to recognizing Jerusalem as the capital of Israel, then boo when the chairman passes the resolution to adopt that language, is a shock."

An array of congressional Democrats had complained on Set. 4 and 5 about the removal of the Jerusalem language from the party platform, saying they were caught off guard.

Rep. Shelley Berkley, who is running for Nevada's U.S. Senate seat and is one of the most steadfastly pro-Israel Democrats in Congress, said she was disappointed, but added that she believes Obama's record on Israel overall is supportive, noting the enhanced U.S.-Israeli security relationship and Obama's efforts to push back in the United Nations against anti-Israel measures.

Let's take a deeper, nuanced look at our history

Memory, whether individual or communal, can be a fickle thing. What we remember is filtered through the lens of our own experiences. Just ask several people to describe an event, then compare one description with another. No wonder eyewitness accounts are viewed with caution.

Memory can make our lives richer, but it can also trick us, or worse, cast a glow of light (or darkness) over the past. It can give us a very distorted view of our shared history. On the other hand, truly understanding the past, with all its vagaries, gives us invaluable insight into our present.

Jean M. Gerber in Vancouver

When we in Vancouver began our Holocaust Documentation Project (well in advance of Steven Spielberg), our intention was to record on video the lives of survivors from our community. When no survivors remained to give first-hand accounts, we would have a record of the past for future generations.

We decided that the interview would not begin with the Holocaust years. We would make sure that viewers of these tapes would hear descriptions of survivors' lives before the Shoah. This would show that they had the same hopes and aspirations that all of us do, and that the rise of Nazism had disrupted families and communities that had existed long before that terrible watershed date of 1933.

We wanted people to remember that survivors' lives were rich and complex, that they were not just victims. The tapes would be witness not only to the horror, but to the fullness of life before darkness descended, and also to the strength of those who came through. Thus their stories would reflect the diversity of life in Europe before that dark time. To complete the circle, interviews would include accounts of survivors' lives after the Shoah.

Similarly, ideas of Jewish history are often distorted by time and by such popular dramas as *Fiddler on the Roof*, where there is much dancing and a pogrom, often creating a monolithic view of the past. And yet...

A recent weekly parshah dealt with how community life should be lived once the Israelites entered the land of Canaan. Our Shabbat study that week was a "constitution" written in 1756 by two nobles ruling the small Jewish community of Sugenheim. Each noble had six Jewish families under his control. This was not a code written *by* the Jews, but *for* them. It laid out in great detail not just what they owed the ruler, but how they should govern themselves.

For example: "No householder shall gossip in the synagogue... After the Eighteen Benedictions, one may speak when absolutely necessary, but idle talk is forbidden under threat of a fine of a quarter of a pound of wax for the Jewish treasury."

Never mind the gossip. The Jews were also fined if they didn't show up for services! (My daughter leaned over and whispered to me, "They were a frisky lot" – but that wasn't gossip, just an observation.)

This constitution was a small version of Frederick the Great's 1756 constitution for the Jews of Prussia, which set down a long list of requirements for his Jews. Through such documents, we learn that Jewish communities had a rich and varied life, and, notwithstanding the many restrictions, were able to prosper in many fields.

These regulations give us a nuanced picture of the life of Jews in central Europe, just on the cusp of the Emancipation. The community was a sturdy (if gossipy) community of businessmen and craftsmen. Not everyone was well off. Jewish beggars and thieves – of which there were many, often coming from the east after the massacres and expulsions – were not to remain in towns where protected Jews lived. The rulers' constitution mandated that such outsiders be hustled out after one night and a bit of bread.

As we learned through our interviews with survivors, before the rise of fascism, Jews in Europe were living in varied circumstances. Some still lived a shtetl life, while others in cities such as Warsaw, Berlin and Paris considered themselves fully accepted into the larger society. Jewish life in Europe was anything but monolithic.

I would suggest that we take a deeper look at our history, one that recognizes its nuances. The new year is a great time to begin that study as it truly was, with both its tragedies and its triumphs.

What does it mean to find one's destiny?

When couples used to get married in the "old country" people would say they met their *bashert*, their intended one. One can still hear that phrase in the religious community. Matchmakers are famous for promising to find one's *bashert*. Whether with help or on one's own, finding the right person is certainly difficult. There are so many challenges to couples and to family life today that being assured that one's partner is one's destiny is of tremendous value.

What does it really mean to find one's destiny?

I suppose it's considered ideal. It sure sounds good. This seems like a good season to reflect on what it actually means to find or rely on one's destiny.

Once you find a path that you feel is your destiny, do you stop working or worrying? Do you stop doubting? Do you never change paths?

If you find a job that fits and appears to be your destiny, you still have to work at it. Destiny doesn't mean no sweat. It also doesn't mean no doubts or changes. You may fit this particular task or skill set at this time, but not for all time. If we look at marriages, we might make similar observations. Even if you met your *bashert*, it may not be for all time, although we hope it is. But Judaism knows of divorce and allows for it. You must work hard to make a successful marriage, even with destiny on your side. And still it may not succeed. Thus, we say, if it isn't working out, get a divorce and start looking for a new destiny.

That is our life, and this is the message of our religion, too. If we understand destiny to be God's hand operating in our lives, then we must see it through all the twists and turns of life. God doesn't promise permanency. If we find someone to marry and say he or she is my *bashert*, that's the one God intended for me. But you still have to work at the marriage. One can't sit back and say, "OK God, make it work!" And if the relationship falls apart, no matter how good the beginning, nor how blessed, God's Judaism teaches us to get a divorce and start again.

That's our take on destiny, on God's hand in our lives. It gives us a start, but we must work at it and carry it through. We can't avoid serious work. In every aspect of our lives, in human relationships as much as in daily living, we're charged with active effort. We must work in some capacity six days a week and rest only on the seventh. That is our destiny as God's creatures. Not to let others work so we can rest or study all our lives. The command to work is very clear in Genesis.

Norma Baumel Joseph in Montreal

Many pray to God for improvement in their lives. I do, too. But I know that while my destiny may be in God's hand, if I don't do something about it, nothing will happen. How complex. Both human action and Godly intent are necessary. I always think of the joke of someone drowning and demanding of God in heaven, "Why didn't you save me?" God's answer: "I sent you a team of saviours with boats, but you refused, saying you were waiting for God!"

There are some religious Zionists who are opposed to the State of Israel. All agree that it's our destiny to have Zion. They claim we have to wait for God to act. (You can see where I'm going.) But God's intent is difficult to discern. The opportunity presented itself in the form of a UN vote and other world agencies agreeing with the concept of a Jewish state. They were like the above saviours and boats. Was this our destiny, our time to declare a state and work toward the reality? Obviously the majority of the Jewish world, including the majority of religious Jews, believed that the time was suitable for the creation of a political entity.

Timing coupled with human exertion and emanating out of human trauma resulted in achievement. Israel exists because of the struggle of the Israeli people and the support of the Jewish people worldwide. That is our destiny. Many of us feel the hand of God.

Civilians will bear brunt of a war with Iran

Israeli cities and towns will most likely bear the brunt of Iranian retaliatory missiles strikes should Israel unilaterally bomb Iran in an effort to destroy its nuclear facilities. This is not mere conjecture. In an increasingly bellicose war of nerves, Iranian leaders have issued shrill warnings to Israel to think twice before launching hostilities, even though, as Foreign Minister Ali Akbar Salehi claimed on Aug. 22, Iran treats Israeli threats as little more than futile exercises in psychological warfare. Nonetheless, Iran has issued a steady stream of blustery statements.

Sheldon Kirshner in Toronto

Mostafa Izadi, Iran's deputy chief of staff, has predicted that an Israeli strike would end in Israel's "collapse."

Mohsen Razaei, the former head of Iran's Revolutionary Guards air force, has asserted, "If the Zionists commit the folly and attack Iran, they will receive a crushing blow... which will lead to their annihilation." His successor, Amir Ali Hajizadeh, has said that an Israeli/Iranian war would give Iran reason to "get rid" of Israel "forever."

Avaz Heidarpour, a member of Iran's national security committee, has boasted that "all the Zionist regime's military centres will be destroyed completely on the very first day of the war, as they are a high-priority target for Iranian missiles."

A senior Iranian cleric, Seyed Reza Taqavi, has warned that "the heart of Tel Aviv" would be struck.

These threats were issued in response to a blizzard of media reports suggesting that Israeli Prime Minister Benjamin Netanyahu and Defence Minister Ehud Barak are prepared to order a preemptive attack on Iran in the near future.

The current tension begs the question whether Israel is really ready to deal with the prospect of Iranian reprisals.

Barak claims that a nuclear-armed Iran – which has repeatedly called for Israel's destruction and which provides material assistance to Hezbollah and Hamas, two of Israel's most potent enemies – would be far more dangerous to Israel than a strike itself.

Danny Yatom, the former director of the Mossad, dwelled on this theme at a conference on Iran earlier this year.

"As steep as the price for hitting Iran may be, a military strike on Iran will be less painful than the cost of living with an Iranian nuclear weapons threat," he said. "We have only two options: to let Iran get the bomb, or to use military force against their military nuclear program."

Yatom's hawkish view is at odds with Israeli leaders such as President Shimon Peres, who believes that Israel should not act unilaterally. Still others contend that a combination of international economic sanctions, cyber warfare against Iran's nuclear plants and assassinations of its scientists may well induce Tehran to step back from the brink.

At this juncture, however, Israel seems to be gearing up for a war with Iran, even though most Israelis oppose one.

The handwriting is already on the wall. Matan Vilnai, Israel's former home front defence minister, told *Maariv* last month that Israel is preparing for a 30-day war on multiple fronts. Aharon Zeevi Farkash, the former head of Israeli military intelligence, recently predicted that an Israeli strike on Iran is only weeks or months away. In August, Efraim Levy, the former director of the Mossad, declared, "If I were an Iranian, I would be very fearful of the next 12 weeks."

John Sawers, the head of Britain's M16 spy agency, lent credence to their observations by saying that an Israeli (or American) bombing campaign is inevitable, given Iran's determination to build a militarized nuclear arsenal and Israel's determination to nip it in the bud.

Shortly after Vilnai announced he was leaving his post to become Israel's ambassador to China, Netanyahu admitted that Israel has not invested sufficiently in home front defence. But he went on to say that Israel has developed an advanced warning system and thereby has readied itself for a missile onslaught.

Zeev Bielski, chair of the Knesset's subcommittee on home defence, disagrees with Netanyahu's upbeat tone. "The home front is not ready," he told *JTA* this past March. "We have made improvements over the situation in the Second Lebanon War in 2006, when the home front was completely unprepared, but the situation is not good."

Aharon Zeevi Farkash

In the aftermath of the 1991 Gulf War – during which two Israelis were killed by Iraqi Scud strikes and more than 200 were injured, mostly in Tel Aviv – a law was passed under which all new residential buildings must have a reinforced room capable of surviving missile and rocket attacks.

But two decades on, an estimated 1.7 million Israelis still have no access to such rooms, while 40 per cent of Israel's population have no gas masks to help ward off the effects of a chemical or biological attack.

In recent years, Israel's Home Front Command has been working on a plan to reinforce still more buildings. But as Gen. Aviv Kochavi, the current director of military intelligence, noted in a recent speech, Israel remains vulnerable. By his reckoning, some 200,000 rockets and ballistic missiles are aimed at Israel by its principal enemies: Iran, Hezbollah, Hamas and Syria.

During the Second Lebanon War, Hezbollah, an ally of Iran, fired nearly 4,000 rockets and missiles into Israel, causing havoc. Hezbollah, having acquired a stockpile of 40,000 rockets and missiles since then, would presumably fire many more rockets at Israel should it join forces with Iran in a war with Israel. Iran has a much more formidable rocket and missile capability than Hezbollah.

Israel is far from defenceless, having constructed, at great expense and with the financial and technical help of the United States, a battery of missile defence systems from the Arrow, which can intercept long-range missiles, to the Iron Dome, which can intercept short-range rockets. These missile and rocket shields, however, cannot fully protect Israel, as Israeli scholar Yiftah Shapir has indicated.

"The systems we have will cut down on the damage that missiles can cause," said Shapir, director of the military balance project at Tel Aviv University. "Some of these missiles will make it to Israeli population centres. Israel should be ready for a long period of attacks, perhaps even months, and this may bring commerce and other aspects of civilian life to a halt. Israel's major cities have never come under attack. This will be a very different and difficult experience for Israeli civilians."

Col. Adam Zussman, the commander of the Dan region in the Home Front Command, agrees with this bleak appraisal, having told *Ha'aretz* several months ago that Tel Aviv will be hit with a barrage of missiles should a war with Iran break out.

Israeli casualty forecasts vary. The Israel Defence Forces claims that no less than 300 Israelis will be killed in a war, but Barak's figure is 500. "It could be that there will be less casualities," said Vilnai, "but it could be that there will be many more."

Some 20,000 Israeli soldiers have fallen in the line of duty and thousands of Israelis have been killed in terrorist incidents in the past six decades. It goes without saying that, at a minimum, hundreds of Israelis will be added to that list should a war with Iran erupt.

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CIJA reps meet with the king of Jordan

Andy Levy-Ajzenkopf
Staff Reporter

Officials with the Centre for Israel and Jewish Affairs (CIJA) met with King Abdullah of Jordan in Amman last week to discuss how Canada can help the peace process and how it might ease the country's growing financial burden stemming from an influx of Syrian refugees into the Hashemite kingdom.

The Sept. 2 meeting was the result of a direct invitation by the king, according to CIJA CEO Shimon Fogel, who was part of the delegation.

He said the overture was received "in the summer" and that the king likely had developed an interest in CIJA through talks with Palestinian leaders. CIJA representatives met with Palestinian Authority President Mahmoud Abbas and other PA officials in June.

Also at the meeting were Jordanian Foreign Minister Nasser Judeh, CIJA chair David Koschitzky, and CIJA board members Steven Cummings and Morris Perlis, as well as Marc Gold, chair of Jewish Federations of Canada-UIA.

"CIJA is recognized as having a particular level of access to government. Often, other [political actors] have sought to get our help to advance their own interests, and I don't know that that was different" with Jordan, Fogel said.

Israel's Foreign Ministry and Canada's Department of Foreign Affairs both lent support to the meeting, CIJA said.

"King Abdullah engaged in a very open discussion about the challenges in the region, and in particular those faced by Jordan," CIJA said in a Sept. 4 statement.

Shimon Fogel

"He noted that Jordan was carrying the economic brunt of the conflict in Syria. In particular, Jordan has been overwhelmed with almost 200,000 refugees, with an additional 100,000 expected. The cost – housing, food, school and medical care – is enormous and burdens an economy already strapped for cash, energy and water."

Speaking to *The CJN* last week, Fogel said the king asked CIJA to relay a request for immediate and increased foreign aid and investment.

In June, Parliament passed the Canada-Jordan Economic Growth and Prosperity Act, establishing free trade between the two countries.

Asked why CIJA needed to act as a messenger when Jordan and Canada have amicable and open ties, Fogel said that countries always look "to secure support for their interests from whatever credible sources they can. And [Jordan] is of the view that if such a message were to come from CIJA, it would benefit from [Canada's] consideration.

"It's in that context that I think they were hoping we would weigh in in favour of Canada helping on both fronts," Fogel said, adding that CIJA isn't the only group helping Jordan relay messages to the West.

While Jordan had already asked Canada directly for assistance earlier this summer, Fogel said he believes King Abdullah was hoping to use CIJA's close relationship with Ottawa to help ensure it receives further support.

He said CIJA has conveyed the king's concerns and requests to Foreign Minister John Baird.

Rick Roth, a spokesperson for Baird, told *The CJN* that while Foreign Affairs has a "great, ongoing relationship" with CIJA, he would "not go into specifics" about discussions with the group.

"Our missions abroad facilitate many meetings between NGOs or Canadian businesses and foreign government officials," Roth said. "I will note that we contributed $6.5 million to Jordan on Aug. 11, to help meet the needs in responding to the ongoing crisis along the border."

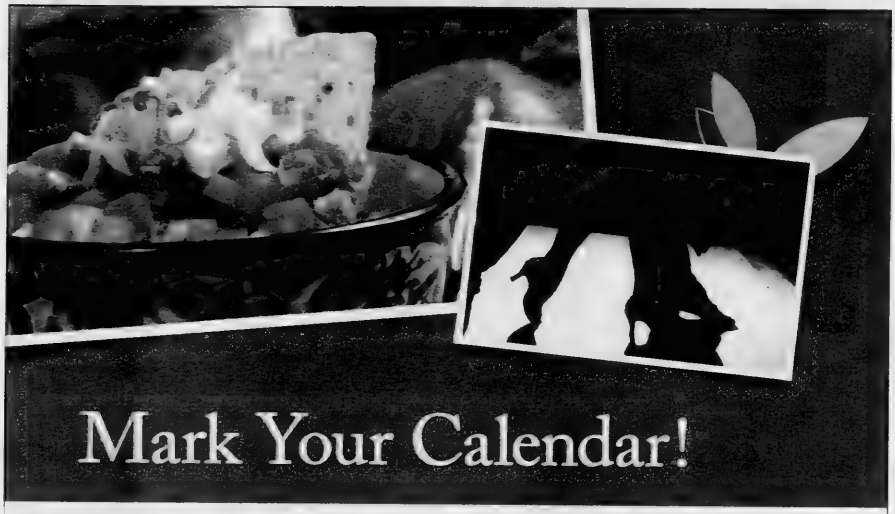
Regarding Canada's role in revitalizing the peace process, Fogel said that while Jordan and Israel have an "excellent relationship" at the most senior diplomatic levels, the king rules over a population – half of which is Palestinian – that's not enamoured of the Jewish state.

"There's always been that paradox between the closeness of the upper-level diplomatic relationship" and the colder, grassroots, public one, Fogel said.

Since Canada has good relations with both Israel and Jordan, there are ways Israel and Canada can help Jordan both politically and economically, he said.

"There are two [domestic] areas in particular where Jordan is really challenged: water and energy," Fogel said.

Continued on page 18



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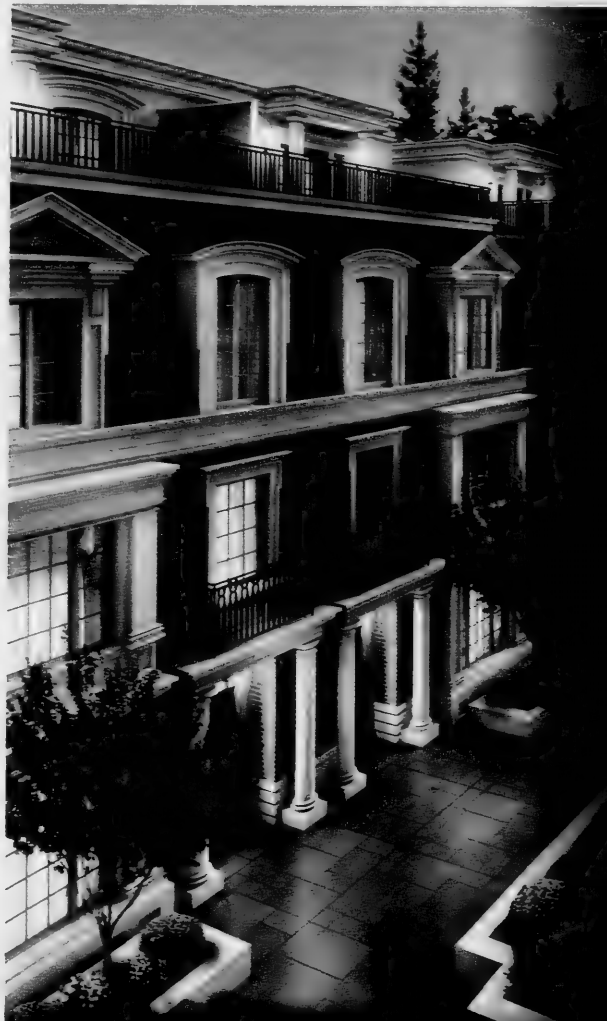

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Arrest warrant issued for philanthropist

Sheri Shefa
Staff Reporter

A Jewish Canadian businessman who has been celebrated for his philanthropy and commitment to Jewish and Israeli causes has a warrant out for his arrest after failing to appear in a San Diego court for a pre-sentence hearing.

A warrant for Nathan Jacobson's arrest was issued July 30 by California Judge Irma Gonzalez after the 57-year-old Winnipeg native failed to appear in court for a hearing related to a case in which he pleaded guilty.

According to reports by *Postmedia News* and *Ha'aretz*, Jacobson and 17 others were indicted in 2006 by a grand jury in San Diego for their role with an online pharmacy called Affpower that shipped drugs from Costa Rica to Americans without legal prescriptions.

Jacobson laundered more than $46 million in drug payments through his Tel-Aviv-based credit card company, RX Payments Ltd., and then sent the money to bank accounts in Cyprus.

Although he pleaded guilty to money-laundering in 2008, the documents were sealed while Jacobson worked with American investigators.

But when he failed to appear at the pre-sentencing hearing – prosecutors were seeking jail time – Gonzalez unsealed the documents and issued an international warrant for his arrest.

Jacobson has not been seen since, and *Postmedia News* reported that he may have fled to Myanmar, formerly known as Burma.

In the four years since his 2008 guilty plea, Jacobson, who has dual Canadian-Israeli citizenship, still maintained his role as a high-profile player in Jewish community non-profit organizations.

Among other positions, he has been chair of the Canadian branch of Nefesh B'Nefesh, a post he held until 2010; has served on the boards of Tel Aviv University, the Tel Aviv Foundation, and the Canadian Jewish Political Affairs Committee (CJPAC), and been honorary co-chair for a Canadian Friends of Hebrew University (CFHU) gala dinner.

In 2010, Jacobson was honoured at the annual Y Sports Dinner in Winnipeg for his commitment to the Jewish community.

In fact, Jacobson had committed to serve as campaign chair for the upcoming Mount Carmel Dinner at Toronto's Fairmont Royal York Hotel in November, hosted by the Canadian Friends of the University of Haifa, during which Jason Kenney, Canada's minister of citizenship, immigration and multiculturalism, is slated to receive an honorary degree.

Postmedia News reported that Jacobson, who donated to the Conservative party from 2007 to 2011, had become friendly with Kenney, as well as Foreign Affairs Minister John Baird, with whom he travelled to Israel.

Spokespeople for both ministers said they were unaware of Jacobson's indictment.

Following news about the arrest warrant, non-profit organizations where Jacobson had volunteered in the past were also quick to distance themselves from him.

Hetty Shapiro, executive director of Canadian Friends of University of Haifa, the organization hosting the dinner for Kenney, told *The CJN* via email, that her organization was "unaware of Nathan Jacobson's indictment, and he has since withdrawn as campaign chair. He is no longer involved with our organization or the upcoming dinner. Dr. Arnie Aberman is now the tribute committee chair."

Shapiro said she couldn't comment as to whether Jacobson had planned to commit funds to the organization or when he withdrew from the event.

CFHU's national communications director, Miriam Pilc-Levine, said Jacobson "served as the honorary co-chair of the 2011 Scopus Award Gala dinner in Winnipeg in support of fetal alcohol spectrum disorder research. Since his role was in an honorary capacity, he did not play an active role in the gala and was not in attendance at the evening."

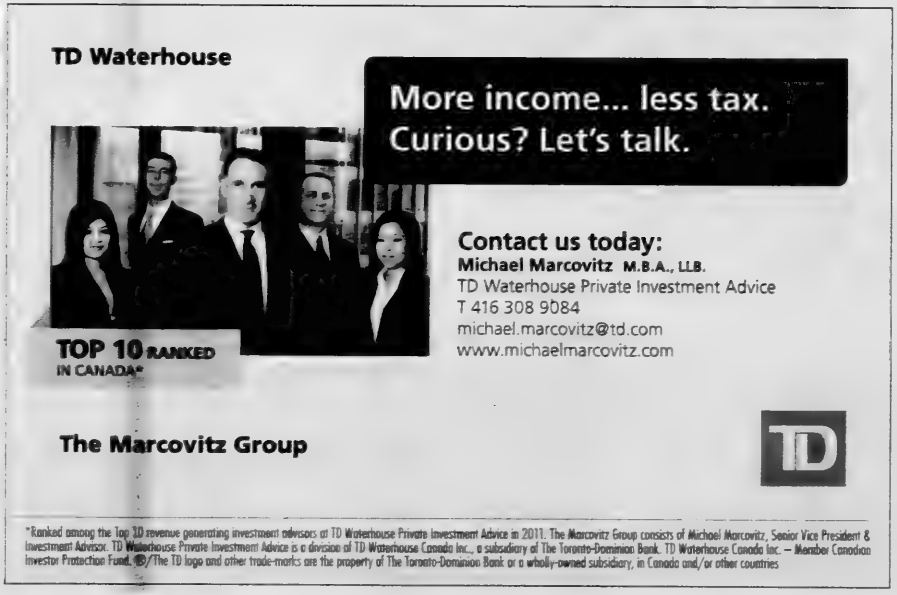
CJPAC's communications director Tomer Chervinsky said, "While Mr. Jacobson was listed as a member of our advisory board for a short time, he was unable to participate in any of our advisory board meetings, and as such I can't provide much insight into this issue."

Jacobson often spoke to the media about growing up in poverty, the importance of his Hebrew school education, and his Jewish identity and Zionism.

Jacobson served in the Israel Defence Forces before he began amassing his fortune in the 1990s selling gasoline, cars and cigarettes in Russia.

He eventually went into construction and then moved on to the Internet pharmacy business, establishing MagenDavidMeds.com, a now-defunct Israeli online pharmacy, *Ha'aretz* reported.

He also ran Paygea, a credit card clearing company that handled payments for adult websites and gambling sites, which suddenly ceased operations in Israel last April.



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Reform leader to make first visit to Canada

Frances Kraft
Staff Reporter

Rabbi Rick Jacobs will make his first visit to Canada since he became president of the Union for Reform Judaism in June, succeeding Rabbi Eric Yoffie.

The 57-year-old, now leader of the Reform movement's North American umbrella, will speak at Holy Blossom Temple Sept. 13 on "Change and Challenge: Reform Judaism at a Crossroads."

"I think for a host of reasons we're at a crossroads," Rabbi Jacobs said in a phone interview Sept. 5. "I think the Jewish community is at a crossroads... There are challenges everywhere we look."

His priorities include outreach beyond the confines of the synagogue, and engaging the next generation, he said.

A former dancer who explored Jewish themes as part of a Jewish modern dance company when he was an undergraduate in comparative religious studies in Israel, Rabbi Jacobs was a pulpit rabbi for almost 30 years. He served most recently at Westchester Reform Temple in Scarsdale, N.Y.

His installation service included movement meditation by a choreographer. "I really wanted to send a message that the synagogue and the Jewish community are places creative people should be exploring," Rabbi Jacobs said.

In his installation sermon, he said that Reform Judaism embraces "the best of both tradition and modernity, science and spirituality. Ours is the Judaism of autonomy, inclusiveness, creativity, passion, relevance and depth. We are the Judaism for a new era, and it's time we let the whole world know."

To that end, the URJ, which has almost 900 affiliated congregations in North America, including 25 in Canada, is creating a new website that is "really meant for the seeker – [for example] the young family thinking about Rosh Hashanah and wondering if there are some prayers we can say at our table."

Most often, he said, such seekers find websites representing more traditional Judaism, such as Chabad. But he believes that unaffiliated Jews "are looking for what we are about... They're looking for a connection."

Other aspects of his work include Israel – he noted that he's on the board of the Jewish Agency and has a small apartment in Jerusalem. "Much deeper Israel engagement" is a major goal of his.

"We're positioned to be able to deepen and strengthen the Zionist commitment of North American Jewry," he said. "I'd like to create multiple ways for people to connect to Israel."

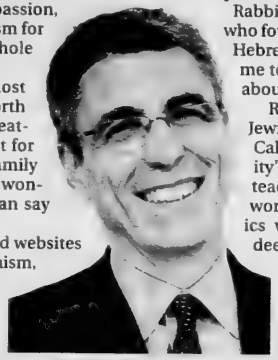
A senior rabbinic fellow of the Hartman Institute, Rabbi Jacobs said that the sense of respect among the different streams of Judaism at the institute has become an important part of his rabbinate.

Rabbi David Hartman, the Orthodox rabbi who founded the institute, taught Jacobs at the Hebrew University of Jerusalem. "He inspired me to become a rabbi. He got me so excited about Jewish philosophy and text study."

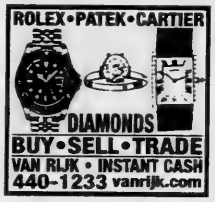
Rabbi Jacobs also credits the Reform Jewish summer camp that he attended in California for conveying to him the "vitality" of Judaism, as well as his parents for teaching him "the value not only of hard work but a deep sense of integrity and ethics whatever you're doing... some of my deepest lessons as a person and as a person of faith."

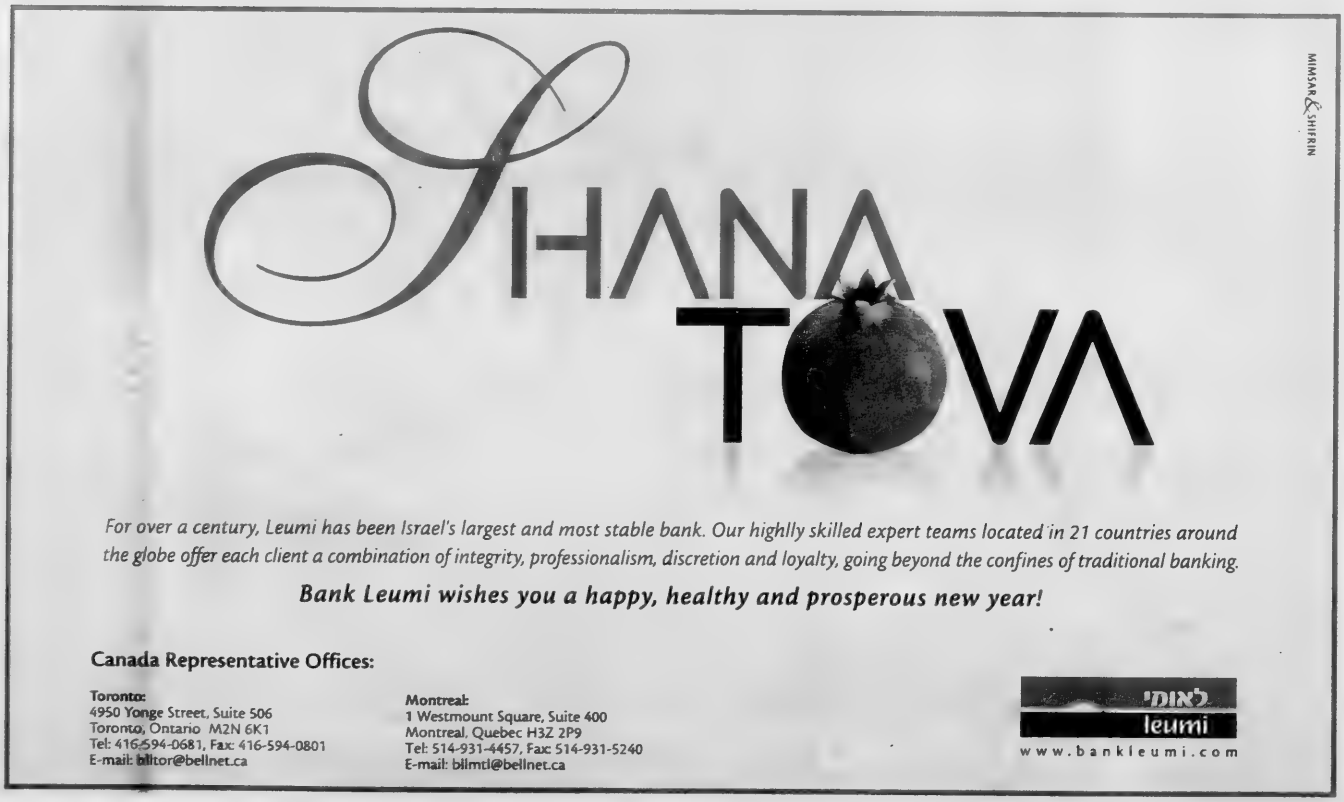
Rabbi Jacobs – a native of New York whose family moved to California when he was 10 – said he is excited to travel to Toronto twice this fall. The second time will be in November, when he plans to visit local Reform congregations and the Leo Baeck Day School, and meet with Reform clergy and lay leaders.

"We're delighted by the strength of our Canadian congregations," Rabbi Jacobs said. "It will be an important part of my presidency to be in Canada." He expects to visit other Canadian cities after his trips to Toronto.



Rabbi Rick Jacobs
[Ben Fink Shapiro photo]





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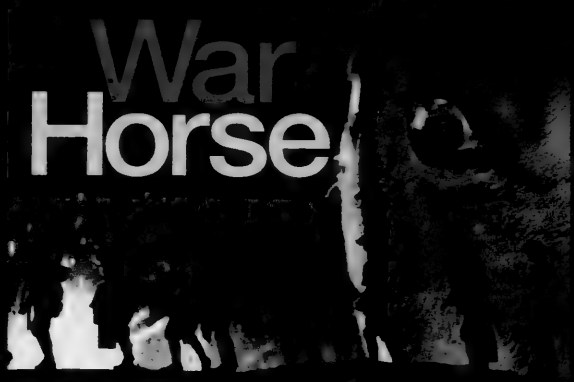

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CIJA gains 'insightful analysis' from meet in Jordan

Continued from page 12

"With Canada playing a role as a broker or facilitator or bridge-builder between the two countries, it might help make it be more palatable" for Jordanians to do business with Israel in the future, he said.

Fogel was referring to the expected emergence of Israel as a major player in the energy sector following recent discoveries of large natural gas and shale oil deposits within its territory and offshore.

Canada has already indicated its willingness to help Israel develop technology and know-how in the sector once the resources are ready for extraction.

Fogel said the Jordanians showed CIJA how much it has cost to import the majority of their country's power from an unreliable Egypt, and that they're eager to find another energy source for their people.

"Having a stable supply of energy from Israel, providing [Jordan] could somehow package it in a way that didn't create more political problems than it solved energy problems... that would be clearly desirable," he said. "That's where Canada might be able to play a role."

Asked what specifically CIJA believed was accomplished by meeting with the Jordanians, Fogel said the results were "multifold."

"We got an incredibly insightful Jordanian analysis of everything going on in the region today," he said. "From Jordanian interior [issues] to Syria to the Arab-Israeli conflict, the Arab Spring, Iran and so forth. One can read about these issues in a newspaper or other media, but getting this kind of analysis directly from the horse's mouth is a valuable opportunity.

"We also had an opportunity to make [CIJA's] case on a number of issues as they relate to the Israeli-Palestinian deadlock as well as broader issues in the region, including Iran. So for us it was an opportunity to do what we're mandated to do, which is to advocate on behalf of Israel and to try and support and echo the case for Israel."

Fogel also noted that the trip to Jordan was arranged when most of CIJA's senior staff were already scheduled to be in the region, and that those individuals paid their own way to Amman.

Thornhill gearing up for cancer research run

Terry Fox

Cara Stern
Special to The CJN

The annual Terry Fox Thornhill Community Run is coming up quickly. On Sept. 16, people from all around Thornhill will come together on the track at Thornlea Secondary School to raise money to be donated to the Terry Fox Foundation.

Last year, millions of people in Ontario ran, walked, rode and wheeled together, raising $12 million for cancer research.

This year, organizers are hoping to bring 500 people to the Thornhill run.

"Everybody has been touched by cancer, either in their own families or through someone they know," said Michelle Kofman, a volunteer in charge of media relations for the Thornhill run's organizing committee.

Registration forms are available for pickup all over Thornhill, Kofman said. They're in libraries, grocery stores, schools, community centres – just watch for them, she said.

People can even join in on the day of the run by registering at the start of the route in the back of the school. Additionally, forms will be handed out on Sept. 15 at the Thornhill Village Festival parade, Kofman said.

With no entry free and no minimum donation, anybody can join in. There are three routes: two, five and 10 kilometres.

Kofman said the event is particularly special, not only because of the money it raises for cancer research but also because it is community-driven.

There will be activities for children, as well as a free barbecue with refreshments.

The run begins at 8 a.m., and continues until around 2 p.m. The first run begins at 8:30 a.m. sharp.

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Water won't cause Mideast war: Israeli prof

Ron Csillag
Special to The CJN

A leading Israeli expert on water believes a war over the precious liquid is improbable.

Water "might be a trigger for conflict. It might cause tension. Western experts see the potential for conflict. But none of the wars in the [region] were caused by water," says Prof. Eilon Adar.

Eilon Adar

"Based on the Middle East experience, I can say [war over water] is very unlikely."

Besides, if water is scarce in the region – and it is – Israel simply makes more of it, said Adar, director of the Zuckerberg Institute for Water Research at Ben-Gurion University of the Negev.

"In Israel, we already consume, by far, more water than God provides us with," Adar told *The CJN* in an interview prior to his talk last week at the Lodzer Centre Congregation. "So we create more water."

Using innovative technologies, Israel does this by recycling water through sewage treatment and by desalinating both seawater and saline ground water.

In 2012, Adar said, Israel will desalinate about 400 million cubic metres of water at a cost of some $200 million. Sewage treatment, he said, costs roughly the same.

Having coped with decades of water shortages, Israel has gained tremendous experience in developing unique solutions for water issues, Adar said.

The nation recycles 82 per cent of the sewage produced by Tel Aviv and its suburbs. That water is treated and used in the agricultural sector, including irrigation.

Seventy per cent of Israel's drinking water comes from groundwater reservoirs and 30 per cent from the Mediterranean.

And the message of conservation seems to have gotten through in Israel, he said. Total per capita water consumption is about 500 cubic metres per year (by contrast, Canadians use 1,600 cubic metres of water per person per year).

"Nobody in the world gets close to us regarding water-use efficiency," Adar noted.

That's especially true in the agricultural sector, he added. In Israeli greenhouses, which account for most of the country's intensive agriculture, "irrigation efficiency" sits at between 85 and 92 per cent.

"That means that 85 to 92 per cent of water is consumed by the plant," Adar pointed out.

About two-thirds of water used in farming is reclaimed sewage water, 25 per cent is fresh and about seven per cent is brackish, or salty. Certain crops – tomatoes, melons and asparagus – thrive on saline water.

"Our farmers managed to show everyone that you can do more with less," Adar said.

A hydrologist who's headed BGU's Zuckerberg Institute for Water Research since 2002, Adar tries to steer clear of politics. He calls water "a commodity," but knows how explosively political it can be.

He scoffs at Palestinian claims that Israel is stealing water from the West Bank.

"What does that mean, to steal? Every major water resource in the Middle East is cross-border," Adar pointed out. Besides, he added, water naturally flows from the West Bank across Israel toward the Mediterranean.

According to the Zuckerberg Institute, all groundwater reservoirs in the Middle East are shared by at least two countries: Israel and Jordan (Arava aquifers); Syria, Israel and Lebanon (Jordan River resources), and Israel and the West Bank (Judean and coastal aquifers).

Such is the significance of water in the Middle East that it's prominent in all existing peace treaties, the facility stresses.

Adar pointed out that the only still-functioning committee of the otherwise failed Oslo peace accords with the Palestinians is the one dealing with water.

"By all practical means, Israel and Palestine agree on water issues. But the difference is, the Palestinians say, let's sign the agreement on water. Israel says no, the water will be part of a comprehensive peace treaty. We agreed on water issues with Jordan years ago."

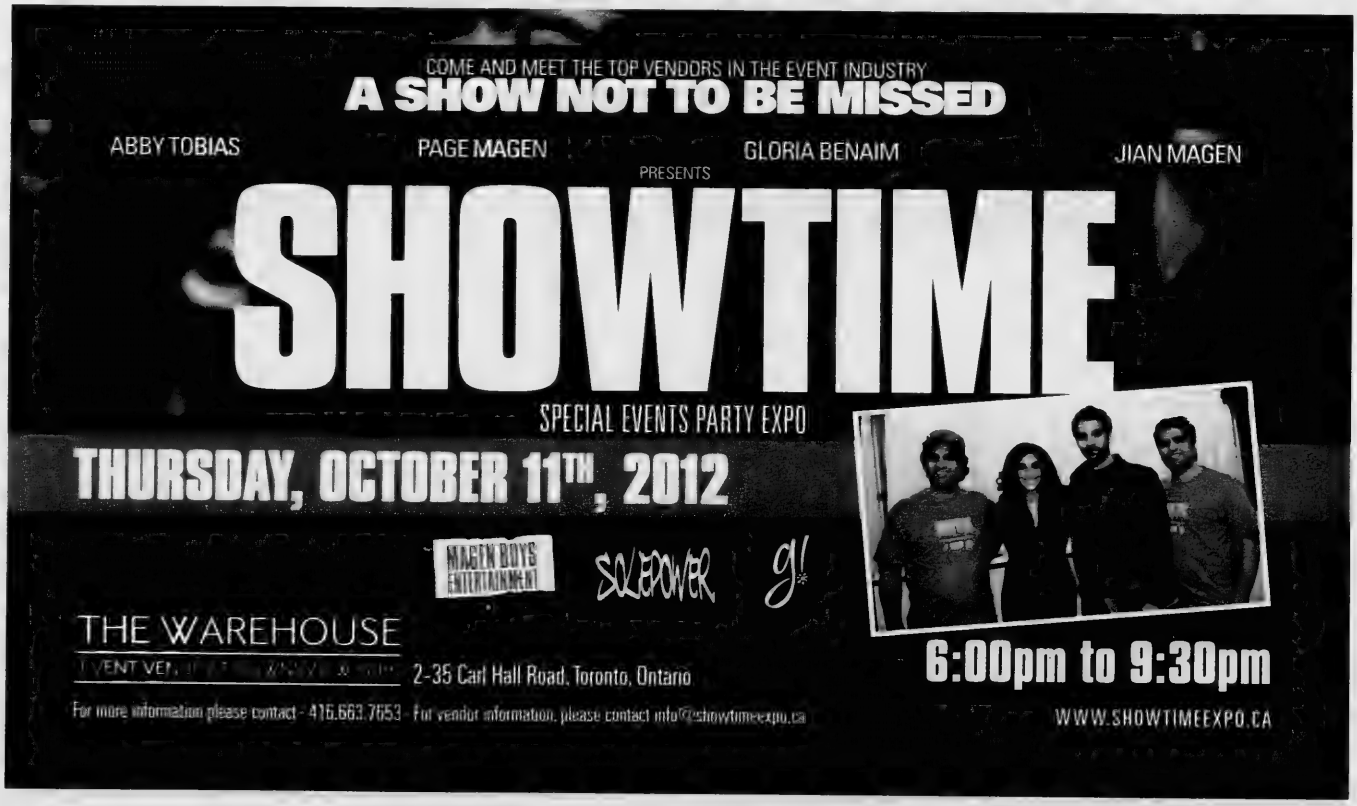
Adar said Palestinians have called on Israel to supply them with an additional 300 million cubic metres a year, at roughly $175 million annually. He thinks it's worth it. "Do I have to tell you how much one day of a war costs?"

He doesn't blame Palestinians for failing to expand their own water resources.

"Their hands are tied. Israel still says that unless a peace treaty is signed to include water issues, we control the West Bank." Even in areas controlled by the Palestinian Authority, its water authority can develop resources only with Israel's consent.

As for improving the quality of water they have, Adar said Palestinians "do almost nothing."

"It's a very delicate issue, and we have to reach an agreement on how to co-operate and manage and develop this cross-border common water issue."



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Immigrant children in Israel, ca. 1960s. Ontario Jewish Archives

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Former teacher charged with sexual assault

Paul Lungen
Staff Reporter

Toronto police are asking victims of an alleged pedophile who worked in a Jewish day school and summer camp to come forward.

In a news release, Toronto Police Services said Heshi Nussbaum, 71, had been charged with "indecent assault male."

The alleged sexual assaults took place between January 1972 and December 1975.

Heshi Nussbaum

Police believe there may be more victims and are asking anyone with information to contact them.

"It is alleged that the accused [Nussbaum], while working as a teacher in a private religious school in the Bathurst Street/Steeles Avenue area, sexually assaulted a 12-year-old boy at the school and during a summer camp."

"Police believe there may be more victims."

Rabbi Dan Rand, executive vice-president of Eitz Chaim Schools, acknowledged that Nussbaum worked as a teacher at the school in the early 1970s. "After an investigation, we can confirm that to the best of our knowledge, at no time did a complaint or allegation come from a student or parent at the school," he said.

Nussbaum was let go when the school heard "allegations from a camp that was unaffiliated with the school.

"When we heard of the allegations, he was terminated," Rabbi Rand stated.

Anyone with information is asked to contact police at 416-808-3205, Crime Stoppers anonymously at 416-222-TIPS (8477), online at www.222tips.com, text TOR and a message to CRIMES (274637), or leave a tip on Facebook.

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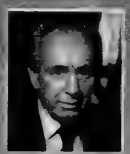
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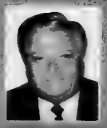
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"People build peace, not only governments."
– Shimon Peres

Similarity in schools' names causes confusion

Frances Kraft
Staff Reporter

It happens all the time, according to Joan Schoenfeld, principal of the Downtown Jewish Community School (DJCS).

"It" refers to confusion between her school and the Paul Penna Downtown Jewish Day School, both of which are located in the Miles Nadal Jewish Community Centre (MNJCC) on Spadina Avenue at Bloor Street.

The two schools have received each other's invoices, deliveries, and even calls from teachers looking for jobs, said Schoenfeld, who has been principal of the supplementary school since its inception in 1979.

Until the Downtown Jewish Day School (now the Paul Penna Downtown Jewish Day School) was founded in 1998, DJCS (the supplementary school) was the only school in the building. The initials of the two schools – DJCS and DJDS – only added to the confusion. Their respective websites are djcs.org and djds.ca.

But the supplementary school appears to be a well-kept secret. "No one knows about it!" said DJCS' marketing manager Jo Michaels.

Joan Schoenfeld, principal of the Downtown Jewish Community School

Schoenfeld – who has a master's degree in educational administration from the University of Toronto and a principal's certificate from the Jewish Theological Seminary – recalls that the school was established after Jewish Family & Child Service (now Jewish Family & Child) conducted an outreach project in the mid-1970s.

At the time, she said, there was almost nothing Jewish at the JCC's southernmost branch, and there was no Jewish school downtown. "The Jewish community at that time was moving north."

But a JF&CS survey to learn about the downtown Jewish community showed that a lot of young families – many from outside the city – had moved downtown and didn't know what Jewish resources were available to them, she said.

Schoenfeld, who had moved here with her husband from Baltimore in 1970, fit the demographic. She ended up chairing the education committee that resulted from the survey.

By the late 1970s, her children were school age. Rachel, now a rabbi at a Reconstructionist congregation outside Boston, and Devorah, now a Jewish studies professor in Chicago, were among the new school's early students.

Josh Matlow, Toronto city councillor for Ward 22, St. Paul's, is also an alumnus, Schoenfeld said. By coincidence, he spoke at the MNJCC Sept. 5, the day Schoenfeld spoke to *The CJN*.

The school – which is egalitarian and has more than 150 students from junior kindergarten to Grade 7 – has always been pluralistic and diverse, Schoenfeld said. Families range from secular to traditional, and parents include interfaith and same-sex couples.

Unlike many supplementary schools, DJCS is not affiliated with a synagogue, but it partners with the First Narayever Congregation, Shir Libeynu and the Annex Shul.

As well, students receive a free MNJCC membership, and the school offers joint programs with the JCC and other downtown organizations.

Correction

In the article "Dr. Joe retires after 60-year career" (Sept. 6), an address that was published is incorrect. Please submit stories, memories and photos, to be compiled into a book for Dr. Joseph (Joe) Greenberg, to Dr. Joe's Retirement, 619 Bathurst St., Toronto, Ont., M5S 2P8. Email: drjoesretirement@gmail.com.

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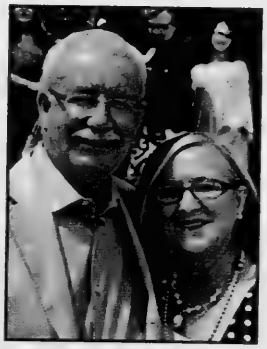

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New Year's holidays offer a universal message

JTA

The start of the Jewish New Year, the month of Tishrei, is filled with holy days, among them four foundational celebrations: Rosh Hashanah, Yom Kippur, Sukkot and Simchat Torah-Shemini Atzeret. They are quite different from one another. Yet we may also think of all four holidays as two pairs of two. The first two – the day of memory and accounting and the Day of Atonement – are awe inspiring and grave compared with the last two festivals, which are days of joy.

At the same time, the first three holidays do have a common denominator: As much as they are Jewish holidays, they carry a universal message. Embedded within them are three of humanity's cardinal touchstones: accounting and judgment; mercy and atonement; and the joy of life.

These attributes and qualities are essential to the lives of every human being. We mark the new year by commemorating creation on the one hand and celebrating the Kingship of the Lord on the other. Both creation and God's sovereignty pertain to all humankind and are not specifically Jewish.

The Day of Atonement, too, is relevant to every human being. Life is full of mistakes and transgressions. Without atonement it would be unbearable to go on living with the unresolved and painful pieces of our past.

Sukkot at first glance seems to be far more connected with Jewish history. Yet at its essence, the holiday is actually a festival of thanksgiving for what we have. We acknowledge the tranquility in our lives and express our gratitude for Divine gifts.

Moreover, our sages teach us that during Sukkot – in the days of the Holy Temple – 70 bulls were offered to God in the name of the 70 nations of the world. As the prophet Zachariah foretells, in the days to come it is on Sukkot that all the peoples of the world will come as pilgrims to the Temple in Jerusalem (14:16-21).

This combination of the particular and the universal is not just one more interesting point; it is the key for understanding the meaning of these three holidays. In all our other celebrations, and perhaps in Jewish religious life in general, we stress the specificity of Jewish existence. Most of our holidays and memorial days are deeply connected with our own history.

In Tishrei, however, we focus on our fundamental humanity, on the fact that we are human beings with great problems. In this context, humanity is not defined as a group of human beings. Here we speak of our basic humanity – humanity as a quality. The very touchstones that we mark in Tishrei are what make us human. The essence of the universality of these holidays, then, is not in the point of sharing with others, it is in delving into ourselves in order to reveal and find some of the fundamentals of our existence. We explore and acknowledge what is universal to all humankind within our own selves.

The fourth and last of the holidays of Tishrei, Shemini Atzeret (and with it Simchat Torah), stands in clear contrast to the first three. As beautifully depicted by our sages, the king made a great banquet to which he invited all the citizens of his realm. At the end of these feasts, he called his most beloved friend and said now that all these big events are over, let us have a small banquet just for the two of us (tractate Sukkah 55b).

Rabbi Adin Steinsaltz has written more than 60 books and hundreds of articles on the Talmud, Kabbalah and chassidut.

Guest Voice

Rabbi Adin Steinsaltz

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Symposium: Jewish Literature beyond Borders
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Anathea Portier-Young, Duke University
"RomCom, Little Instruction Book, or Domestic Apocalypse? Rethinking Genre in Tobit and Early Judaism"
Monday, October 29, 4pm-6pm
Jackman Humanities Building, Room 318
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Presented with the Sarah and Chaim Neuberger Holocaust Education Centre
Nathan Englander
"Anne Frank in the Popular Imagination"
Friday, November 2, 10:15am-12pm
Jackman Humanities Building, Room 100
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Menachem Fisch, Tel Aviv University
"Mapping the Rabbis' Dispute of Religiosity: A Survey and Introduction"
Monday, November 19, 4pm-6pm
Jackman Humanities Building, Room 100
170 St. George Street
Joseph and Gertie Schwartz Memorial Lecture

Dennis Ross
"Israel and the Arab Awakening"
Wednesday, November 21, Time TBA
For details, please visit:
www.cjs.utoronto.ca/dennisross

Our lectures are free and open to the public. Please join us!

Judith Deutsch Kornblatt, UW-Madison
"When is a Film about the Holocaust not a Holocaust Film? The Case of a Ladies' Tailor"
Monday, November 26, 4pm-6pm
Jackman Humanities Building, Room 100
170 St. George Street

Pearl and Jack Mandel Lecture in Jewish Studies
Ruth Gavison, Hebrew University of Jerusalem
"The State of Israel and Modern Jewish Identity"
Monday, December 3, 4pm-6pm
Jackman Humanities Building, Room 100
170 St. George Street

Presented by Beth Tzedec Congregation, Holy Blossom Temple, and the Centre for Jewish Studies
Symposium: The End of the Shul as we Know it? Crisis and Renewal in North American Synagogues
Thursday, December 6, 7pm-9pm
Beth Tzedec Congregation, 1700 Bathurst Street

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מרכז למדעי היהדות

A call to help refugees

Legislative changes concern Jewish professionals

Guest Voice

The day before Canada Day, the federal government made several drastic changes to Canada's policies towards refugees.

The first made it possible for immigration officials to discriminate against refugees based on their country of origin or mode of arrival. The second eliminated access to life-saving medications for almost all refugees through the Interim Federal Health Program. The third, when it comes into effect, will eliminate access to health care for refugees from "designated" countries almost completely.

We are physicians and the head of a leading hospital department who treat refugees. We are refugee lawyers, professors of immigration and refugee law and former members of the Immigration and Refugee Board.

As the high holidays approach, we want to share our perspective as professionals, and as Canadian Jews. And we want to issue a call to action. As you read on, you will see why.

On June 30, all refugee claimants and many refugees were cut off from receiving life-saving medications like insulin through the Interim Federal Health Program. This includes children.

It gets worse. In the next few months, Jason Kenney, the Minister of Citizenship and Immigration, will release a list of designated "safe" countries (DCOs). Refugees from DCOs will be refused even emergency, life-saving care. They will also have their refugee hearings fast-tracked, and will not have the right of appeal.

While we object to DCO countries in general, we take particular exception to the inclusion of Hungary—a country Minister Kenney has made clear will be on the list. As documented by the Simon Wiesenthal Centre and other human rights organizations, Hungary is extremely dangerous for minority groups. Some of us have personally worked with Roma families who faced violence there and would again were they forced to return.

If all this weren't cruel enough, refugees can now be named "irregular arrivals" at the discretion of the Minister of Public Safety. Irregular arrivals will be detained for up to one year, including children 16 and over. Children under 16 will be separated from their families, or kept in detention with their mothers.

These measures have inspired a national outcry from health providers, faith groups, community groups, students and virtually all major Canadian medical bodies including the Canadian Medical Association and the College of Family Physicians of Canada.

The reaction from Jewish Canadians has also been strong and swift. The Toronto Board of Rabbis spoke out, as did the Montreal Holocaust Memorial Centre and multiple Jewish leaders. Even Elie Wiesel weighed in, saying, "Today, as yesterday, a nation is judged by its attitude towards refugees."

Apparently, our voices weren't loud enough. That is why we are appealing to you today. As you read this, a refugee is not being followed for a serious cancer with a high recurrence rate. Soon, a family will be forced back to Hungary to face violence.

Right now, many of us will be thinking about how to have a positive impact on the world. Individual acts of charity are important. Even more important is helping to build a society where charity is no longer necessary, because there is justice for all.

Please take a moment to contact your member of Parliament. Call, email, set up a meeting. Tell them you want to see the cuts to refugee health care reversed. Let them know you do not want to see our government discriminate against people based on their country of origin or mode of arrival.

As the holidays approach, let the Canadian government hear the voices of Canadian Jews.

Sharry Aiken, professor, Queen's University faculty of law

David Berger, attorney, former member of Parliament and former Canadian ambassador to Israel

Dr. Philip Berger, Chief of Family and Community Medicine, St. Michael's Hospital

Dr. Gary Bloch, family physician, St. Michael's Hospital and assistant professor, University of Toronto

Dr. Rick Glazier, family physician and research scientist, St. Michael's Hospital and professor, University of Toronto

Audrey Macklin, professor, University of Toronto faculty of law, former member of the Immigration and Refugee Board

Maureen Silcoff, immigration and refugee lawyer and former member of the Immigration and Refugee Board

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2012

Israel & Overseas / National Collective Responsibility

Since the creation of the State of Israel in 1948, United Jewish Appeal of Greater Toronto has been strengthening and transforming the lives of Israeli men, women and children by investing in vulnerable Israeli communities and assisting new olim with the transition to their new home. The information below illustrates how donations made to UJA's 2012 Annual Campaign break down, and how by working in partnership with other agencies, and with the generosity and vision of our donors, UJA continues to stand with the people of Israel. In fact, this year alone, UJA has allocated $16,930,109 for the people of Israel and overseas communities, and for national programs and services.

JEWISH AGENCY FOR ISRAEL (JAFI) $5,949,609

For almost 75 years, JAFI's prerogative has been the resettlement of the Jewish people in the State of Israel. Since 1989, the agency has facilitated the assimilation in Israel of over one million new immigrants. Today, JAFI continues to provide integral services in Israel and to the international Jewish community. JewishAgency.org

In partnership with JAFI, UJA has been instrumental in:

- Expediting aliyah for those who've decided to move to Israel
- Absorbing thousands of Ethiopian Jews across the country
- Focusing on the needs of assailable Jewish populations worldwide

Special Toronto partnerships

- In order to strengthen our alliance with JAFI, UJA has initiated three unique partnerships focused on youth-at-risk with the Israeli municipalities of Bat Yam, Eilat/Eilot and Sderot
- UJA is able to improve the socio-economic landscape of Israeli society via educational, vocational and health service programs
- UJA has partnered with JAFI on the MAKOM Young Emissary Israel Engagement Program

AMERICAN JEWISH JOINT DISTRIBUTION COMMITTEE (JDC) $546,000

The JDC has been working closely with the American Jewish community for nearly a century, particularly overseas. It serves the needs of Jews throughout the world, notably in exposed communities. With UJA's help, the JDC provides support for nearly 300,000 impoverished Jews in the FSU and wherever emergency response is needed. Includes special funding for initiatives in Kishinev, Moldova. jdc.org

CENTRE FOR ISRAEL & JEWISH AFFAIRS $4,050,000

The Centre for Israel and Jewish Affairs, UJA Federation's advocacy arm, identifies and resolves issues surrounding the Jewish community. A non-partisan organization, the Centre improves Jewish life in Canada and abroad through various initiatives and strategies. It is also involved with Jewish advocacy on university and college campuses across Canada. cija.ca

JEWISH FEDERATIONS OF CANADA-UIA $3,007,500

Jewish Federations of Canada-UIA (JFC-UIA) is the national Jewish organization of federated communities across the country. It serves to administer funds raised in Canada, providing for the needs of the international Jewish community, abroad and in Israel. The organization's key enterprise is the administration of National Collective Responsibility (NCR), fostering Canadian Jewish and Zionist identity. JewishCanada.org

NCR includes:

- Hillel Canada (Israel Identity programming on small campuses)
- Engagement programming in small communities
- Stewardship/CRA compliance of overseas allocations
- National Young Leadership programming
- JIAS National (Immigrant advocacy)

CANADA ISRAEL EXPERIENCE / MARCH OF THE LIVING / BIRTHRIGHT ISRAEL $662,000

With more than 26,000 Jewish Canadians having taken part in CIE's Taglit-Birthright Israel, it is the largest such trip in Canada. CIE also manages the March of the Living, where Canadian youth visit concentration camps in Poland, before arriving in Israel in time to celebrate Independence Day. Israelforfree.com

ADDITIONAL ONE-TIME GIFTS TO ISRAEL $2,500,000

In addition to annual UJA unrestricted allocations, UJA Federation secures one-time gifts for strategic projects in Israel.

ISRAEL & OVERSEAS PROGRAMS AND PLANNING $215,000

Visit JewishToronto.com/BudgetReport for more information on how your dollars help impact the lives of so many in our community and around the world.

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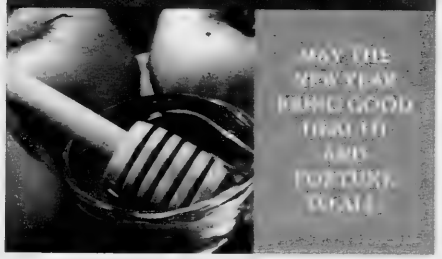

At this time of self reflection,
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Opening a new gate

Rabbi Yehoshua Weber

For me, the haunting climax of the High Holidays occurs with that heartfelt end-of-Yom Kippur request: "Open unto us a gate at the time of closing of gates for the day is fast waning." Please. Just one more chance before this year's gates of prayer are irretrievably, irrevocably closed.

But when you pray, you wonder, don't you, if there is an additional component to this prayer. You wonder if the prayer is not only about gates that are now closing but also about gates that have yet to be opened. Might this be a prayer for God's assistance in opening new gates and in conquering new vistas? "Open for us a (new) gate, at the time of the closing of (old) gates, for the (old) day is departing." This ability to open new doors is one of life's most important skills. Life, even it's most stable form, is a continuous progression of periods and experiences, with the doors and experiences of one period closing as the doors and the experiences of the next period open. Please, we ask God, help us progress. We treasure what was. With the dawn of a new year, please help us appreciate and develop the new treasures of a new year.

The ability, or lack thereof, to open new gates, was crystallized for me by a rabbinic peer who shared the following story. This rabbi knew a set of parents who had lost an only son in the American army during World War II. The rabbi, who was then a young man, would visit the mother and attempt to assuage her grief. During these visits, the mother invariably showed him her dead son's room. "See?" she would say. "It is the same as it was. It will always remain exactly the way my son had left it."

Rabbinic Reflections

The rabbi had also become acquainted with a young Holocaust survivor who, alas, had no relatives in North America. The rabbi told the bereaved mother about this boy and about his need for a home and suggested that the bereaved parents welcome the boy into their home and perhaps turn their deceased son's room into a living space of this survivor.

The mother's instantaneous answer was an absolute no. She was impervious to any discussion about how mutually beneficial the relationship would be to her and her husband and to the survivor.

This is our story, isn't it? Many of our personal "gates" have closed. People who were dearer to us than life itself may have passed away, leaving us dazed by the enormity of their absence. But other gates remain open – friends and relatives who are still with us.

Moreover, new doors leading to new relationships might be opening as well. For example, we might have retired from jobs that gave structure and focus to our days, but new doors of study and volunteering might beckon.

"Psach lanu sha'ar be'et ne'ilat sha'ar ki fana hayom," "Open unto us a gate at the time of closing of gates for the day is fast waning." Let us maximize whatever opportunities God sends our way this New Year. They may indeed be new gates.

A *shanah tovah* and a sweet new year to all.

Rabbi Weber is spiritual leader of Clanton Park Synagogue in Toronto.

Putting dead money to work

Bank of Canada governor Mark Carney recently called on Canadian corporations to start spending the more than $500 billion of cash, "dead money" as he called it, sitting on their balance sheets. "Their job is to put money to work, and if they can't think of what to do with it, they should give it back to their shareholders."

Not surprisingly, corporate Canada disagrees with this assessment, arguing that due to economic uncertainly, companies need to keep large cash reserves. Furthermore, some argue that they're actually gathering cash to have the capital needed to make large investments in the future.

Carney has the interests of Canada as a whole in mind, whereas individual firms make decisions based on the best interests of their corporate stakeholders. Usually, these two differing motivations – making money and serving the public – coincide, but in this case, it appears the opposite is true. Governments can "solve" this problem by, say, lowering tax rates on dividends or taxing "excess" cash, which might change the calculus of individual companies.

Tragically, in our own community, we, too, have billions of dollars of "dead money." I refer to the billions (with a "B") of dollars sitting in charitable foundations doing little to address the economic needs of our community. Like Canada as a whole, our community is strong, perhaps the strongest in the Diaspora. It's well organized, committed and boasts high levels of Jewish participation and day-school enrolment. Yet the many positives blind us to the wider picture of Jewish communal life, with its rampant assimilation, intermarriage, indifference, ignorance and apathy.

Money Matters

Rabbi Jay Kelman CA

As the cost of a Jewish education becomes out of reach for the average Jewish family, we risk a "depression." Despite the growth of the general Jewish community here in Toronto, enrolment in Jewish schools is now contracting.

While it might be argued that corporate investments delayed for a few years may eventually yield greater results, no such argument can be made for our lack of investment today in Jewish education. Unlike the economy, with its normal cycles of growth and recession, Jewish life not nurtured in the formative years is not something we can generally recover from. The uneducated Jew of today is the indifferent Jew of tomorrow, and the vanishing Jew of the future. If we don't invest today in our most precious assets – Jewish children – there will be fewer and fewer Jewish grandchildren and great-grandchildren to invest in.

Like Carney, I'm frustrated. Free access to education is a fundamental right of every child and a fundamental responsibility of every community. Every government in the world understands that, yet somehow when it comes to Jewish education, this basic notion is ignored. Whereas previous generations may have argued they could not afford to do so, such arguments ring very hollow today. We are by far the wealthiest generation of Jews in history. Yet we are also likely the most ignorant of all when it comes to Jewish history. If only a small part of the billions of dollars already sitting in Jewish charitable foundations would be put to work today, the tuition crisis would be solved overnight, ensuring the sustainability and growth of our community.

More on "birthright education" can be found at www.torahinmotion.org.

Engaging anthology falls short of dust-jacket vow

Last year, Jewish Lights published a thoughtful reader, *All These Vows*, edited by Rabbi Lawrence A. Hoffman. It consists of 37 short essays written by scholars and rabbis from all Jewish denominations (with a preponderance of Reform Jews) about *Kol Nidrei*, perhaps the most evocative prayer in the Jewish liturgy. As anyone who attends synagogue on Yom Kippur eve knows, whenever a cantor or choir begins to intone its haunting melody, many eyes well up with tears.

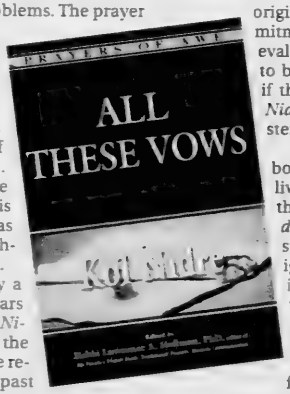
Ironically, *Kol Nidrei* may also be the most controversial prayer in the Jewish prayer book. Its origin is unclear: it was unheard of in talmudic times. It presumably arose as part of Jewish folk religion some time before the 10th century. We know for sure that it existed then because some of the greatest rabbis of the time spoke out against it. Some went so far as to refer to *Kol Nidrei* as a "foolish custom" (*minhag shtut*) and tried to abolish it.

Views & Reviews

Martin Lockshin

Kol Nidrei is essentially a formulaic annulment of vows. The Bible says a great deal about the importance of fulfilling vows, but provides no rules for their annulment. The Mishnah and Talmud do provide detailed rules for appearing before a rabbinic court and presenting grounds for requesting a vow's annulment. According to *Halachah*, annulments of vows are not automatic; courts accept only some grounds.

Accordingly, the earliest opposition to *Kol Nidrei* was based on the well-founded halachic argument that this putative annulment text so solemnly chanted does not work. The prayer persisted nonetheless. In the 12th century, leading northern French rabbis, realizing that they could not uproot the prayer, proposed a slight emendation to the text of *Kol Nidrei* to reduce, but not eliminate, the halachic problems. The prayer until then had annulled vows of the previous year retroactively ("from last year's Yom Kippur until this year's"). They proposed a change to a forward-looking declaration. This new text, despite its grammatically indefensible mix of tenses – *kol nidrei... dinedarna... mi-yom kippurim zeh ad...* ("all the vows that we vowed [sic] from this Yom Kippur until the next") –has been the standard formula in Ashkenazi circles for the last 800 years.



Rabbi Hoffman's book has only a cursory discussion of the early years of controversy surrounding *Kol Nidrei*. But some of the essays in the book tell the fascinating story of the renewed controversy about it in the past 200 years, when again serious attempts were made to remove it from our liturgy. Early Reform rabbis were adamantly opposed to it. Some, like Rabbi Abraham Geiger (1810-1874), composed alternate prayers, reproduced in this book, for example, asking God to grant us strength to fulfil our vows. Rabbi Samson Raphael Hirsch (1808-1888), the founder of German neo-Orthodoxy, also eliminated *Kol Nidrei* from his synagogue's practice.

Much of the modern opposition to *Kol Nidrei* was an outgrowth of or reaction to Christian criticism. Antisemites often argued (some still do) that Jews are untrustworthy: they allegedly gather in their synagogues on the holiest day of their year to declare all their promises null and void. Jews repeatedly explained, to little avail, that *Kol Nidrei* is designed to absolve us of culpability only for vows we make to God and are too weak to follow through on, not for failing to live up to promises made to other human beings. Those cannot be annulled by a formula chanted by a cantor.

One of the most curious stories told in this book, in an essay by its editor, is of the controversy surrounding the publication of the 1945 edition of the American Reform movement's official Union Prayer Book. No one has figured out how *Kol Nidrei* made it into the printed version of that prayer book, apparently against the decision of the editorial committee.

Jewish embarrassment with *Kol Nidrei* persists until today. Even the authors of some of the essays in this book confess that they felt uncomfortable when asked to write what *Kol Nidrei* meant to them. Others admitted that the music always meant more to them than the words. The most irreverently titled essay in the collection is "How is *Kol Nidrei* Like a Dodgers Game?" by Prof. Ron Wolfson of California. (Answer: It's the spectacle surrounding the Dodgers' game that's more interesting than what is happening on the field, and the spectacle surrounding *Kol Nidrei* that is more moving than what is being chanted on the bimah.)

A fascinating essay by Rabbi Marc Saperstein documents how in the mid-20th century, a few prestigious American rabbis, both Reform and Orthodox, claimed in their sermons that the vows that *Kol Nidrei* was originally meant to absolve were the commitments made by Converso Jews in medieval Spain who had promised under duress to begin practising another religion. Surely if this claim were true, it would make *Kol Nidrei* more appealing. Sadly, Rabbi Saperstein proves that it is not.

My biggest disappointment with the book is that, in my estimation, it fails to live up to the promise on its dust jacket that it will reveal "the secret of [*Kol Nidrei*'s] magical appeal." The book does succeed, though, in presenting the enigma of *Kol Nidrei* and its challenge. And it has some inspiring essays, such as the one written by Canadian-born Prof. Wendy Zierler, who admits that her essay is really about the power of vows fulfilled and how they affected her own family history.

Certainly one message of *Kol Nidrei* is that vows are powerful and therefore frightening. A prayer recited on the eve of Rosh Hashanah puts it well: "I fear that I may stumble and be trapped, heaven forbid, in the sin of vows and oaths." *Kol Nidrei* teaches us how seriously Jews take their vows – in fact, the opposite of what antisemites claim.

May 5773 be a year of good health, spiritual growth and peace for us all. May it be a year when we succeed in observing the teaching of the talmudic rabbis: "Let your 'yes' always be true and your 'no' always be true."

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Professor Edna Nashon, Jewish Theological Seminary.

Professor Jeffrey Shandler, Rutgers University.

Wolinsky family member Mira Adler (centre) with Professors Eric Lowee (left) and Sara R. Horowitz (right)

Look out for our new e-newsletter, to be launched Fall 2012!

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INNOVATIVE PROGRAMS AND AN INTERNATIONAL REPUTATION FOR EXCELLENCE

The new Partnered York University-Hebrew University Graduate Diploma in Jewish Studies for Educators concluded its inaugural year with a custom-designed program in Jerusalem. This special track of our Graduate Diploma Program is designed for teachers and administrators working in Jewish schools. Students take graduate courses on both campuses and work closely on research projects with faculty at each institution.

York's Jewish Teacher Education Program prepares undergraduate students for careers in Jewish education, awarding degrees earned in both the Faculty of Education and the Faculty of Liberal Arts & Professional Studies.

Twenty-five Osgoode Hall Law School students participated in a special York- Hebrew University summer program in human rights law and international law in Jerusalem.

Toronto Educators in York's Partnered Diploma, at Hebrew University. Left to right, top: Belinda Keshen, Professor Alex Pomson, Debra Donilewitz Left to right, bottom: Michelle Wenner, Nadine Sheinberg, Irit Amar

GET INVOLVED WITH OUR CENTRE

You don't need a hardhat to get involved in our Centre, but Advisory Committee President Barbara Bank (left) donned one to explore the Centre's offices with Centre Director Sara R. Horowitz in the new York Research Tower while it was still under construction. Our Centre appreciates her intrepid spirit and visionary support.

We thank the generosity of our friends in the community, UJA Federation of Greater Toronto, and York's Faculty of Liberal Arts & Professional Studies for helping to establish the York University Visiting Professorship in Israel Studies. Last year, Professor Moshe Naor joined us from the Hebrew University of Jerusalem.

NEW AND NOTEWORTHY: CENTRE FACULTY AND GRADUATES AS LEADERS IN RESEARCH AND KNOWLEDGE

Centre faculty and graduates have garnered acclaim for their accomplishments. Mia Spiro, Social Sciences and Humanities Council Post-Doctoral Fellow, was awarded the prestigious John Charles Polanyi Prize for Outstanding Young Researcher in Ontario for her work on literary resistance to Nazism and fascism. Recent PhD Mark Celinscak sets off for Washington, D.C. as Pearl Resnick Postdoctoral Fellow at the U.S. Holocaust Memorial Museum to research the liberators of Begen-Belsen.

Canadian Jewish Book Awards honoured Professor Kalman (Keith)Weiser, the Silber Family Professor of Modern Jewish Studies, for *Yiddish Nation: Noah Prylucki and the Folkists in Poland*, which explores the rise and fall of Yiddishism, a major cultural movement that shaped Jewish collective identity in the twentieth century, and graduate student Lesley Simpson for *Yuvi's Candy Tree*, which tells the story of plucky Yuvi's extraordinary journey from Ethiopia to Israel with her grandmother, a dream come true.

The Honourable Glen Murray, Minister of Training, Colleges & Universities; Mia Spiro; Nobel Prize Laureate Dr. John Charles Polanyi, and the Honourable David C. Onley, Lieutenant Governor of Ontario at Massey College, Polyani Awards Ceremony.

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No need to panic, CIJA advises Montreal Jews

PQ said to have good relations with community

Janice Arnold
Staff Reporter

MONTREAL — The Centre for Israel and Jewish Affairs (CIJA) is trying to allay concern about the election of a Parti Québécois (PQ) minority government headed by Pauline Marois with the reminder that the Jewish community has cultivated good relations with the party over the years.

CIJA's vice-president for Quebec, Luciano Del Negro, said that PQ governments in the past showed generosity and sensitivity to the Jewish community and that many individual members can be counted on as steadfast friends.

The PQ government elected Sept. 4 is the fifth since 1976.

Del Negro acknowledged that the PQ's weak grip on power, with 54 of the 125 National Assembly seats, should temper Marois' drive for a quick referendum on sovereignty, tougher language laws, and "identity" projects, such as the "charter of secularism."

"Quebecers have proved to be incredibly wise," he said, "No one has been given a blank cheque... There's no need for panic."

He noted that the total popular vote for sovereigntist parties – the PQ, Québec solidaire (QS) and the new Option nationale, was well under 40 per cent.

Del Negro feels that it's unhelpful to brand Marois as xenophobic or fanning xenophobia because of such proposed measures as banning public employees from wearing obvious religious symbols, except those that are Christian.

"It's counterproductive to start tagging people, even when some of their positions are quite severe. It doesn't allow us to dialogue with people. Circling the wagons does not enable us to carry on a civilized debate," he said.

Pauline Marois

Del Negro said the community should seize the opportunity the premier-elect has presented. "I think Madame Marois extended a hand [to anglophones in her victory speech] and we should take it, not smack it down."

Del Negro noted that he was told by senior party officials that Marois had planned to reach out similarly to "ethno-cultural communities" had her speech not been disrupted by deadly violence. Regarding her history with the Jewish community, Del Negro said that Marois, and most of her caucus, attended a wine-and-cheese reception this past spring that CIJA held at the National Assembly, and that she publicly condemned QS MNA Amir Khadir's participation almost two years ago in the picketing of a St. Denis Street store for selling Israeli-made shoes. The PQ supported a motion last year denouncing that boycott, but it was never debated, because Khadir withheld his assent.

CIJA, speaking on behalf of the organized Jewish community, and B'nai Brith Canada issued statements congratulating the PQ on its win.

Continued on page 36

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'Strong channels of communication with PQ'

Continued from page 34

"Over the years, we have established strong and open channels of communication between the Jewish community and the PQ, and look forward to continuing a respectful and constructive dialogue between the Jewish community and the new Marois government," stated Del Negro, while paying tribute to outgoing premier Jean Charest.

B'nai Brith national president Eric Bissell stated: "As Canada's senior human rights advocacy organization with a long-standing presence in Quebec, we look forward to working with the new government and all members of the National Assembly to promote values of importance, not just to the Jewish community, but to all Quebecers."

CIJA also deplored the shooting that occurred at the PQ's victory celebration at the Metropolis concert hall, which resulted in the death of one man and the wounding of another.

"Our community is horrified by this act of senseless violence which has darkened an exemplary democratic exercise that all of we Quebecers have carried out peacefully and with respect for the political diversity of our society," stated Del Negro, who was present when the incident occurred.

CIJA said that it's "saddened" to see the re-election of Khadir, the QS' sole MNA, in the Plateau Mont-Royal riding of Mercier. Besides the St. Denis protest, Khadir has been outspoken in his criticism of Israeli policies, took part in a *nakba* demonstration last year and has expressed sympathy for Hezbollah and Hamas.

Jean Charest

Three years ago, the then new left-wing QS, passed a resolution endorsing the boycott campaign against Israel.

Khadir, his party's co-spokesperson, easily kept his seat, beating his nearest PQ rival by two votes to one. This was despite a determined campaign against him waged by the anti-boycott Les Amis québécois d'Israel and its leader, Daniel Laprès, who said he was voting PQ for the first time to keep Khadir out.

The QS' other spokesperson (a term the party prefers to leader), Françoise David, was elected for the first time and by a wide margin in Gouin, an area taking in Little Italy.

QS candidate Manon Massé, who was aboard the Canadian boat that tried to enter Gaza last year, came within less than 2,000 votes of the PQ victor in Sainte Marie-Saint Jacques, the riding in which the boycott-targeted Naot and Le Marcheur shoe stores are located.

Province-wide, however, support for the QS is at less than six per cent.

CIJA has sought good relations with all parties, except the QS, and Del Negro said that stand won't change until it modifies its "hostile" views on Israel. "The ball is in their court," he said.

One of the first candidates to be declared elected in the province, within minutes of the polls closing, was Liberal Lawrence Bergman in D'Arcy McGee, the only Jewish MNA, who garnered 85 per cent of the ballots. At 71, he is beginning his sixth term.

His nearest opponent, Sophie Leroux of the Coalition Avenir Québec, trailed by more than 20,000 votes. The riding's electors apparently did not heed the advice of onetime Equality Party leader Robert Libman, also a former Côte St. Luc mayor and B'nai Brith regional director, that anglophones should consider the CAQ to show their dissatisfaction with the Liberals' policies affecting anglophones.

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Cdn. Peres Center spreads message of peace

Andy Levy-Ajzenkopf
Staff Reporter

It's not only governments that can strive for peace among nations. Citizens can, and should, too.

That's the message the Canadian Peres Center for Peace is spreading to Diaspora Jews and non-Jews alike in its second full year of operation.

The center raises money to support ongoing, peace-building humanitarian activities in Israel.

Arie Raif, the Toronto-based CEO and founder of the Canadian arm of the Israeli non-profit, said that after almost two years of hard work by its board, directors and volunteers, the center has made "major inroads" with Canada's Jewish community.

The organization's board of governors and directors and committee members comprise a veritable who's who of known community leaders from across the country.

They include former Canadian Jewish Congress president Mark Freiman, former Congress legal counsel Benjamin Shinewald, former Congress CEO Bernie Farber, Ted Sokolsky, president and CEO of UJA Federation of Greater Toronto, and Leo Adler, former director of national affairs for Friends of Simon Wiesenthal Center for Holocaust Studies, among others.

"We're a brand that represents everything positive that Israel has to offer," Raif said in a recent interview.

The Peres Center for Peace is in the midst of its new fundraising campaign, called "Reason for Hope."

He said Jewish communities in the Diaspora – including Canada – are starting to understand that they have the power to change the narrative on Israel and promote all the good the Jewish state does.

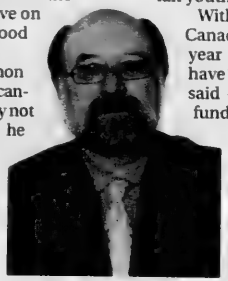
Israeli President Shimon Peres, founder of the NGO, candidly admits that while he may not know what's best for Israel, he does know what the country needs: a change of perception in the rest of the world, Raif said.

To that end, the Canadian Peres Center for Peace envisions both Jewish and non-Jewish Canadians becoming active in spreading peaceful messages about coexistence in the Middle East.

"The fate of our future coexistence is not only in Israelis' hands, but also in the hands of the Diaspora" community, he said.

Raif said his center presents the "nice face" of Israel and strives to show how Israelis do care about the Palestinians, despite what might be said in the media about Israel.

The center directs most of its resources towards humanitarian activities on the ground in Israel, he said, with a priority on saving children's lives and facilitating interaction between Israeli and Palestinian youth.


Arie Raif

With increased donations from Canadians during this second year of operation – donations have "gone into the millions," Raif said – the center has increased funding for Canadian medications to ship to children in need in Israel.

Raif noted that the Peres Center in Israel has so far helped save more than 8,000 Palestinian children's lives over the course of its existence.

Its Canadian arm is developing training programs for Palestinian and Israeli medical residents. It envisions them partnering with various Canadian hospitals and being sponsored by the non-profit to come here to learn.

Raif said the Peres Center plans to announce the training sites in 2013.

He said he hopes other Jewish community organizations become more supportive of the Peres Center.

"We must admit that up to now, the center has had very little [material] support from Canadian Jewish organizations and the Canadian government," he said.

Still, some recognition is coming its way, and Raif said the community can expect to see a media campaign next year highlighting its achievements.

"My dream is that we will fulfil our humanitarian mandate and hope other organizations will join us in bringing reconciliation to the troubled neighbourhood called the Middle East," Raif said.

Raif hinted the center is currently trying to "co-ordinate our efforts with a major Jewish advocacy group," although he declined to name it.

He said the Canadian Peres Center for Peace will soon approach the federal government for funding as well. In the end, Raif believes peace will only come through person-to-person interaction.

"There are fanatics on both sides [of the Israeli-Palestinian] conflict," he said.

"Moshe Dayan was right when he said, 'If you want to make peace you don't talk to your friends, you talk to your enemies.'"

For more information, visit www.canadianperescenterforpeace.com

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THOMAS MINUK ALI

'Morals come before pragmatism'

Continued from page 3

Sobhaninia did not say which countries he expects will follow Canada's example.

Neither Iran nor Canada has had a full ambassador in the other's capital since 2007, after a breakdown in relations in the wake of Iranian-Canadian photographer Zahra Kazemi being tortured and killed in Iran in 2003. Both countries' embassies were being headed by lower-level diplomatic officials.

The United States hasn't had an embassy in Tehran since the hostage crisis of 1979, and Britain's embassy in Tehran has remained closed since it was stormed by protesters last November.

Baird said Canadians in Iran seeking "routine consular or passport services" were told to contact the Canadian embassy in Turkey or any other Canadian mission outside Iran.

Additionally, Ottawa has advised travellers to avoid Iran and reminded Iranian-Canadians that the Iranian regime doesn't recognize dual citizenship.

"By doing so, Iran makes it virtually impossible for government of Canada officials to provide consular assistance to Iranian-Canadians in difficulty," Baird said.

Israeli Prime Minister Benjamin Netanyahu immediately praised the Canadian government's decision, saying Ottawa had "adopted a bold and leader-like step that sends a clear message to Iran and the rest of the world.

"This practical step should serve as an example of morality and international responsibility to the international community. It is important for the international community to join this pressure by setting clear red lines for Iran," Netanyahu said.

The sentiment was echoed by Israeli President Shimon Peres, who thanked Canada in a Sept. 8 statement for proving that "morals come before pragmatism" and for demonstrating that "policy must reflect principles and values."

Israel's ambassador to Canada, Miriam Ziv, also thanked Baird and Prime Minister Stephen Harper for Canada's "courageous and principled stand," she said in a statement.

NDP foreign affairs critic Paul Dewar said his party doesn't think the move was prudent.

"We are concerned that cutting off diplomatic relations at this time is a symbolic gesture, but unfortunately doesn't achieve any real result in terms of influencing or halting activities of the regime in Iran, activities which deeply concern us all," he wrote in an email to *The CJN*.

"The safety of Canadian personnel on the ground in Iran is of the utmost concern. We also must protect our ability to provide consular assistance to Canadian nationals in Iran, including Canadians on death row, and ensure Canada maintains its presence and influence on the world stage."

Canadian Jewish community organizations all praised the government's move.

The Centre for Israel and Jewish Affairs (CIJA) called it an "appropriate" response to Iran.

"We believe that these developments create a window of opportunity for Canada to move towards listing the Islamic Revolutionary Guard Corps (IRGC) as a terrorist entity, consistent with Canada's designation of Iran as a state sponsor of terrorism. Such a statement would further isolate Iran and together with the strictest enforcement of a comprehensive sanctions program may be our last chance to avoid the need for military confrontation," Shimon Fogel, CIJA's CEO said.

Frank Dimant, CEO of B'nai Brith Canada, said "all Canadians of good conscience" should welcome the news.

Avi Benlolo, president and CEO of Friends of Simon Wiesenthal Center Canada also commended the government, saying all Canadians "should be proud that Canada has taken this ethical stand."

Expatriate Iranians in Canada hailed Ottawa's decision to cut political ties with the Iranian regime.

Iranian ex-pat Reza Akhlaghi, a senior writer and editor specializing in the Middle East with the New York-based Foreign Policy Association, told *The CJN* that most Iranian-Canadians welcomed the news.

"The vast majority of the Iranian community is overjoyed with the news of the embassy closure, since they have suffered so much from the Iranian government and its policies more than anybody. You can witness the happiness of Iranians all over Facebook," he said.

There are some 120,000 Canadians of Iranian descent in Canada.

For full story visit, www.cjnews.com

With files from JTA and TimesofIsrael.com.

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Baird urges a return to the negotiating table

Continued from page 6

Referring to his Israeli counterpart, Avigdor Lieberman, Baird said he "gets along very well" with him. "He's a strong and principled guy."

Voicing admiration for Israeli President Shimon Peres, Baird called him "a remarkable guy."

Baird disclosed he also has a "great relationship" with the foreign ministers of Jordan and Saudi Arabia and a "pretty good relationship" with Palestinian Authority Prime Minister Salam Fayyad.

Canada is a major financial supporter of the PA, he said, reminding his audience that Ottawa has pledged $300 million over five years to assist the Palestinians.

Baird said Canada has continually objected to anti-Israel material in PA school texts. "We've raised the issue of incitement with the PA. It's really bad. We'll continue to push this issue."

Expressing hope that "the Palestinians and Israel can live in peace and prosperity," Baird urged both sides to return to the negotiating table and resolve their differences.

Baird said he remains very concerned over the new Egyptian government's attitude toward Egypt's 1979 peace treaty with Israel.

In comments on the current civil war in Syria, he said Canada is not contemplating military intervention there at this stage in developments.

But he admitted that global diplomatic efforts to end the bloodshed in Syria have fizzled. "We hope the violence can be stopped at the earliest opportunity."

Canada is appalled by the methods the Syrian government has used in responding to the uprising. "We're horrified by the war [President Bashar] Assad is waging against his own people," he said.

Baird said Canada is expanding its regimen of economic sanctions against Syria and doing its best to support United Nations food programs assisting Syrian refugees who have fled the country.

Voicing concern over Syria's stockpile of chemical weapons, Baird cautioned that they might fall into "the wrong hands."

In his only comment on Hezbollah, Baird said its military buildup in southern Lebanon "casts a shadow" over the Middle East.

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French-banned author to be republished in Quebec

Janice Arnold
Staff Reporter

MONTREAL — A small Quebec publisher's imminent publication of the collected pamphlets of French writer Louis-Ferdinand Céline, whose virulently antisemitic works are banned in France, is causing a stir in that country.

Les Editions Huit, based in Quebec City, plans to release *Louis-Ferdinand Céline, Ecrits polemiques* this month. The 1,040-page compilation includes some 300 pages of criticism by Régis Tettamanzi, a professor at the Université de Nantes in France, who wrote his doctoral thesis on Céline's pamphlets.

Céline (1894-1961) is considered one of the most influential literary writers of his time, but his racism also makes him one of the most controversial.

Best known in the English-speaking world for his first novel *Journey to the End of the Night*, Céline was convicted in absentia after World War II of being a Nazi collaborator and lived in exile for several years.

Last year, the French government refused to include Céline among the 500 Icons of French Culture because of his antisemitic writings.

Among the pamphlets to be republished by Les Editions Huit are the banned *Bagatelle pour un massacre* (1937), *L'École des cadavers* (1938), and *Les beaux draps* (1941), all of which espouse blatant hatred of Jews, as well as Nazi sympathies, and have not been republished since the end of the war.

Even Céline's 100-year-old widow, Lucette Destouches, has fought a legal battle to prevent the author's pamphlets from being reprinted in France, the French newsmagazine *L'Express* reported, saying that is what her husband would have wanted.

The family lawyer and Céline biographer François Gibault explained that these pamphlets were written at a time when "the majority of the French and many writers were antisemites, [and so] it was very common to be and to express these type of opinions...

"When he wrote them, Céline did not know of the existence of the concentration camps. He would only know after the war, like the majority of Frenchmen."

Louis-Ferdinand Céline

Céline, however, never retracted nor apologized.

Les Editions Huit publisher Rémi Ferland explained that the goal of re-releasing these works is to "demystify" them, in an interview with *Le Devoir*.

"[T]he more these texts are hidden, the more they become attractive. For sure these texts are hateful, but dated and stale," said Ferland, who teaches French-language literature at Université Laval.

Only about 400 copies are to be printed, he said.

Under Canadian law, a work comes into the public domain 50 years after the author's death. Ferland said the book will not be distributed in France nor sold directly to French citizens.

Les Editions Huit, founded in 1990, publishes only a couple of titles a year and specializes in reprinting books from the past, usually the 19th-century that are rare or difficult to access.

There is a Quebec connection to Céline. Jean-François Nadeau recalled in his 2010 book *Adrien Arcand, führer canadien* that the author met with the fascist leader in Montreal in 1938 and attended one of the party's meetings.

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L'Shana Tova, Happy New Year

Teens get to experience Israel on NCSY trip

Vicky Tobianah
Special to the CJN

A summer in Israel impacted Baylee Rubinoff's life.

When Rubinoff, 17, a Grade 12 student at Northern Secondary School went on National Conference of Synagogue Youth's (NCSY) The Jerusalem Journey (TJJ) this summer, her experience was incredible, she said.

"I got to know the country over the very short month," she said.

TJJ is a four-week intensive trip that takes about 120 mostly public high school students from across Canada, but mostly from Toronto, to explore Israel. The goal is to allow students to explore their heritage while travelling throughout the entire country – from the Golan Heights to the beaches of Eilat.

Rabbi Leib Irons, director of education at NCSY, who oversees their summer programs, said, "TJJ combines many elements that parents are trying to infuse in their children: a love for Israel, a love of Judaism, and a healthy, safe environment with positive role models."

The students visited Rosh Hanikra (the Israeli-Lebanon border) and Safed, and went rafting in the Kinneret, kayaked down the Jordan River, toured the De Karina chocolate factory, and visited the Ein Gedi desert oasis.

He said their goal is to provide students who have little Jewish background with the chance to discover who they are and find their place in Judaism.

"It's the one time in their lives that they're able to give themselves a real shot to experience what it means to be a Jew in the land of Israel," said Rabbi Irons.

"It's a true Jewish experience, and we try to make things as authentic as possible."

Just four years ago, the trip had only 11 participants from Toronto. This year there are 88. He said one of the reasons for their success is that they offer students a chance to continue the experience once they return to Canada.

"When someone gets involved, they're not just getting involved in a summer program. For me it's a launching pad for a larger Jewish experience," said Rabbi Irons.

"The goal is to be part of the community when they get back, to come to reunions and to stay in touch."

And after a summer in Israel, many students do just that. Since returning from various NCSY summer trips, students have taken on leadership roles within NCSY. One is on the executive committee, another started a Jewish business leadership program, and others have started Jewish Student Union clubs at their public high schools.

For Rubinoff, one of the most memorable parts of the trip was dancing at the Kotel. "To be surrounded by friends, singing at the top of their lungs, with strangers all around joining in is so amazing," she said.

Nobody feels like a stranger. The Kotel brings people from all over the world together as one big happy family."

The next information session for NCSY's Summer 2013 trips will take place on Sept. 23 in Thornhill. Visit www.ncsysummer.com for more information.

New Year New School

Shira Sandler, a Mini Mensch student at Associated Hebrew Schools new Cedarvale branch, enjoys her school's playground.

Mazel Tov מזל טוב

Mazel tov to Lili Friedman on her upcoming 100th birthday. Thank you for all you have done for us. Love, Marienne and Joe, grandchildren and great-granddaughter.

Mazel tov to Elysa & Isaac on their recent marriage and to the entire "Greisman/Cohen/Schneider Bunch"!

Erin Fogel, David Kaushansky and big brother Ethan welcome with love baby Noah Lev born Aug. 13, 2012 in Boston, Mass.

Happy 35th birthday Shayle Rothman! Niece Zoie Starkman and son Aedden Rothman enjoyed being part of the celebration and helped to blow out the candles.

Mazel tov from grandparents and great-grandparents to Michelle & Yaakov Gamliel of Bnei Brak, Israel, on the birth of Batsheva, sister to Bracha Esther.

Melissa & Rich are thrilled to announce the birth of Jeremy Deryn Gardos on July 23. Proud great-grandmother, grandparents, aunts and uncles all love you.

Email your digital photos to cblackman@thecjn.ca or go online to www.CJNews.com and click the "Family Moments"

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Deadline reminder: Due to the holidays, deadlines have changed. Sept. 20 is the deadline for the issue of Oct. 4. Sept. 27 is the deadline for the issue of Oct. 11. All deadlines are at noon. Phone 416-391-1836, ext. 269; fax 416-391-0829 or send an email to: whatsnewcjn@gmail.com.

Friday, Sept. 14

FAMILY SHABBAT SERVICE

Temple Kol Ami hosts a family Kabalat Shabbat service and dinner at 6:30 p.m. RSVP www.templekolami.ca.

Saturday, Sept. 15

PRE-HOLIDAY LECTURES

Rabbi Avrohom Plotkin discusses "Five Practical Tips to Help You Focus on Prayer," at Chabad of Markham. 905-886-0420; www.chabadmarkham.org.

Monday, Sept. 17

TASHLICH & YOGA

Temple Sinai includes a yoga session led by **Marni Levitt** in its Tashlich service, 5:30 p.m., Irv Paisley Park, 320 York Mills Rd. Visit www.templesinai.net, call 416-487-4161.

Other News

VOLUNTEERS NEEDED

Circle of Care needs volunteer drivers for kosher meals-on-wheels delivery and for friendly visitors, especially people who speak Hebrew, Yiddish, Russian or Hungarian. Call **Lysa Springer**, 416-635-2900, ext. 496.

Reena, a social-service agency supporting individuals with developmental disabilities, needs administrative volunteers for its Thornhill offices. Call **Millie Chadwick**, 905-889-2690, ext. 2112, or mchadwick@reena.org.

Hospice Thornhill needs volunteers to provide care for families dealing with a serious illness. Volunteers also needed for fundraising. Volunteer open house Sept. 13. 905-764-0656.

MELTON MINI SCHOOL

Melton Adult Mini School is offering Rhythms of Jewish Living, taught by **Yehudit Shier Weisberg**, and Purposes of Jewish Living, taught by **Shayna Kravetz**, starting Oct. 3 at Beth Emeth Synagogue. Call 416-789-7400 or www.melton-toronto.org.

HIGH HOLIDAY TICKETS

High Holiday tickets for services at Shaar Shalom Synagogue are now available to the public. Call 905-889-4975.

Chabad of Markham is offering tickets for non-members. Call 905-886-0420, ext. 221.

A secular, humanistic observance of Rosh Hashanah and Yom Kippur will be held at the Winchevsky Centre, 585 Cranbrooke Ave. For tickets, call 416-789-5502 or email info@winchevskycentre.org.

B'nai Shalom Congregation of Halton-Peel is holding services in Oakville. Call 905-901-9889 or email info@bnaishalom.ca.

Oraynu Congregation for Humanistic Judaism is holding services at The Avenue Banquet Hall, 1600 Steeles Ave. W. For tickets, 416-385-3910; roby@oraynu.org.

Continued on page 45

Help others have a happy and healthy year.

From Rosh Hashana to Yom Kippur, bring a bag of groceries to participating shuls. Donations will be made to kosher and other food banks across the GTA.

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Continued from page 44

Am Shalom Congregation, a Reform synagogue in Barrie, has tickets available for the High Holidays. Call 705-792-3949 or www.amshalom.ca.

Rabbi Gedalia Zweig leads High Holiday services at Cedarvale Terrace Shul, 429 Walmer Rd., no cost. Call to reserve a place, 416-707-3161; 416-967-6949.

YIDDISH CLASSES

Yiddish classes, all levels, Sunday mornings, will be offered at Beth David Synagogue, starting **Sept. 23**. Fun Yiddish classes for children begin **Oct. 14.** A Yiddish conversation class will also be offered Thursday afternoons starting **Oct. 18**. Call **Ester Klimitz**, 416-635-2883, ext. 5189; committeeforyiddish@ujafed.org.

JVS CAREER SERVICES

JVS conducts psychoeducational assessments to identify educational strengths and challenges. Clinics are also available to treat anxiety and improve working memory. Call 416-787-1151, ext. 3209 or email pave@jvstoronto.org.

OVARIAN CANCER FORUM

The GTA Ovarian Cancer Peer Support Network holds a forum on "Living with Ovarian Cancer," **Sept. 23,** YMCA Central, 20 Grosvenor St. To register, visit www.ovcaPeers.com.

HOLOCAUST RESOURCES

Baycrest Holocaust Resource Program is offering support groups for child survivors of the Holocaust and adult children of survivors starting this month. Call **Shoshana Yaakobi,** 416-785-2500, ext. 2271, or email syaakobi@baycrest.org.

RABBI KROHN

Rabbi Paysach Krohn discusses "Reaching Upward, Searching Inward," **Sept. 24,** 8 p.m., Beth Avraham Yosef Synagogue, 613 Clark Ave., Thornhill.

THE CHORALAIRS

The Choralairs of North York are looking for new singers to perform in nursing homes and for seniors. Rehearsals start **Sept. 18,** 7:15 p.m., Earl Bales Community Centre. Call **Sally**, 416-636-8247 or email sallyl@sympatico.ca.

FREE JEWISH BOOKS

The PJ Library offers free Jewish books for children in York Region. Register at pjlibrary905.ca or call 416-621-5675.

LET THERE BE LIGHT

New Voices for Yiddish presents its latest musical *Let There Be Light*. **Oct. 14,** 2 p.m., at the City Playhouse Theatre, Thornhill. For tickets, call 905-882-7469.

HARBORD REUNION

Harbord Collegiate Class of 1952 is holding a reunion **Oct. 14.** Call **Marilyn (Arons) Nefsky,** 416-444-9447 or ronnn@rogers.com.

NEW VP AT JVS

Gordon Goldschleger has been appointed vice-president of business development at Jewish Vocational Services. Prior to his appointment at JVS, he was director of finance and operations at the Aphasia Institute and also worked at the Waldorf Academy.

JF&CS GROUPS

BEREAVED PARENTS

Bereaved Jewish Families of Ontario provides 8-week self-help groups. Call **Beth Feffer** at JF&CS, 416-638-7800, ext. 6244, or bfeffer@jfandcs.com.

FOR SENIORS

Charming Earl Bales Seniors Club in the Park. (60+). **Valerie**, 416-395-7881. The clubhouse is temporarily closed for renovations. All activities are in the Earl Bales Community Centre. Hairdresser/barber Sept. 20, 9 a.m. Casino Rama, Sept. 19; Oct. 17. Lunch and leaves trip Oct. 23. Sunday night dance, Oct. 14. Tuesdays, gentle exercise, 10 a.m. first class free. Wednesdays, social bridge, 12:30 p.m.; Thursdays, line dancing, 10 a.m.; social bridge, 12:30 p.m. Non-members welcome.

Bernard Betel Centre, 1003 Steeles Ave. W. 416-225-2112, ext. 124. Sept. 16, **Jack Ossof** discusses "The Importance of Lifeline When Living Alone," 1:30 p.m.; Sept. 23, open house with free classes and programs, 10 a.m.-3 p.m.

Earl Bales Seniors Woodworkers has state-of-the-art equipment and is open to seniors interested in woodworking and crafts. Call **Morty**, 416-783-6078, 416-630-6487.

Seniors Bowling group is looking for new members. The group meets Tuesday afternoons at Playtime Bowl. Call **Gerry,** 416-633-7594.

The Bridge Club at Forest Hill Library is seeking new members. Call **Lea** (evenings), 416-487-7630.

Seniors Cultural Club meets Tuesdays, 10 a.m., Borochov Cultural Centre, 272 Codsell. 416-630-9444.

SINGLES EVENTS WILL RETURN

New Horizons is a Jewish Hungarian seniors club that offers kosher food, card games, casino trips. 416-256-1892.

Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub. Refreshments $2. Call **Pearl**, 416-635-6317, or **Marcia**, 416-932-1229.

Beth Emeth Bais Yehuda Synagogue welcomes new players for mah-jong and Rummikub Monday and Wednesday afternoons. 416-633-3838.

Active Seniors & Boomers, Miles Nadal JCC, 416-924-6211, ext.155. Sept. 13, illustrated presentation about the life and art of **Frida Kahlo,** 1:30 p.m. Opera series begins Oct. 16.

Ac. e 55 Plus Fitness 416-924-6211, ext. 526, **Colin Blayney.**

Circle of Care/Baycrest has expanded and has some spaces at its day centre for seniors with dementia. Meals and transportation provided. Call 416-635-2860.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com.

Preschool spots available, call **Kailah,** ext. 4351.

Deborah's Sing-Along starts Sept. 25. Sports with Jay for 3-5 years and Multi Sports (5 to7 years) starts Sept. 23. Red Cross babysitter's course Oct. 7. Call **Danya,** ext. 4235.

Drop-in duplicate bridge, Thursdays 12:30-3:30 p.m. Current events discussion, Thursdays, 12:45 p.m.

Shalom Singers Choir is looking for new members. Rehearsals Thursdays, 10 a.m.

Beginners Israeli folkdance starts Sept. 10, 7:30 p.m. Intermediate Israeli folkdance starts Sept. 24, 8:30 p.m. International folkdance starts Oct. 10, 8 p.m.

MILES NADAL JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org.

For information about the adult daytime choir, email gillians@mnjcc.org. No experience needed.

Ongoing group and private swim lessons, ext. 530, or email: aquatics@mnjcc.org.

Personal training for youths and adults, ext. 506; jasone@mnjcc.org.

The Michael Bernstein Chapel holds services Thursdays at 7:15 a.m. and Sundays at 8 a.m. Call **Coleman Bernstein**, 416-968-0200.

SCHWARTZ REISMAN CENTRE

9600 Bathurst St., Vaughan. 905-303-1821, www.srcentre.ca.

The daycare is still accepting registrations.

SPEECH CONTEST WINNER: Tiphaera Ziner-Cohen, right, won first place in a speech contest sponsored by Beth Tzedec Congregation's Sisterhood and the congregation's men's club. Min Givens, left, the widow of Philip Givins, a former mayor of Toronto, presented the Philip Givens Memorial Award and $1,000 to Ziner-Cohen. The winning speeches can be viewed on YouTube by entering "Heneini" in the search line. For information about the annual contest, call 416-781-3511.

Philanthropist spearheaded Pier 21

Joel Jacobson
Atlantic Correspondent

HALIFAX — Halifax philanthropist, volunteer, fundraiser and all-round go-getter Ruth Goldbloom was remembered as a woman who refused to say no, refused to give up and went the extra mile to see a project completed.

Goldbloom died August 29 at age 88 after a short battle with cancer. It was the only battle she ever lost.

At a funeral service attended by dignitaries and everyday folk, more than 1,500 people heard her three children eulogize a mother they loved and from whom they learned many life lessons, and a community worker who diligently and unselfishly made life better for thousands of people.

A member of the Order of Canada and the Order of Nova Scotia, Goldbloom's greatest legacy was the development of a dingy warehouse on the Halifax waterfront into a Canadian museum, Pier 21, through which one million new Canadians arrived between 1923 and 1971.

Starting in 1990, when she began a campaign to refurbish the site, Goldbloom raised $4.5 million by banging on boardroom doors across Canada until the people in charge donated money. Her Rolodex included company and university presidents, the highest-ranking politicians of every stripe, and people from all walks of life.

Ruth Goldbloom

Goldbloom listed among her friends, artists, teachers, nurses, doctors, humanitarian aid workers, social activists, tailors, grocers, clergy, war veterans and new Canadians.

"She reminded us as citizens that we are all responsible for one another," said Rabbi Ari Isenberg, spiritual leader of Shaar Shalom Synagogue in Halifax, where Ruth and her husband, Richard, former head of pediatrics at Halifax's IWK Health Centre (Children's Hospital), were members for more than 40 years.

"We were all viewed through the same lens, despite, and maybe because of, our differences."

When reflecting on his own father's arrival through Pier 21 decades before, Rabbi Isenberg said, Pier 21 was the "House that Ruth built. It was Ruth's fourth child, eighth grandchild and second husband."

Ruth's son, Alan Goldbloom, said his mother, who remained youthful and enthusiastic about life until her passing, always said, "My goal is to die young, as late as possible."

He talked about his parent's marriage of 66 years. "My parents set an example for me. When I became a father, I hoped I would be as good a parent as they were."

Daughter Barbara reflected how, in their home, the only voices ever raised were in laughter.

"They never yelled at us or at one another," she said. "We had a life of superlatives. Everything was always the best, the greatest. Things were always 'perfect,' according to my mother. I thought I was her only daughter, but, in the past few months, as she was nearing her end, people called and I heard so many say she was like a mother to them."

David Goldbloom drew a laugh when he recalled how his mother, always outspoken and with an opinion, and a major Liberal party supporter, wondered, "How can Canadian Jews vote Conservative?"

Stephen Goldbloom, one of seven grandchildren, spoke on behalf of all of them. "We felt we won the grandparent lottery when, as we'd walk down the street with her, she was always stopped and praised by strangers. She was always the eternal optimist."

Born Ruth Miriam Schwartz in 1923 in New Waterford, N.S., to immigrant parents from Russia, Goldbloom met future husband Richard when she studied at McGill University. They moved to Halifax from Montreal in 1967. She became involved in Jewish and community causes receiving seven honorary doctorates and countless awards from Jewish and community organizations. She was the first female chair of Halifax United Way, and was the first Jewish chair of the board of Mount St. Vincent University, a Catholic women's university at the time.

Before he recited the Jewish memorial prayer, Rabbi Isenberg told the audience, "When I saw Ruth for the last time a couple of weeks ago, I asked, 'What would you like me to pray for, for you?'

"Ruth told me, 'I have everything I could want and am so grateful for it. Pray for the success of my projects, equity in the world and fulfilment for my family.'"

OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Freda Schwartz	Aug 23/12	7601 Bathurst Street
Gerald Quitt	Aug 24/12	86 Charterhouse Crescent
Leo Hardoon	Aug 23/12	350 Lonsdale Road
Joel Goldhar	Aug 24/12	3 Bonnie Lane
George Kalmar	Aug 25/12	20 The Bridal Path
Freda Paull	Aug 25/12	39 Fenn Avenue
Samuel Salsberg	Aug 26/12	3560 Bathurst Street
Vera Wolfson	Aug 26/12	21 Hendon Avenue
Gerson Pollock	Aug 27/12	10 Shallmar Blvd.
Saul Glickman	Aug 27/12	11 Townsgate Drive
Sean Blumberg	Aug 26/12	73 Abbeywood Trail
Monty Solomons	Aug 28/12	8 Godstone Road

HEBREW BASIC BURIAL

Meyer Goldhar	Aug 24/12	65 Spring Garden Avenue
David Lewis	Aug 25/12	5935 Bathurst Street

Steeles Memorial Chapel

Benatar, Sarah	Aug. 20/12	1 Emerald Lane
Dubrovsky, Vladimir	Aug. 22/12	Private
Medvedev, Marks	Aug. 23/12	Private
Khait, Maria	Aug. 23/12	4266 Bathurst St
Abroms, Rose	Aug. 22/12	
Wolgelernter, Minnie	Aug. 23/12	154 Viewmount Ave
Kovari, Gizella	Aug. 23/12	Private
Roth, Sonia	Aug. 24/12	866 Sheppard Ave. W
Roistacer, Boris	Aug. 26/12	18 Clark Ave. W
Treibicz, Morris	Aug. 26/12	38 Timberiane Dr
Wise, Aryeh	Aug. 27/12	106 Rejane Cres
Halfin, Bernice Yvonne	Aug. 27/12	12 Rockford Rd
Kotin, Margarita	Aug. 27/12	Private
Marcus, Harold	Aug. 28/12	35 Canyon Ave
Kuzminski, Alexander	Aug. 28/12	
Green, Ruth	Aug. 29/12	6200 Bathurst St
Halperin, Zvi	Aug. 30/12	3636 Bathurst St
Citron, Harvey	Aug. 31/12	1 Clark Ave
Rockman, Elayne	Aug. 30/12	121 Banbury Rd
Fox, Joseph	Aug. 30/12	1881 Steeles Ave. W

דער יידיש ווינקל

דזשערי קעין

אַ וואָרט וועגן אַ וואָרט:
דאָס יידישע וואָרט אין אַ נייעם יאָר

אַט זיינען מיר – אין די ערשטע מאָמענטן פון אַ נייעם יאָר און אייער רעדאַקטאָר זיצט און פרעגט זיך – נו, וועגן וואָס וועלן מיר שרייבן? וואָס פאַר אַ טעמעס וועלן אינטערעסירן אונדזערע לייענער אין די קומענדיקע מאָנאַטן און אין דער זעלבער צייט העלפן שטאַרקן דאָס יידישע וואָרט פאַר אונדזערע לייענער– די וואָס קומען ערשט צו יידיש און די פאַר וועמען יידיש איז טאַקע מאַמע לשון

איך האַלט אַז יעדער פון אונדזערע לייענער איז אַ סאָלדאַט – און גייט פאָרויס אין קאַמף צו שטאַרקן יידיש אין אונדזער קיבוץ. נישט צו מאַכן צו גרויס אַ פונקט וועגן דעם קאַמף פאַר יידיש, דערמאָן איך די ווערטער וואָס שמואל האַלקין, דער יידישער פּאָעט וואָס איז צעבראָכן געוואָרן אונטער סטאַלינס האַמער. ער האָט געשריבן אין 1945, אין אָנדענק פון די דעקס מיליאָן, אַז ער וועט ניט לאָזן אונדזער יידיש וואָרט אונטערגיין: " איך וועל דיך, ווי די ערד, צעאַקערן, פאַרפלאָנצן דיך און פאָדערן דעם אָטעם לופט, וואָס זאָל אַ היים פאַר דיר, מיין וואָרט זיין."

לאָמיר אַלע ליבהאָבער פון אונדזער יידיש געפינען נייע געלעגנהייטן צו פאַרשטאַרקן און פאַרגרעסערן דעם עולם פאַר אונדזער יידיש וואָרט. אַ גוט יאָר אויך טייערע לייענער.

מיין וואָרט
פון שמואל האַלקין

מיין וואָרט – מיין היים ביסטו, אין דיר פאַרזיץ ביז איך אינגאַנצן,
מיין לעבן און מיין טויט–אין דיר אין אַרט אין געפינען.
כ'בין פריי, מיין וואָרט, איך זאָל זיך אָט די שיכורלענע פרייד,
פאַרגינען:
דיך טויזנט מאָל צעאַקערן און טויזנט מאָל דיך איבערפלאַנצן.

נאָר אין פאַרוויסטע הייגערטנער ווי זאָל איך זיין דיין דיטער?
אזעלכער – אַ געשטראָפטער מיט אַ האַרץ אַ ניט באַרוטן –
אַז ביי דעם מינדסטן שאָרך פון בלאַט און צווייגן-ציטער
איך שפּרעך דיך אָפּ מיט שרעק: ס'זאָל נאָר זיך אויסלאָזן צו גוטן.

דער שווערער פליגל פון מיין גורל איז געהאַנג דיין וויגל,
נאָר צווישן יאָרן ניטרזיין האָסטו צעוואַקסן דיך; צעבליט זיך
מיט וואָס אויט, מיין וואָרט, באַוואָרענען, באַשיצן,
ווען ס'קען דיך אָפּמעקן פון דר'ערד דעם גורלס צווייטער פליגל.

דאָס לעצטע געשריי פון אומגעבראַכטע – ווינט זאָל ווערן?
און ווי אין מדבר – דער באַפעל דער הייליקער: נקמה נעמען!
אין דיר, מיין וואָרט, זי זיינען אָנגעטאָן געהאַנג, און דיך
פאַרשעמען
דער גורל וויל, אַז דו זאָלסט מער דער וועלט די דו ניט שטערן.

אַז ביים באַגעגענען אַ פריינט – דו זאָלסט ניט קומען אויף די ליפּן,
ביים איינשטילן אַ קינד – פון אונטער צאַרטער האַנט זאָלסטו
פאַרשווינדן;
אַז האַרץ מיט האַרץ, ווי ים מיט ים, זאָלסט מער ניט בינדן,
אַז צווישן לעבעדיקע ווערטער זאָל מען דיך איבערדיפן...

ניין, ניין, מיין וואָרט! ביז לעצטן טראָפּן זאָלסט אין דיינע וואָרצלען
און ביזן לעצטן טראָפּן בלוט אין מיינע אָדערן,–
איך וועל דיך, ווי די ערד, צעאַקערן, פאַרפלאַנצן דיך און פאָדערן
דעם אטעם לופט, וואָס זאָל אַ היים פאַר דיר, מיין וואָרט זיין.

אויב איר האָט נעראַטיוון חיינן אונדזער ווינקל לאָזט וויסן, דרוק פּאָסט אַדרעס בלינק: פּאָסט:
info@cjnews.com

Offshore gas reserves are a game-changer

Amid the doom-and-gloom reporting that so often concerns Israel and the region – the rise of Islamism hostile to the Jewish state, the threat of a nuclear Iran, etc. – there appeared late last month a 3,000-word article in Britain's *Financial Times Magazine* that casts a completely different light on Israel's prospects.

According to Reports

by PAUL MICHAELS

Under the heading "Field of dreams," FT's Jerusalem bureau chief, Tobias Buck, wrote about how Israel's relatively recent discoveries of huge gas reserves in the Mediterranean Sea stand to transform the country from a resource-deficient to a resource-abundant powerhouse, amounting to an "economic revolution."

The Tamar field, discovered in 2009, is estimated to have reserves of about 10 trillion cubic feet of natural gas, while the nearby Leviathan field, found the following year, is substantially larger still – "the largest deep-water gas reservoir found anywhere in the world over the past decade," Buck notes.

"The two fields, together with a string of smaller discoveries," he writes, "will cover Israel's domestic demand for gas for at least the next 25 years and still leave hundreds of billions of cubic feet for sale abroad. The government take from the gas fields alone is forecast to reach at least $140 billion over the next three decades – a staggering sum for a relatively small economy such as Israel's."

These discoveries didn't just come about overnight. The process was a long one fraught with all sorts of risk and uncertainty. But it took daring visionary Israelis such as lawyer-turned-entrepreneur Gideon Tadmor, "widely regarded as the pioneer of Israel's natural gas industry," to transform a vision into a reality.

As Buck explains, Tadmor was convinced that since gas fields had been found in Egypt, similar fields should exist elsewhere in the region. Tadmor "felt that the geological trend would not stop at the political border – and should extend into Israeli waters," Buck writes.

Tadmor was correct, but the process was arduous, starting with onshore drilling in 1991 (which was unsuccessful) and then moving over many years, and with mounting financial pressures, farther and farther offshore from the Israeli coast.

What made the process even more difficult was the inability of Tadmor's company, Avner Oil & Gas, to get funding from large European and American energy firms. Tadmor says they didn't want to risk their ventures in Arab countries by investing in Israel.

Gideon Tadmor

He finally found an investor in Samedan Oil, an Oklahoma-based exploration company that was too small to have to worry about alienating Arab interests. The investment paid off, big time. Samedan went on to become Noble Energy "and emerge alongside Avner and Delek, an Israeli conglomerate, as one of the three leading players in the Israeli natural gas boom."

This boom (whose proceeds are yet to be realized) does not come without its own risks, since other countries in the region, such as Lebanon and Turkey, are challenging Israel's finds with territorial claims of their own.

Turkey, which occupies northern Cyprus, is contesting Cyprus' dealing with Israel in the Mediterranean, and in the case of Lebanon, there's the additional threat of terrorism from Hezbollah.

Israel believes it can deal with these threats and argues that all surrounding parties (including the Palestinians in Gaza) stand to benefit from the economic windfall. Given the profound economic malaise gripping the Middle East, this would only make sense. If only.

There's also an important Canadian component to Israel's ventures.

As reported in the *Financial Post* in late June, Canada and Israel signed an energy agreement that will allow for more cooperation and collaboration on energy issues. For example, Israel stands to benefit from Canadian expertise in developing yet another major find in Israel: the Shfela Basin southwest of Jerusalem, containing about 250 billion barrels of shale oil, the third-largest such reserves in the world.

This is but a glimpse of what can be an exciting, prosperous future – and not only for Israel.

Paul Michaels is director of research and senior media relations for the Centre for Israel and Jewish Affairs.

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Skateboarding for peace in the Middle East

Michael Brooke
Special to The CJN

What would happen if you took longboards and helmets and brought them to kids in Israel and later to the Palestinian Territories?

Arthur Rashkovan who is one of Israel's top surfers and runs Surfing 4 Peace, said the premise made total sense to him.

Working with my friend, Abraham Paskowitz, sales manager of Carver Skateboards in California, I was led to Rashkovan.

And so the Search/Spark/Stoke tour was born.

Longboards are larger versions of traditional skateboards. They turn easily and have very soft wheels, making them easier to learn on than regular street skateboards.

Paskowitz and I began planning for the trip in February, with Matt Olsen, director of Explore Corps, a peace-building organization. I knew that longboards could be a vehicle for fun but I also had a gut feeling they could be tools of peace. I just didn't realize how deeply emotional this whole experience would be.

Surfing 4 Peace worked with the Peres Center for Peace to put on the event. All of the longboards and helmets were donated and will be left with the centre for future events.

Yoni Ettinger, a pro longboarder for Earthwing Skateboards, explained the basics of skateboarding at the first demonstration, which took place at the centre. The kids followed his direction – most of the time! Once they felt somewhat balanced, they started rolling faster.

Michael Brooke skateboarding in Jaffa

"I have been teaching skateboarding for many years, but most times, I have taught people who have at least some experience," Ettinger said. "Watching these pure beginners learn quickly was wonderful."

Mickey Kook of Surfing 4 Peace said he found the experience truly transformative. "It is so easy to get caught up in what the media choose to show us," he said, and reality always has a way of surprising us, and changing and opening our minds.

After two exciting hours, I knew already that we had achieved something magical. The question was what would things be like in east Jerusalem and Jericho? But first, the team was off to Sderot.

Before the demo got underway, care was taken to locate the closest bomb shelter. Sderot had been bombed just a week before the team arrived. "Sderot was an absolutely incredible experience and truly emotional for everyone," said Tami Hay-Sagiv, director of sport for the Peres Center.

There was one young child from a fairly impoverished family who, as the demo finished up, would not let go of the board that Hay-Sagiv was holding. I will never forget the look in his eyes.

The following day began early for surfers and skaters. The team's chartered bus headed to east Jerusalem and then to Jericho. "I was nervous about going to Palestinian territories," explained Ettinger. "But what I quickly discovered was that we had a bond and that bond was longboarding."

The boys took to the longboards as one would expect, but it was truly exceptional to watch young Palestinian girls and women hop on as well.

For Ettinger, the east Jerusalem demo was the highlight of the trip. "I held the hands of a Palestinian woman who needed me for balance. I could feel how happy she was and that in turn, made me very happy," he said.

Next stop was Jericho, which is under the control of the Palestinian Authority. The 25 kids took to longboarding quickly. They were fresh off a soccer practice and some removed their soccer cleats to get a better footing on the board. Over the course of an hour, a bond developed between Arabs, Israelis, and North Americans.

When I first told people in Canada that I was planning to go to the Palestinian Territories, they honestly thought I was insane. There was serious concern for my well-being. But I can assure everyone that with help from Surfing 4 Peace/Explore Corps and the support of the Peres Center for Peace, our trip was safe and accomplished something truly significant. We got people to think differently about themselves and the world around them. I see this as an important first step in opening minds and creating a climate for change and eventually peace.

Michael Brooke is publisher of Concrete Wave, *a longboard skateboard magazine.*

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Second baseman signs contract with Padres

Maxx Tissenbaum

David Grossman
Special to The CJN

For years, Sheldon Taerk took his grandson to the ballpark to watch the Toronto Blue Jays practise, play and, if things went well, maybe get a few autographs.

It may have been more of a treat for Taerk than the youngster, who like most his age, had dreams of playing on the field with the big boys.

Things have changed since those regular trips to the SkyDome. That grandson, Maxx Tissenbaum, is all grown up and is now a professional player in the San Diego Padres' organization.

A 22-year-old second baseman from North York, Tissenbaum signed a pro contract with the Padres not long after the team selected him in the 11th round (345th overall) of this year's Major League draft.

"I will always cherish those days of going to the ballpark with my grandfather – something really special," said Tissenbaum. "And we can still do it, but there could very well be more cheering for San Diego."

The Blue Jays initially drafted Tissenbaum, but that was several years back when he was picked in the 43rd round – so far down the ladder that Toronto scout Kevin Briand suggested the youngster would be wise to pursue a university education. Tissenbaum did just that at Stony Brook University in Long Island, N.Y., where he was scouted by many teams, including the Padres.

Maybe the Padres were attracted by Tissenbaum's three exceptional years at Stony Brook, or their scouting staff clued in to Tissenbaum's performance with Canada's national junior team.

Playing for one of the best college teams in the United States, Tissenbaum showed he has power and a high baseball IQ. He was Stony Brook's cleanup hitter and had some impressive stats: he hit .390 with 12 home runs.

But Stony Brook, a team that went 52-15 this past season and made it to the NCAA Division 1's College World Series in Omaha, Neb., really benefited from his defensive skills. To no one's surprise, Tissenbaum's fielding was also something the Padres noticed about the three-time All-American, who boasted a slick .970 fielding average.

"It all sounds glamorous, along with the pretty stuff on TV," said Tissenbaum. "But baseball is a game of failure. If you haven't gone 0-30 at the plate, you haven't played enough. There are hours and hours of practising, learning from coaches and even when things go sour for awhile, it's comforting to think about what got me to where I am now."

Israelis play in beach volleyball championships

Joel Jacobson
Atlantic Correspondent

HALIFAX — Two Israeli teams came to Halifax for the World Under-21 Beach Volleyball Championships with low expectations.

Yes, they wanted to win what they could, but with a low-level world ranking and moderate performance (15th out of 30 teams) at the European championships, coach Shaked Haimy was content to see his young charges gain world experience.

Yet, in their three-team pool, with all players advancing to the elimination round, Israeli women Yael Lotan and Viktoria Nesterov downed Guatemala 21-18, 21-14 in their opener before falling to Canada's Taylor Pischke and Melissa Humana-Paredes, who would advance to the quarter-finals, 21-9, 21-7. Israel was eliminated when the team dropped their third match, 21-19, 14-21, 15-12 to Venezuela.

The men, Alon Sanderovich and Netanel Ohana, lost all three matches in their pool, failing to advance to the elimination round. They fell to Austria 21-19, 21-15 and Latvia 21-7, 21-11 on opening day, then to Canada's Grant O'Gorman and Aaron Nusbaum 21-19, 21-8 on day two.

"We lack competitive experience," Haimy admitted the day before the tournament started. "Beach volleyball is not that big in Israel. The level is not that high as we only have three months of competition at home. And we don't have the funding or sponsorship culture to finance teams travelling around the world."

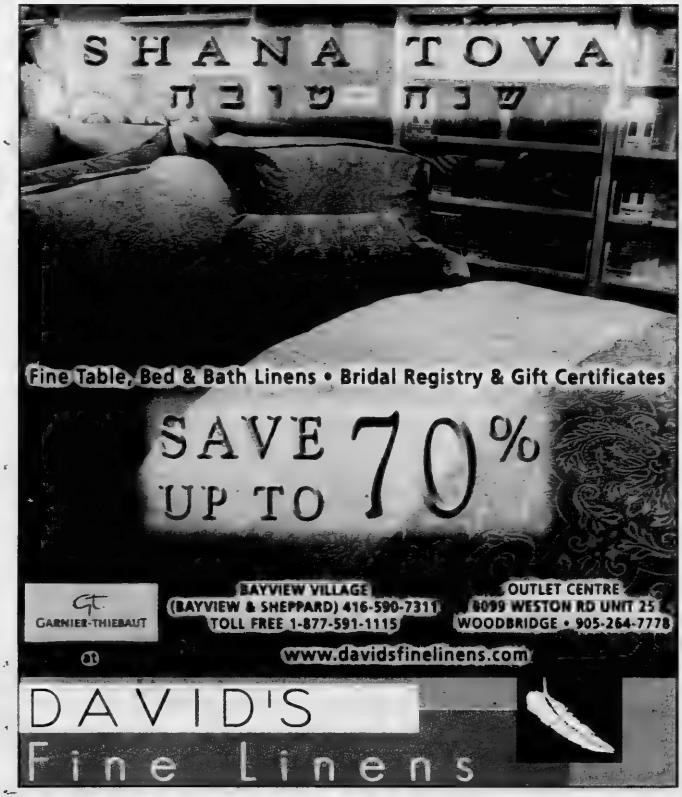
Sanderovich said the players will enjoy meeting top competition. "We hope to get out of our pool, but the main thing is to have fun. [Ohana] and I were put together [as a team] by Shaked, and we have good chemistry after one tournament playing as a team."

He said his first sport was judo, followed by basketball, which he played for seven years in the Maccabi Tel Aviv program. "I knew I wasn't good enough, so I joined a school volleyball team and, after two years of indoor, found beach and fell in love with it."

Prior to their opener, Nesterov said she's honoured to represent Israel as she sees beach volleyball providing the greatest chance "to make progress and eventually advance to the Olympics."

Continued on page 51

Two Israeli teams participated in the World Under-21 Beach Volleyball Championships in Halifax at the end of August. From left are coach Shaked Haimy, Netanel Ohana, Alon Sanderovich, Yael Lotan and Viktoria Nesterov. *[Joel Jacobson photo]*



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Players practise and play a few hours a day

Israel's Viktoria Nesterov attempts to return the ball against Canada during the World Beach Volleyball Championships in Halifax. Teammate Yael Lotan stands by. *[Joel Jacobson photo]*

Continued from page 50

Haimy agreed. "We have the knowledge and talent to get to Rio (for the 2016 Olympics). But it has to happen now. The level of beach volleyball is getting higher. More countries are improving their level and competition is tougher.

"For us, money is the problem. We need funding wherever we can get it," he said.

He cited the costs of training, travel and facilities, as well as the difficulty of enough teams to train with each other. "If we can get that, we'll make something special for Israel. People in Israel want a major [international] success."

Nesterov said people expect things to happen in reverse. "They want results before they give us money to train. I can't understand why it's the reverse."

Between their army service and their regular daily work, the four players still practise and play volleyball for a few hours a day, too. Nesterov and Lotan practised together for about four months before entering the world juniors. "This is for us to work on our game, to get experience and to learn from the other teams," Haimy said.

He explained that the Israeli players at the Halifax championships were funded by a "generous anonymous benefactor," and they are grateful the money looks after a few nights in a hotel, plus food. But once the players are eliminated, they're on their own.

With a laugh, he added, "Not to put pressure on them, I told them, if they lose, they have to look for a place to sleep."

The team was supported with two nights of pre-tourney accommodation by members of the Halifax Jewish community, through the Atlantic Jewish Council. But Haimy said the teams must play without thinking of the monetary consequences.

"We were criticized at home for coming here, that we're not the best in the world, so why spend money [to go to the world championships]. But it's a great experience and it's an honour to have the Israeli flag here," he said. "Our players have worked hard and they deserve to have this opportunity."

Sports continues on page 74.

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Young Jews show growing attachment to roots

Wayne Firestone and Mark J. Penn
ITA

The older generation often sees the younger generation as losing its traditional values, wondering, "Why can't they be just like us?"

But in a time of expanding globalism, open social networking and greater geographical disbursement, a surprising finding of a recent poll we conducted shows that Jewish consciousness among millennials – young adults in university – is rising, not falling.

In 2006, Hillel sponsored a study that surveyed more than 600 American Jewish students. It revealed that Jewish youths were more likely than their parents' generation to be part of an interfaith family, to have a non-Jewish boyfriend or girlfriend and to identify as ethnically Jewish rather than religiously Jewish.

A similar study soliciting the opinions of 641 Canadian Jewish students was conducted in the months that followed. Compared to the Americans who were surveyed, more of the Canadian students polled identified as religious and involved in the Jewish community, but the concerns about the future of the Jewish community were the same.

Poll results differ in Canada, the U.S.

The study prompted Hillel organizations in Canada and the U.S. to make changes to engage more students in Jewish campus life.

The results of a followup survey of 600 American Jewish undergraduates and graduate students conducted by Penn Schoen & Berland (PSB) released last month, reveals some surprising truths.

Nearly half of all Jewish university students today participate in Hillel events – a 36 per cent increase from the last time PSB did this poll in 2005.

More than half of the students said they would participate in a Hillel event in the next month – up from only 36 per cent seven years ago. And nearly 75 per cent of students said they viewed Hillel and "Hillel people" favourably, an increase of more than 20 per cent since 2005.

Hillel of Greater Toronto executive director Zac Kaye said the Canadian study has not been updated.

The next most important Jewish institution on campus was Chabad, which is also growing in popularity with university students.

The rise in Jewish activism also is tied to strong support for Israel. Seventy-eight per cent of Jewish students today say that support for Israel is important to them – virtually the same percentage that says social justice and having a sense of responsibility for the Jewish people is important.

The success of Hillel is based on a six-year effort that started with the sophisticated deployment of early social networking techniques.

The idea was simple: to use snowballing student connections as the path to bring in more students. Hillel not only seized on this insight, but also took it backward from virtual to real – training and employing nearly 1,000 Jewish students to engage about 35,000 uninvolved Jewish peers on more than 70 campuses across the globe.

In every case, the goal was to help the unengaged students meet, explore and connect to Jewish life on their own terms. It turns out that peers not only can reach students in ways that institutions can't, but they also can do it creatively, imaginatively and with lasting effect.

Secondly, Hillel hypothesized that in addition to going broader, it also could go deeper. On 10 pilot campuses, it placed Jewish educators and rabbis trained to engage students in study and conversation, encouraging students to ask the big questions that make university such a potent place for development and growth.

As students progress in their education, they are more likely to participate in Jewish events on campuses, and such participation reaches its zenith among graduate students. This increase in interest is across Reform, Conservative and Orthodox students, as well as those self-defined as "just Jewish."

Continued on page 54

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Hillel playing greater role in students' lives

Continued from page 52

The greater success of Jewish-based organizations on campus is no doubt the result of innovative work by those organizations, but it also signals some real changes going on underneath.

Universalism may have reached its limits, with the reassertion of a greater sense of ethnic and religious identity growing in its place. Social networking makes it easier for groups to come together and find their commonality; threats to Israel and the potential growth of nuclear weapons in the region give an urgency to that connection. Birthright Israel is also giving many an up-close and personal experience.

So just when we all thought young people were most likely to blend in even further and abandon purely Jewish institutions, instead we are seeing them reassert their Jewish identity, their support for Israel and, perhaps most important, seek out connections with one another to feel part of a larger community they can call their own.

– With files from Sheri Shefa

Wayne Firestone is president and CEO of Hillel: The Foundation for Jewish Campus Life. Mark J. Penn was formerly CEO of the polling firm Penn, Schoen and Berland Associates.

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Teachers' Center maximizes learning experiences

Reva Kaiser
Special to The CJN

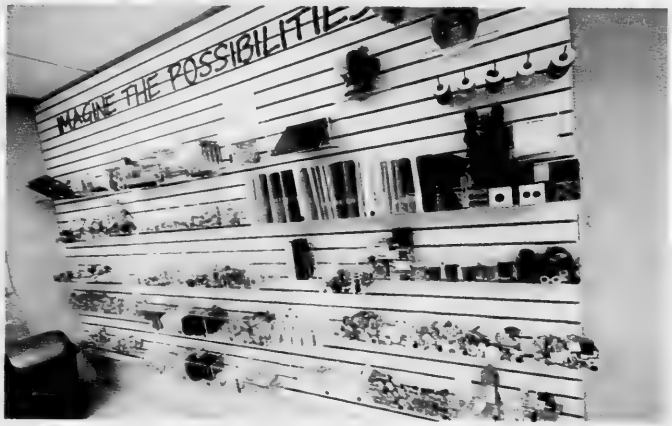
The cherry-red wall that jettisons out behind reception is an unexpected but cheerful welcome to Toronto Teachers' Center. Simple yet striking, it's a design element that concurrently conveys creativity, original thinking, professionalism and affability – a fitting descriptive metaphor of the qualities of the centre itself, its mission and the dedicated people behind it.

Welcome to Toronto's candyland for teachers, where the goal is to provide tools and training to teachers and school administrators to promote the highest quality of Jewish education. "Ultimately," stresses Chaya Messinger, director of the centre, "the purpose is to benefit the end users of the educational system: the students."

Centrally located in Lawrence Plaza, the centre serves teachers of all grade levels, from preschool through Grade 12. While it is geared toward teachers from Orthodox Jewish day schools, it has been visited by staff from the wide range of Jewish schools in the city, and even by Jewish teachers employed by the Toronto District School Board.

"The resources [at the centre] give teachers the opportunity to think in ways they never did before," says Tamara Grunberger, middle school supervisor of Netivot HaTorah Day School, and an avid user of the centre. "They allow teachers to be more creative, which enhances their ability to connect with students."

Under the auspices of Torah Umesorah, the centre, modelled after two existing Torah Umesorah teachers' centres in the United States, opened in January 2011. Funded partially by Torah Umesorah and primarily by private donors, the centre has no membership, lecture or usage fees. The centre does, however, charge at-cost prices for materials, such as printing or craft supplies, and a nominal fee for computer classes to encourage registrants to attend.



Several creative options are available in the craft room.
[Photo courtesy of Toronto Teachers' Center]

The centre is organized into three primary spaces: computer lab, boardroom/library and craft centre.

Computer classes and tutorials are offered to teachers and school administrators in the computer lab. The eight computers flanking the wall have been uploaded with a comprehensive menu of English and Hebrew software to assist users in accessing or modifying existing teaching tools online, or in creating new materials.

The room also houses an industrial-size poster printer, available for printing the large, visually appealing teachers' aids frequently displayed on classroom walls and school halls. And, at the nearby copy centre, visitors can print and copy materials in various sizes and colours at-cost.

Artfully decorated with artistic posters and informational bulletin boards, even the halls of the light-filled centre are attractive and welcoming. The centre's esthetically appealing space shows teachers first-hand how striking visuals can make a significant impression. Plus, everything on display was created here.

"Because of what the centre offers, it's easier for teachers to make things look better... and thus better impact their students," says Grunberger.

Lectures are popular at the centre, focusing on pertinent topics. "Teachers are asking for more lectures on how to improve their students' – and their own – classroom performances," says Messinger. Past events have included presentations on such topics as effective report card techniques, maximizing PTA conferences, understanding sensory processing and helping students improve their organizational skills.

The corporate-style boardroom – equipped with the newest technology, including a Smart Board and projector – not only hosts these lectures, but is available at no cost to educators and school administrators for their own meetings and gatherings.

Continued on page 57

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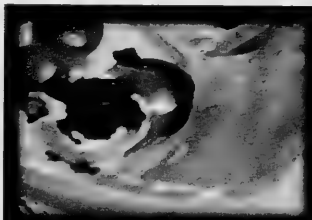

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UJA Federation

Craft room's a real candy store for teachers

Continued from page 56

But the gem of the Toronto Teachers' Center is unquestionably the Make-It-and-Take-It Center, which has been described as a candy store for teachers. Die-cutting and button-making machines, game-making pieces, rolls of patterned paper, stickers, foam letters and shapes, feathers and stickers are just some of the "sweets" perched on the shelves. For the arts and crafts aficionado, there is the exhilarating sense that anything one might possibly need is simply waiting to be used.

As I enter this craft paradise, a veteran Grade 1 teacher is preparing materials midsummer for the beginning of the school term. Malka Levi, who is teaching her second and third generations of students at Eitz Chaim Day Schools, is creating personalized buttons with the name and picture of each of her incoming Grade 1 students to be worn to school on the first day.

"This is the best place!" Levi declares. A veteran in the field, she is embracing the changes and its accompanying benefits. Levi anticipates creating projects herself after taking an introductory computer course at the centre.

Not that it's necessary, because the staff is so accessible. While the centre is extremely user-friendly and designed so that visitors can work independently, staff is always willing to assist. Unanimously, visitors enthuse about the warm reception, the capable and helpful staff and the welcoming atmosphere.

Teachers make use of the computers and expansive software menu.
[Photo courtesy of Toronto Teachers' Center]

The Toronto Teacher's Center is ready to help in nearly any capacity, and opens its space for novel uses. One school held its PD day here, thereby avoiding school-related interruptions. An Apple computer representative was brought in to give specific software instruction. Messinger herself works personally with visitors. She recently helped develop a unique Parashah curriculum, has advised first-time teachers on planning their new classrooms, and is always on site to guide and assist.

According to Messinger, the centre is also changing how teachers prepare their lessons because of its networking opportunities. "I've seen teachers working individually who then start discussing what they're doing," she says. Grunberger concurs. "It's a place where teachers can collaborate and improve the quality of education for their students," she says.

Messinger herself is working with colleagues in an extended capacity as she helps Montreal establish a similar centre. She has also been contacted by the Antwerp Jewish community for guidance in setting one up there as well.

Here in Toronto, the centre is always looking to expand with more tools and services to address unmet needs. Messinger hopes that the centre will soon include resources for special education teachers and have an occupational therapist on staff.

The existence of the centre has fostered a sense of appreciation: teachers feel the community recognizes their efforts. In turn, that further motivates them. "It's important that the community is aware of this incredible resource for teachers – and the fact that they are using it," says Messinger. "This fosters partnerships between the teachers and the parents of the students they are educating, who are all in it together, since the end goal is each child's growth and success."

Keeping kosher as we age

Lisë Stern
JNS.org

We all have our traditional kosher favourites – and for many this means Ashkenazi fare such as slow-roasted brisket, matzah ball soup, lockshen kugel, and perhaps cholent and blintzes. Unfortunately, such kosher classics aren't the best choices for us as we get older.

Toby Smithson is a spokesperson for the Academy of Nutrition and Dietetics and founder of DiabetesEveryDay.com. "Age 50 appears to be the time when some of our nutritional needs change," she said. "Our metabolisms begin to slow down, so we need fewer calories – yet at the same time we still need food that is high in nutrients."

The challenge, then, is to get all the nutrients we need without overeating. If you are physically active, great – though most people are not scaling the same number of mountains at 60 or 70 that they were at 30. There are also specific vitamins and minerals we need more after we hit 50, Smithson says, notably potassium, calcium and vitamins B12 and D. We also need fibre, but slightly less than we do when we're younger.

Challenge is to get nutrients without overeating

Sodium is a concern in the opposite direction – too much can contribute to high blood pressure, and we need to significantly reduce consumption as we get older, to about three-quarter teaspoon per day (1,500 milligrams). That includes both what we add to our plate and what occurs in foods naturally. Unless specifically made for seniors, prepared kosher foods can be high in sodium.

Too much sodium may increase blood pressure, and potassium helps blunt sodium's affect, Smithson says. Calcium, coupled with vitamin D, helps with bone strength, and vitamin B12 protects against anemia. Fibre serves multiple purposes. It helps with digestion and heart health, and can help prevent certain kinds of cancer. Good sources include fruits and vegetables, as well as whole grains like oatmeal and brown rice.

For many in their 50s and above, choosing meals and preparing their own food may not be an issue. But as the Jewish population ages, more and more people are living on their own, with family far away. Jewish organizations in several cities around the country offer services to this group. Kosher meals on wheels supplies a daily meal to older adults who cannot easily get out of the house.

In Skokie, Ill., Ted Starcevich is the program manager of home-delivered meals and Kosher to Go for CJE SeniorLife, an organization that serves older adults in a variety of ways. The organization delivers 300 to 400 kosher meals daily. Deliveries are often made by volunteers who visit with their clients when bringing the food, which provides a third of their daily nutritional requirements.

The menus, which are all taste-tested by Starcevich and his staff, are sent to a state dietitian for approval. "Sometimes the state dietician will come back and will tell us to switch the apple on Tuesday with the orange on Thursday, for nutritional balance," he said.

Neal Drobnis is co-ordinator of the Kosher Nutrition Program of Jewish Family Service of Rhode Island. The program provides both home delivery and a Senior Café. "The Jewish federation has been really supportive of this program," Drobnis said. It offers kosher lunches daily for a $3 donation and provides transportation. Most guests are in their 80s.

Continued on page 59

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Vitamin D requirements higher after age 50

Continued from page 58

Café meals are all kosher, as are the delivered meals, and meet federal guidelines in terms of nutrition. "Seniors try to stay away from salt and use salt alternatives," Drobnis said. "Everything is low sodium. In general, they stay away from sugar as well. We try to have a balance of proteins, carbohydrates, fruits and vegetables. For carbs – grains, pasta, bread –we try to use whole grains when we can. It can be very difficult with the budgetary limits to have brown rice or whole wheat pasta."

Zan's Kosher Delicatessen Restaurant runs a similar program in Lake Grove, N.Y., supplying delivered kosher meals for area townships. The Supper Club 60 is offered in the afternoon Mondays through Thursdays, according to Anthony Ruggiero, who owns the business with his brother, Pat. The $4 donation offers a choice from a daily menu. For seniors, Ruggiero says, "We make everything with less salt."

The National Osteoporosis Foundation indicates that our vitamin D needs can almost double once we hit 50 – those under a half century need 400 to 800 IU daily, while those over need 800 to 1,000 IU.

"Vitamin D is needed to help keep bones strong along with calcium," Smithson said. The primary natural source of vitamin D is sunlight, but how our skin absorbs it can depend on where we live, if we use sunblock, and how much time we spend inside, an issue for shut-ins.

If you don't spend much time in the sun, you may need vitamin D supplements; check with a health-care provider for the best balance. Kashrut can be an issue for some vitamin D supplements. Smithson said that there are two kinds, D2 and D3, and "D3 is derived from ultraviolet irradiation of a substance derived from sheep's wool."

In general, the most efficient sources for the nutrients we need as we get older is food, rather than supplements; supplements should do just that – help with what we're getting from food already. Food has the added advantage of being good for multiple nutrients. Dairy products, for example, contain both calcium and potassium.

Other good sources for potassium include beans (think cholent) and fruit, including dried apricots, prunes and raisins (tzimmes, anyone?). Dates are also a good source, along with pistachios and other nuts. (Nuts can be high in fat, so moderation is key.)

Fortunately, it's easy to fit a healthy diet into a kosher diet – for the most part. Brisket isn't the leanest cut of meat, but it can be reserved for special occasions "Unfortunately, the leanest cuts of beef are not kosher, so we need to have a stronger focus on cutting back on our sources of fats, especially saturated fat," Smithson said.

"Many traditional dishes can be modified," she said. "Dishes like lockshen kugel can be made with a heat-resistant sugar substitute and egg whites to make it more heart-healthy and diabetes friendly."

"The best advice is to modify recipes, watch portion size, and add more vegetables to your meals," she added.

Good advice as we head into our 50s, 60s, 70s and 80s. And if we make it to our 90s, that may be the time when we no longer have to worry about moderation, and we can have a second helping of brisket.

Suggested kosher menu for a day

Toby Smithson suggests the following sample kosher menu.

Breakfast: oatmeal, a glass of skim or one per cent milk; one cup of berries, and a slice of whole grain toast with tub margarine, almond butter or peanut butter

Lunch: tuna fish salad with reduced fat mayonnaise; one slice low fat cheese; two slices whole-grain bread, one cup baby bell peppers, one peach or nectarine.

Snack: three graham cracker squares, six ounces low-fat vanilla yogurt sprinkled with cinnamon and chopped almonds.

Dinner: three ounces baked skinless chicken breast with rosemary; one medium sweet potato; one cup green beans; an orange.

Suggested Shabbat meal

Shabbat: chicken soup with whole-grain noodles; cholent with more beans than meat; a green leafy salad with bite-sized raw vegetables; baked sliced apples with cinnamon and sugar substitute.

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Broker of Record

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Marrying under Jewish law without a Canadian divorce: bigamy, polygamy or legal?

Family Matters
by
John Syrtash
B.A. (Hon.), LL.B.
Counsel
Garfin Zeidenberg LLP
Family Lawyer & Mediator
for 31 years

Section 291(1) of the Canadian Criminal Code stipulates that without a legal divorce recognized by Canadian law, it is illegal for a spouse to remarry. Under section 293(1), anyone who agrees or consents to enter into a conjugal relationship with more than one person at the same time — or celebrates a rite or a ceremony (such as a marriage ceremony) that sanctions such a relationship — is also guilty of a criminal offence.

However, many Jewish spouses have remarried under Jewish law or are considering doing so without obtaining a formal Canadian divorce. Many believe that if the marriage ceremony is performed by a Rabbi who is not licensed to perform marriages under Ontario law, then it must be legal. Once married under a "chupah" or wedding canopy they, and some of these clerics, assume that the religious marriage is exempt from Canada's laws of bigamy and polygamy, since the parties' union is only before God and not officiated under the laws of the State.

The answer? Well, at the very best, this is a grey area in the law and I personally would caution against rolling the dice. Accordingly, I would not advise anyone to enter into any ceremony resembling such a religious remarriage without first obtaining a formal Canadian divorce. Why risk a criminal record, especially if some ex-spouse seeking revenge with nothing to lose decides to approach the police or a Justice of the Peace about laying criminal charges?

The risks are noteworthy. First, the very wording of section 293(1) of the Code describing polygamy as a criminal offence specifically states that one commits a crime merely by "celebrating a rite or a ceremony" that sanctions such a relationship.

The celebration of such a rite or ceremony is precisely what a couple arguably does if either of them is still legally married under Canadian law and gets married under a "chupah" with a Rabbi. Moreover, the constitutionality of the law against polygamy was recently affirmed by the British Columbia Court of Appeal in Reference re: Criminal Code, s. 293, 2010 BCSC 1588. This Court defended the law against polygamy as constitutional to protect women from multiple marriages where they were found to be vulnerable to abuse, notwithstanding the freedom of religion clause in Canada's Charter of Rights and Freedoms.

Similarly, in a number of bigamy cases, the sanctity of marriage as Canadian policy has often been raised by Judges when sentencing bigamists who have intentionally married without obtaining a divorce, irrespective of the circumstances. Therefore as recently as 2011, Justice Gossilin in a Quebec ruling, R. v. Kairous, quoted a 2001 Ontario decision in R. v. Moore (at O.J. No. 4513 at pages 3-5) when it sentenced a man for marrying a woman in Lebanon after leaving his wife behind in Canada without a divorce and commented:

- "Once the decision to marry is taken and both partners participate in a religious or civil marriage ceremony, my view of it is that this creates and formalizes an expectation that the traditional view on the subject will be observed and respected. And if you do marry, it's implicit that you accept that value system. It's a trust.
- When that trust is violated, that's betrayal. And the betrayed parties look to the community that sanctioned their marriage bond for the protection of their expectations. And the community looks to the courts for that sanction. . . ."

A criminal conviction can mean more than a fine or suspended sentence. The offender may no longer be able to cross international borders, so even shopping in Buffalo or enjoying a key lime pie in Miami may become impossible. Future job and career applications could also be endangered. If you are the Rabbi, why be complicit in a possible criminal offence? Why risk it?

The solution: seek competent family law counsel and get your Canadian divorce, whatever may be holding you up.

To all my readers and from my family, Garfin Zeidenberg and I, Shana Tova U'Metukah.

Mr. Syrtash is Counsel to Garfin Zeidenberg LLP, Suite 800, 5255 Yonge Street (at Norton) just north of Mel Lastman Square, Civic Centre Subway station, Toronto, ON M5G 1E6. John Syrtash can be reached at (416) 642-5410, Cell (416) 886-0359. Visit www.freemychild.com; www.spousalsupport.com; www.garfinzeidenberg.com.

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'Pan pals' share holiday favourites

Norene Gilletz
Special to The CJN

Every year, I ask my "pan pals" from near and far to share special memories and recipes that are on their menus for the High Holidays. Some of my pan pals are members of my family. Others are Facebook friends, or fans of my cookbooks whom I've never met in person although we share food memories with a passion. Some are professional cookbook authors, others are home cooks, but we're all connected by a culinary umbilical cord that circles the globe.

My sister Rhonda Matias of Toronto will be making her Mish Mash Chicken Soup, which includes matzah balls, noodles and kreplach. Sweet and sour meatballs, kasha and bowties, lokshen kugel and roast chicken are also on the menu. I plan to bring my super roast brisket, carrot tzimmes and honey chiffon cake. Maybe I'll make our late mom's potato knishes. I know they won't compare to the incredible knishes that mom made, but they'll be pretty close. Belle's secret was simple: she always added lots of fried onions and usually some ground-up leftover cooked chicken, and her dough was rolled paper-thin. I can still taste them in my taste memory.

Other holiday favourites that my pan pals have on their menus include challah (usually round), chopped liver, gefilte fish, glazed corned beef, roast turkey, assorted kugels (potato, sweet potato, apple), poppy seed cookies, mandel bread, rogelach, rolly polly, fruit fluden and apple cake. Many make recipes from the spattered pages of my cookbooks, others make recipes that have been in their family for generations.

Gluten-free recipes are now finding their place on many holiday tables, and I've started to get requests for gluten-free challah, which I've never been able to make successfully. My pan pals Lisa and Tim Horel of San Francisco have been baking gluten-free for about 10 years. They recently published *Gluten-Free Canteen's Book of Nosh: Jewish Holiday Baking and More*, recreating Lisa's favourite Jewish baked goods along with Tim's full-colour photos.

To ensure successful results when baking gluten-free, Lisa uses a blend of superfine GF flours from Authentic Foods and always weighs her ingredients: "Using weights will give you a better and more accurate result." She provides detailed information about all sorts of flours, weights, conversions and qualities on her blog, Gluten Free Canteen.

Lisa writes, "It was lucky for me that my mother taught me as much as she did in the short time we had together… I learned some pretty good lessons about Jewish baking. First, everything should be made with love. And second, a little bit is never enough. You just never know who is going to be coming over for dinner, or a nosh."

Lisa's quick challah can be made in a few hours from start to finish. Her book also includes tempting recipes for Braided Challah, Honey Cake, Fig Tart and Apple Upside-Down Cake for the High Holidays – all gluten-free, of course!

Lisa Horel's quick challah in the round

LISA HOREL'S QUICK CHALLAH IN THE ROUND (Gluten Free)

Prep time is about 20 minutes plus rising and baking. Makes about a 2 lb. loaf or round challah.

300 g (about 2 1/3 cups total) GF AP flour (150 g superfine brown rice flour, 75 g each superfine white rice flour and tapioca starch/flour)
50 g (5 tbsp.) tapioca starch/flour
60 g (5 tbsp.) superfine sweet white rice flour
50 g (5 tbsp.) Expandex Modified Tapioca Starch/Flour *
4 heaping tbsp. granulated sugar
2 heaping tbsp. instant or bread machine Red Star Yeast
2 1/2 tsp. kosher salt
2 tsp. xanthan gum
1/4 tsp. pectin
1/4 tsp. guar gum
240 g egg (4 whole extra-large eggs)
60 g egg yolks (3 extra-large egg yolks)
2 tbsp. Lyle's Golden Syrup or honey
75 g (heaping 1/3 cup) canola oil
100-130g (1/2 cup plus 3 tbsp.) Pellegrino sparkling water
1 extra-large egg, beaten – for brushing top of dough
1-2 tbsp. white sesame or poppy seeds

Place flours, starches, sugar, yeast, salt, xanthan gum, pectin and guar gum in a stand mixer bowl and whisk. In another small container whisk 4 whole extra-large eggs, 3 extra-large egg yolks, honey or Lyle's syrup and canola oil.

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There's a recipe to match each week's Torah portion

Continued from page 60

Add 100 grams Pellegrino to dry mixture. Add egg/oil mixture to dry mixture. Using a fork, work the flour mixture into the wet until it is just combined. Place on stand and using dough hook, mix on speed 2 or 3 for about 5-7 minutes or until dough looks shiny and stretchy. If the dough looks very sticky and tough, add up to 30 grams Pellegrino.

Grease a tube pan (or a 9x5-inch loaf pan) with nonstick spray. Wipe out excess. Place dough all around the bottom of the tube or loaf pan using a silicone spatula. Wet the spatula with water and smooth the dough. Cover loosely with plastic wrap and let the dough rise in a draft free place until double or nearly to the top, about 1-1/2 to 2 hours.

Preheat oven to 350. Place a cast iron skillet or other heatproof pan (not glass) on the bottom rack to heat up with the oven.

Beat remaining egg and brush it gently over the top of the bread. Repeat. Sprinkle top with poppy or sesame seeds. Right before putting the bread in the oven, place a large handful of ice cubes in the hot cast iron skillet or heatproof (not glass) pan in the oven to create steam. Be careful to not burn yourself.

Place bread in the oven and time for 12 minutes. Remove cast iron or heatproof pan carefully. Time the bread for another 20 minutes and remove when the internal temperature is 185 to 190 degrees and the top is pale golden brown. Don't overbake the bread or it will be a little tough. Let cool for a couple of minutes in the pan and then remove bread from pan and cool completely.

Notes: Superfine flours are available at Authentic Foods. They ship to Canada. Superfine flours make all the difference in the taste and texture when baking gluten-free. If you cannot find Expandex, add an additional 50 grams or 5 tablespoons of all-purpose GF flour.

* * *

I first connected with Dafi Forer Kremer of Israel several years ago. She had emailed me to ask if I would contribute a recipe for the unique cookbook she was compiling to celebrate Israel's 60th birthday. *The Melting Pot: Embarking on Israel's Seventh Decade with Spiritual and Savory Servings* reflects the myriad of unique Jewish voices and tastes from Israel and the world over.

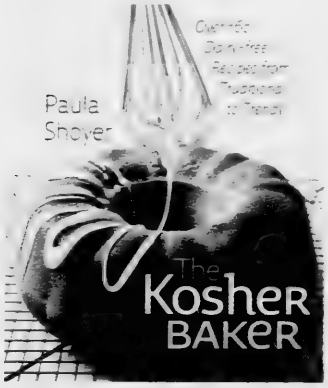
There's a recipe to match each week's Torah portion plus an additional chapter for other Jewish and Israeli festivals, along with gorgeous colour photographs. Just as Israel has brought together every ethnic group, making for a vibrant and colourful tapestry, *The Melting Pot* has combined well-respected teachers and delicious dishes from across the globe, catering to the reader's physical and spiritual needs.

For more recipes, go to cjnews.com

Pareve is the way to go in kosher baking

Sheldon Kirshner
Staff Reporter

If you're blessed with a sweet tooth, you'll be irresistibly drawn to Paula Shoyer's *The Kosher Baker*, published by Brandeis University Press.



This lavishly illustrated book contains more than 160 dairy-free recipes to suit any culinary taste.

Shoyer, the proprietor of a cooking school in Washington, D.C., tells you how to whip up great desserts and breads without having to use butter, cream, milk, cheese, yogurt or other dairy products.

For Shoyer, pareve is the way to go.

The book, complete with a useful index, is divided into several parts.

Requiring 15 minutes of preparation, these quick and elegant desserts include such staples as cookies and biscotti.

Here you will find recipes for favourites like amaretto cookies, chocolate chip mandelbread, vanilla pound cake, pecan coffee cake and date cake.

Two-step desserts, which need 15 to 30 minutes of preparation time, offer recipes for shortbread, Linzer tarts, oatmeal raisin cookies, hamantashen, pecan bars and a glittering array of cakes and pies.

Multiple-step desserts and breads, which need more than 30 minutes of preparation, include rugelach, truffles, layered cakes, babkas, tarts and strudels.

The remaining sections are on challah, special Passover cakes and cookies and low-sugar desserts.

"I have included desserts with no added sugar because diabetes affects so many people in the Jewish community," she writes. "No longer do your diabetic guests have to eat fruit while you eat pastries."

Shoyer's chapter on foolproof tips and techniques is helpful. She tells you how to test the doneness of a cake, how to melt chocolate on the stovetop, how to slice cake layers, and so on.

And be sure to read her chapter on bakeware, tools and equipment. You may be surprised what every serious baker should have at his/her beck and call when in the kitchen.

In short, *The Kosher Baker* is an important resource for any Jewish or dairy-free household.

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Brit milah: the *metzitzah b'peh* controversy

Haredim insist oral suction necessary

Jennifer M. MacLeod
Special to the CJN

Following the death of two babies from herpes – one in 2004 and the other last fall – New York City's Board of Health has issued a proposal that parents sign an informed consent release before a mohel performs a controversial oral suction procedure called *metzitzah b'peh*.

An estimated two-thirds of baby boys in the haredi community are circumcised in a manner that includes *metzitzah b'peh*. Rabbi David Zwiebel of Agudath Israel of America told the *New York Times* last March, when the latest herpes-related death came to light.

The procedure involves a mohel using his mouth to directly clear the wound of blood in the final stage of a ritual circumcision.

But beyond the haredi world, parents may not even know about the issue, says Dr. Aaron Jesin, a Toronto family physician and Orthodox mohel who believes informed consent is a good idea when it comes to *metzitzah b'peh*. "At least it gets them thinking about what's going on."

One mother whose son was circumcised in Toronto recently told *The CJN* that her mohel never mentioned it.

"We just thought, 'No one does that anymore,' and didn't realize until too late."

Another Toronto father who was aware of the issue said he "sought an Orthodox mohel who understood our concerns." But he said friends have been "surprised when they learned [it] was used at their bris after the fact."

Dr. Aaron Jesin

More than 200 haredi rabbis in the United States have signed a statement opposing the New York City Board of Health proposal and defending the tradition. They say they intend to continue practising it, citing government interference in a religious matter.

"The legislature is going to tell us how to make *brissim*?" asked one signatory, Rabbi Yisroel Belsky, head of the Yeshiva Torah Vodaas in Brooklyn, N.Y., in a recent cover story of the glossy Orthodox weekly *Ami Magazine*. "Let's say I'm the head of a New York State legislative body… and one day I walk into the Waldorf Astoria and tell the head chef, 'Listen, there's a new rule about how you have to cook.' He'd say, 'Are you crazy? You're telling me how to cook?'"

Between 2004 and 2011, New York had 11 reported cases of herpes simplex infection following brit milahs. Two boys were left with lasting brain damage. And with at least one past case in Toronto (in 1994) and others in Israel, this is clearly a global problem.

Jesin explained that *metzitzah* (suction) is the last of three essential brit milah steps, as described in the Mishnah. *Metzitzah* was included for health reasons, and Jesin said drawing out the blood can clean the wound and introduce white blood cells for healing.

Yet the Mishnah doesn't specify oral suction. In the 19th century, the Chatam Sofer, a leading authority, ruled that oral suction wasn't necessary if a mohel was sick. He also permitted alternative suction methods, and some mohels at the time – who were also newly aware of modern theories of disease transmission – began using a glass tube, the prevailing practice today.

In June, the U.S. Centers for Disease Control issued a statement that "before circumcision, mohelim [sic] should inform both parents whether they perform direct orogenital suction and explain the risk of herpes transmission, so that parents can choose not to have their newborn exposed."

Despite the popular belief that the two strains of herpes (Type 1 and Type 2) correspond, respectively, to oral and genital herpes, either strain can infect either region (or other areas, such as the eyes).

In an adult, herpes can be annoying or painful, but in a vulnerable newborn, herpes causes devastating skin and eye blisters, brain infection and even death. Most cases in babies are transmitted by the mother.

Jesin said he used *metzitzah b'peh* when he started 33 years ago, "but then I went to a lecture by Rabbi [Moshe] Tendler," the rosh yeshiva of the Rabbi Isaac Elchanan Theological Seminary at Yeshiva University, who holds a PhD in microbiology and has angered many with his stance against *metzitzah b'peh*.

The *Ami Magazine* cover article, titled "Taking Action! The fight for *metzitzah b'peh*," strongly condemns New York City officials and the Centers for Disease Control.

"Mathematically, the number of kids getting infected from *metzitzah* is so low that it doesn't even weigh in as a percentage," Rabbi Belsky says in the article.

In another article in the same issue, a prominent mohel asserts that all mohels are tested to prove they're herpes-free.

Yet it's estimated that between 20 and 50 per cent of the adult population carry the virus (mostly as cold sores). And a study published in the journal *Pediatrics* concluded that it's possible for an asymptomatic mohel to pass on the disease.

Jesin said that "if you believe *metzitzah b'peh* is... Halachah from Moshe on [Mount] Sinai, then you will feel very strongly that it's the only way."

Such parents may be willing to accept the risks, but for others who are simply unaware of the practice, Jesin believes they should be informed.

Despite the precarious situation surrounding brit milah in Germany – where a court ruled in June that circumcision violates children's rights, leaving its legality in question – and a growing number of young Jewish parents who are rejecting the rite, Jesin said discussing the issue of *metzitzah b'peh* can only be a good thing.

"Hiding is not going to help," he said. "You're saying we shouldn't talk about it, shouldn't fix the problem, because [some haredim] are worried?"

By dealing with the issue head-on, "basically you're saying, 'Let's do it safely.'"

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Workers clear out God's mailbox for Rosh Hashanah

Aaron Kalman
Times of Israel

JERUSALEM — Workers overseen by Rabbi of the Wall Shmuel Rabinovitch emptied the Western Wall of notes and letters on Monday morning, making room for the prayers and wishes of a new year.

Twice a year, before Rosh Hashanah and Passover, a maintenance crew cleans the notes left in the cracks of the almost 2,000-year-old wall. The letters, which often contain the most personal and private requests or prayers, are buried without being read.

The Western Wall is the holiest site of the Jewish people, and it's a tradition to write down prayers and/or personal requests and place them in the cracks of the Wall.

Over the years, various projects developed around the world to help those who are unable to be in Jerusalem to place notes in the Wall.

For years, young campers at Jewish summer camps in the United States have sent their prayers to Jerusalem with an Israeli staff member, who then would place them in the Wall.

More recently, the official Western Wall website introduced a feature that allowed people to compose a note online and have it printed out and put in the cracks.

Every year, thousands of letters are addressed to God and sent to the Wall from around the world. The Israeli postal service delivers and places them.

TimesofIsrael.com

Rabbi Shmuel Rabinovitch, rabbi of the Western Wall and holy sites in Israel, helps workers remove notes and letters crammed into the spaces of the Wall.

Are you an heir?

60,000 assets of Holocaust victims were located in Israel and are waiting to be claimed

Thousands of Jews across Europe invested in pre-state Israel before WWII. These proud Jews believed in the dream of a Jewish State, so they opened bank accounts and bought stocks, bonds and real estate. Many tragically perished at the hands of the Nazis. Their investments did not.

60,000 of these assets have been located by HASHAVA - The Holocaust Restitution Company of Israel. HASHAVA is now seeking rightful heirs, many of whom live in North America.

In fourth to 30 seconds you can find out if you are a rightful heir. Visit the link below, it's free.

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Haredi soldiers take their spirit to the field

Ben Sales
JTA

TEL AVIV — Like any of the Israeli army's combat battalions, the soldiers of Netzach Yehuda faced a 60-mile hike during basic training meant to simulate battle conditions.

They hiked with their gear at night and during the day, up and down hills and through rough terrain. One night, their commanders told them that their supply trucks had been bombed and they needed to ration whatever food and water they had left.

Finishing the hike, they put down their gear and caught their breath. As a band played traditional Jewish wedding tunes, they began to dance as if one of the soldiers had just been married.

Popularly known as the Nahal Haredi, Netzach Yehuda is the haredi division of the Israeli army, and its combat and reserve forces number several thousands of men.

For decades, haredi men in Israel have received exemptions from otherwise mandatory service in the Israel Defence Forces, so that they could study in yeshivas. Many are non-Zionist or anti-Zionist, and mass protests erupted in haredi neighbourhoods this summer when the government came close to passing a law requiring haredi men to serve. Even if a law were to be passed, some supporters of mandatory haredi service question the army's ability to accommodate thousands of new draftees who require stringent kosher certification and eschew any contact, especially physical, with women.

Netzach Yehuda has attempted to address those issues on a smaller scale. And though the organization says that the IDF sometimes falls short in its efforts to accommodate the battalion, its soldiers and administrators feel that since its founding in 1999, the program has worked.

"It's a little more of a Torah atmosphere," said Yehuda Cohen, 20, a haredi student who is serving in Netzach Yehuda. "There are fewer problems with prayer and army regulations."

After they finish training, Netzach Yehuda soldiers serve in and around the West Bank Palestinian city of Jenin, fulfilling the same duties as other combat units. But when they're not on combat missions, the soldiers' schedule includes time for three daily minyans, including at least 45 minutes for the morning service. A synagogue always stands close to their barracks, giving the soldiers a space to pray or learn a page of Talmud during breaks. Rabbis occasionally come to their bases to teach Torah.

In addition, the battalion's food is mehadrin kosher, an especially stringent certification. And the soldiers receive ritual fringes on a green rather than white undergarment, so that it will match their combat uniforms.

Netzach Yehuda's soldiers have little if any direct contact with women, which accords with the strict gender separation in haredi communities. While women often teach fitness classes in the IDF, men run those classes for the haredi soldiers.

"They come back and they're even stronger from a religious viewpoint than when they came in," said Rabbi Tzvi Kledanow, head of the Netzach Yehuda nonprofit that runs the battalion jointly with the army and Defence Ministry. "The environment is a very positive environment. It has everything it requires to avail itself to a haredi young man."

But Rabbi Kledanow was quick to note that although the army accommodates the haredi soldiers, the soldiers don't necessarily enter Netzach Yehuda supporting the army.

Haredi soldiers attend a swearing-in ceremony as they enter the Netzach Yehuda unit of the Israel Defence Forces. *[Flash90 photo]*

"They're not Zionist at all," Rabbi Kledanow said. "Not only are they not Zionist, but their education is anti-Zionist."

He said the soldiers enlist because "not every haredi boy is cut out to sit and learn 12 to 14 hours in yeshiva every day. They feel they need a different life, and in order to work, you have to do the army."

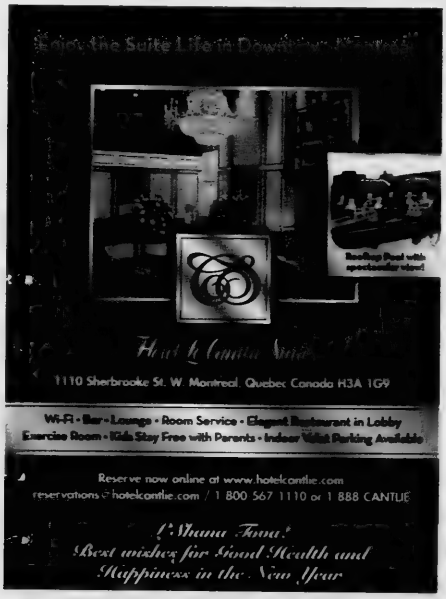
That pragmatic line of thinking stands in contrast to the official position of Israel's haredi leaders and much of their rank and file, which remains opposed to the idea of haredi army service even as the government tries to mandate it. A large portion of haredim are opposed to or agnostic toward Zionism.

"Everyone out there is a sinner," said Cohen, a student at Yeshivat Porat Yosef in Jerusalem's Old City. "The Land of Israel belongs to Jews if they keep the Torah. If there's no Torah, we don't deserve the land."

Such communal attitudes make returning to haredi life difficult for Netzach Yehuda soldiers. Because "to marry a boy that was in the army is a no-no, Yehuda helps the battalion's veterans to find matches for marriage and then helps them fund their weddings, if necessary," Rabbi Kledanow said.

Serving in a combat unit also poses challenges to men raised in strictly observant communities, as they must perform missions and guard duty on Shabbat and Jewish holidays. But the battalion consults a rabbi who tries to minimize those occurrences, while Netzach Yehuda soldiers do what they can to perform rituals regardless of where they are.

For full story please go to cjnews.com



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Israel to advocate for Jewish refugees

Yoel Goldman
The Times of Israel

JERUSALEM — Prime Minister Benjamin Netanyahu and Deputy Foreign Minister Danny Ayalon vowed Sunday to promote the issue of Jewish refugees from Arab lands despite the possible negative political implications for the Israeli-Palestinian peace process.

Netanyahu, speaking via a pre-recorded message at the international Justice for Jewish Refugees from Arab Countries conference in Jerusalem, said he raises the issue of Jewish refugees wherever he goes.

Israeli Prime Minister Benjamin Netanyahu

"The Arab world has neglected Arab refugees for decades and has used them as a battering ram against Israel, while Israel, who was just born as a nation-state, has managed to absorb and resettle the Jewish refugees from Arab countries and turn them into productive citizens," said the prime minister.

"This government has decided to promote the issue, and therefore I raise this issue as well everywhere I go," he added.

Ayalon, who last week launched an online advocacy campaign titled "I Am A Refugee," told the conference that the "issue of refugees from the Middle East has two sides. Granted, there are Palestinian refugees, but there is a larger number of Jewish refugees from Arab countries."

Ayalon was referring to hundreds of thousands of Jews who fled Middle Eastern and North African countries at the time of Israel's establishment, most of them heading to Israel. Ayalon's campaign aims to raise this issue in part as a counter to Palestinian demands for a "right of return" for Arabs who left what is today Israel at around the same time.

The Palestinians claim that millions of fourth-generation descendants of those Arabs should be allowed to "return" to Israel under a peace agreement – a demand that would demographically end Israel as a Jewish state. Israel argues that Arab refugee descendants should be absorbed in the new "Palestine" under a peace accord, just as Israel absorbed the Jewish refugees.

Ayalon, too, emphasized the Netanyahu administration's focus on the matter: "The Israeli government has decided to put its full force behind this issue, of which there are political implications, in particular regarding peace negotiations," he said.

The deputy foreign minister's nascent campaign has already been the subject of criticism in the Arab world.

In a letter to Arab League Secretary General Nabil Elaraby, Hamas called on the league's member states to combat Ayalon's campaign.

The organization claimed in the missive that Jews had never suffered discrimination or persecution in Arab countries, where they resided for centuries. It was the Zionist movement, Hamas argued, which caused Jews to leave – a fact well documented by "Jewish researchers and officials."

The letter also appealed to the Arab League to withdraw the Arab Peace Initiative.

With files from Elhanan Miller TimesofIsrael.com

Ma'ariv daily sold

JTA

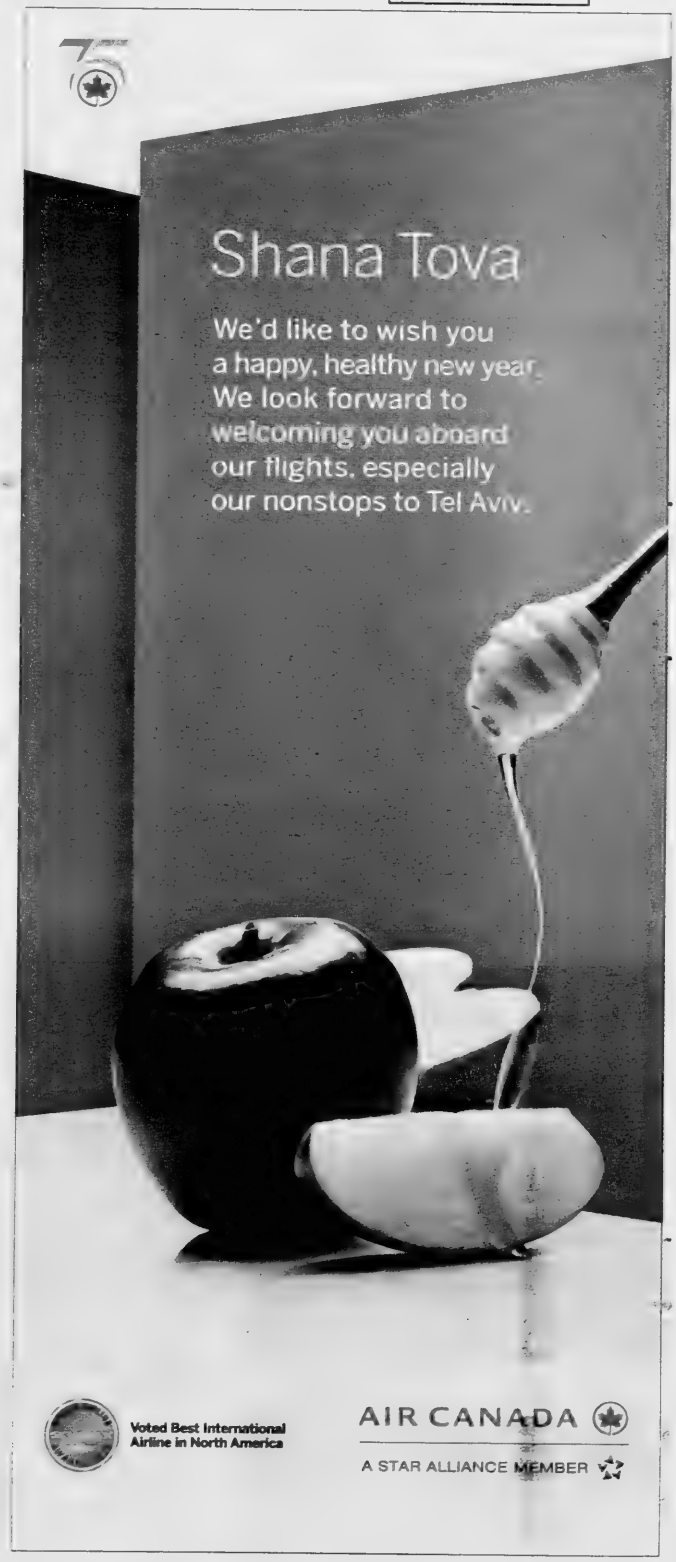
JERUSALEM — The Israeli daily newspaper *Ma'ariv* has reportedly been sold to the publisher of the right-wing nationalist newspaper *Makor Rishon*.

The $21-million (US) sale, which does not include *Ma'ariv*'s debts or publishing house, will be completed by October, the Israeli business daily *Globes* reported Sunday. Israeli businessman Nochi Danker owns *Ma'ariv*.

Makor Rishon publisher Shlomo Ben-Tzvi plans to continue operating *Ma'ariv* as a newspaper, according to a notice from Ma'ariv Holdings Ltd. to the Tel Aviv Stock Exchange, *Globes* reported. Ben-Tzvi will also offer to hire as many as 400 *Ma'ariv* employees, the notice said – the paper has about 2,000 employees.

As part of the sale, Ben-Zvi is also acquiring the NRG website, a chain of local newspapers, magazines, intellectual property rights, and the newspaper's clients and subscribers, according to the Calcalist business news service.

Earlier this month, the board of Discount Investment Corp., which is owned by Danker, agreed to put more than $3 million into *Ma'ariv* and sell its printing house. *Ma'ariv* was reportedly going to cease publishing on a daily basis, only producing a weekend edition while providing updated daily Internet news.



Chag Samayach from Shimon Peres

As we stand poised on the threshold of the New Year, it is my distinct pleasure to convey my heartfelt good wishes to all the Jewish communities around the world, in my name and on behalf of your brethren in Israel, eager to embark upon another year with hope and optimism.

As a small country with so very few natural resources, we are doubly proud of the human resources that Israel has generated and that represent the most valuable capital to which a country can aspire.

Shimon Peres

From our soil have emerged Nobel Prize laureates and the spirit of innovation, creativity and daring. These achievements have put us at the forefront of scientific and technological advances and inspired our designation as a 'start-up nation.'

We cope with issues such as water and food scarcity by developing groundbreaking solutions in research and development, and continue to explore new frontiers that will revolutionize our lives such as the field of brain research, which promises to unlock the yet-to-be-deciphered mysteries of the human brain and do much to enhance the well-being of humanity. We look upon the Jewish communities around the world not only as our extended family, but also as our full partners, and feel it is imperative that our deep-rooted Jewish bonds continue to be safeguarded, cultivated and brought to fruition.

The young generation is our future's promise. Its engagement in the cause of building a brighter tomorrow for Jews in Israel and around the world is key to our success. Educational programs, regular visits to Israel, first-hand experiences and people-to-people meetings have made their mark and serve to build the bridges that unite us.

These bridges are firmly rooted in the heritage of values which we share. Beyond the commitment which we uphold to each other, we must never fail to recall our duty to better the world around us, in keeping with the fundamentally Jewish concept of tikkun olam. Throughout history, the Jewish people have contributed to society their greatest aptitude – dissatisfaction. Always striving for a better tomorrow, our people have attained results to be proud of. Today, we perpetuate this legacy through our dedication to moral values, our drive towards knowledge and our unyielding pursuit for peace. It is this call for participating in the ceaseless march of humanity in our unique way which unites us.

Once again at the dawn of a new year, we stand upon the ancient pillars of morality, knowledge and peace, facing the challenges and opportunities that lie ahead and gazing upon the future of our people and of the world. Our unity is our anchor, our moral call is our wind. Both will help us chart the way towards a horizon of growth, security and well-being for the Jewish people and a brighter tomorrow for humanity at large.

From Jerusalem, my friends, I want to wish the Jewish people the world over a happy, peaceful, healthy and prosperous year.

Shanah Tovah u'metuka!

Israel Briefs

Barak 'impressed' by U.S. fleet

Israel's defence minister Ehud Barak called the recent deployment of U.S. forces in the Persian Gulf "impressive" and suggested that the United States is prepared to deal with Iran. "Israel reserves the right to make sovereign decisions, and the United States respects that, but no mistake should be made regarding the impressive scope of the American preparations to deal with the Iranian challenge on all levels," Barak said last Thursday at a political gathering. He said that while there are differences between the Israeli and U.S. points of view on Iran, "the U.S. is our most important ally. The intelligence co-operation and security backing Israel receives at present is exceptional in its scope."

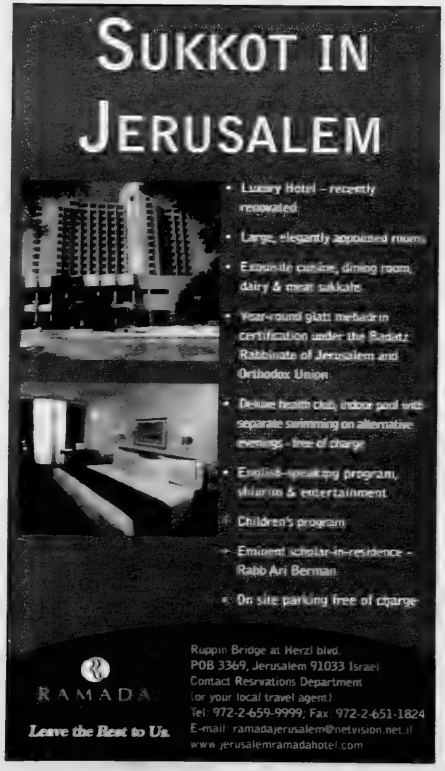
Olmert sentenced

Former Israeli prime minister Ehud Olmert was sentenced to six months of community service for a breach of trust conviction. This past July, the Jerusalem District Court acquitted Olmert on charges of fraud, breach of trust, tax evasion and falsifying corporate records in what became known as the Talansky and Rishon Tours affairs. He was found guilty on a lesser charge of breach of trust in another matter known as the Investment Center case. Olmert is the first former Israeli prime minister ever to stand trial. He resigned as prime minister in September 2008 after police investigators recommended that he be indicted.

Iron Dome in Tel Aviv

An Iron Dome anti-missile system battery was installed in metropolitan Tel Aviv. The battery has already been installed in Sderot, Ashkelon and Ashdod.

-JTA



Toytown marks 60th year in business

Paul Lungen
Staff Reporter

If you're going to go toe-to-toe with a big box store, you're likely not going to outslug them on price.

Instead, you've got to have something else to offer your customers, something the Toys 'R' Us and the Walmarts of the world can't match.

Shari Bricks Zeiler, owner and manager of Toytown, a boutique store on Avenue Road, believes she's found the formula for success and longevity: offer better service, knowledgeable sales staff and a unique inventory of hard-to-find toys to distinguish yourself from other toy retailers.

Toytown is a medium-sized neighbourhood store in an area full of small-scaled businesses. The store is celebrating its 60th anniversary this year, though the Bricks family has operated it only since 1984.

Visiting the store, you can quickly witness their formula for success.

At the counter, one of the staff demonstrates one of this season's more popular items, Speed Stacks – stacking cups that have spawned an Olympic-style sport, complete with champions and competitions. Another salesperson, asked about an obscure game of Ligretto Dice – at least one I'd never heard about – describes in detail how the game works.

On the shelves you'll find imported French craft kits by Djeco and Alex Toys. There's also Platypus and Alex All Duct Out designer duct tape – Red Green must be kvelling like crazy, although this duct tape is not a handyman's secret weapon. They are multi-coloured and patterned and useful for making jewelry and belts.

There are zipper bracelets, made from the same material used to construct braces for teeth, and for the boys there are some interesting copy, trace and draw colouring books featuring super heroes like Batman and the Green Arrow.

Shari Bricks Zeiler

Of course there are also the standard games like Monopoly, Battleship and Hedbanz, but parents concerned about their children's over-exposure to mind-numbing computer and video games will be pleased to note the store does not carry any of them.

As a mother of two young girls, Bricks Zeiler has seen the benefits of old-fashioned board games and the negative effects of electronic games, which grab a kid's attention and won't let go.

"I think with the advent of electronic devices, parents rely on them more than the kids do to keep them entertained," she said.

"Computers keep kids out of our hair," she continued, "but we get a lot of people coming in for a 10-year-old boy who only wants to play with the computer."

Kids get "grumpy" if they're constantly playing in front of a screen, but if you give them a chance, they enjoy themselves with board games and other toys.

"If you have an electronics-free day, the dog, the kids, the parents all get attention," and playing board games is a good way for families to spend time together and for kids to interact with each other, she said.

Plus, many games have a built-in learning component, she added.

When it comes to learning about the business, Bricks Zeiler did it the old fashioned way – on the job.

Her parents, Harry and Andrea, bought the store from the Pollick family in the mid-1980s. The Pollicks founded it in 1952 in another location just down the street on Avenue Road.

The Pollicks were known for matching children with the perfect toy and saw the Bricks as maintaining that tradition.

Ironically, Bricks Zeiler doesn't recall a plethora of toys in her life as a young girl. Of course, there were dolls and games and a few tchatchke, but shelves full of toys – that was something new, even for her.

As a young girl, she worked in the store on weekends and after school. While at university, where she studied Spanish and linguistics, she put in time on weekends and holidays.

"It was a real part of my formative years. It stayed with me – the work ethic, how to connect with people. I was a real shy kid.

"In retail, you need a lot of positive energy and you always have to have a smile on your face," she said. "I think this is the kind of business that is in you from the beginning. You have to live it."

"By trial and error I figured out how to use the accounting system, pay bills on time, pay the staff on time," she said.

She doesn't budget for advertising. Instead she relies on her customers to spread the word about the quality of the store.

Toytown is profitable, she said. "It's not a multimillion-dollar business, it's a small business.... It's very hands-on."

She worked side by side with her father until he suffered a stroke five years ago.

"It's a labour of love. I love my staff, my customers. I love that my kids see a thriving business that their mother runs, that their mother works hard and still has time for the family."

Some of the stores' merchandise is relatively low-margin, but Bricks Zeiler stocks it because "we believe in it."

Bricks Zeiler is bringing her two girls, aged 10 and seven, into the business, slowly. Not only are they great product testers, but she's paying them for small jobs so they learn the connection between work and money.

Judging from the bustle in the store one recent weekday, Toytown remains a going concern. Bricks Zeiler acknowledges she's had offers to expand to a second location, in a mall.

But, "we feel we want to be more of a destination," she said. "If we open another store it will no longer be a labour of love."

New Facebook app spices up holiday menu

JNS.org

NEW YORK — There's a new Facebook app for those seeking to spice up their Rosh Hashanah menu this year – as well as that of their family and friends.

The American Jewish Joint Distribution Committee (JDC) has launched a Facebook app in advance of the new year that enables users to send e-Recipe cards to one another. The app also connects them with "Jewish communities far and wide and flavours of the Jewish New Year the world over," stated the humanitarian group, which operates in more than 70 countries. Among the exotic recipes available through the app are leek fritatas from Turkey and corn-flour/coconut halava from India.

The app can be accessed at: www.facebook.com/TheJDC/app_235031903285313. JDC Rosh Hashanah recipe cards can be downloaded at www.jdc.org/recipes2012.

JDC also noted that its work for overseas Jewish communities includes providing "holiday aid and free or subsidized programming to needy Jews and Jewish communities to ensure they can celebrate the New Year with joy."

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Israeli painter finds quick success in Toronto

Sheri Shefa
Staff Reporter

In the two years since Israeli-born painter Irit Epstein moved to Toronto, she has already managed to carve out her place in the city's art scene.

Epstein's solo exhibit at the Bezpala Brown Gallery is titled *Rising Beyond the Body*, and comes to a close on Sept. 13. She spoke to *The CJN* about her collection of "figurative and surrealistic works," as well as her career, which has spanned three decades.

"I've always painted for about 30 years, since I was 20, 25," Epstein said, adding that in addition to being formally trained, painting has always come naturally to her.

"It's not hard. It's part of me, but it's hard sometimes to be satisfied and say, 'This is finished, this is good.' It's an outlet and it's something I need to do."

Epstein obtained a master's in fine arts from the Academy of Art in Berlin in 1985, before relocating to New York City where she earned another master's degree from New York University in art therapy in 1990.

"I worked in mental hospitals and daycare centres in New York, Miami and Israel, treating people with various mental illnesses and conditions using art... It was used for diagnosis and treatment," Epstein said.

Since 1996, she's presented solo exhibitions in galleries all over Israel, including the Tiroche Gallery in Jaffa, the Sara Erman Gallery in Tel Aviv, and the Tel Aviv Performing Arts Center, as well as in group exhibitions at the Association of Painters and Sculptors in Tel Aviv, The Winery at Rishon Lezion, and the Bible Museum in Tel Aviv.

Epstein has also contributed to group exhibitions in Italy, Germany, and Mexico.

Since moving to Toronto with her children and Montreal-born husband in 2010, Epstein has presented her collections in two Toronto galleries.

She said although there are a few noticeable differences between the art scenes in Toronto and Israel, overall they are difficult to compare.

"There are many more galleries here, more variety, different styles – it's a little bit more rich. I mean, Israel is a very rich place in arts... but each artist is different so it's hard to compare Israel to Toronto," Epstein said.

"In each artist I see different things. Art is a universal language."

Her current showing at the Bezpala Brown Gallery isn't the first time she's displayed her work there.

Earlier this year, she exhibited her work as part of Bezpala's LastIn project, which was established "to explore and identify emerging Canadian and international talent."

"I participated in one of their past group exhibitions and I won their Jury Award for my work and they expressed interest and offered me this solo exhibition."

In trying to describe her style and what inspires her work, Epstein said each series of paintings has "its own objective that evolves through time and is connected to a specific geographic time and place. My paintings are a personal diary, like a journey within myself, something that is continuous.

"They are basically a dialogue with me and the environment. I integrate concrete images and abstract forms, colours... I'm trying to convey an impression of my inner self."

She said her latest show, which runs until Thursday, presents paintings of "lengthened figures that are extended and they express the connection between me and others, and they look frozen in place and they express a moment that is suspended in time and they are supposed to enable a discovery of a specific moment."

In a written description of the collection, Epstein wrote that the "motivating force in these paintings is the power of personal growth as a center of gravity that maintains stability and equilibrium.

"For this purpose, one needs the ability to rise up, not only as a body but beyond it, as a symbol for an emotional state aiming to balance, as the fall is always concealed and lying in wait."

She added that the personal growth is portrayed in the lengthened figures, "extended as if from within to the edge of the canvas, as an expression of the developing connection to one's self and to others."

For more information about Epstein, visit her website at www.iritepstein.com.

A painting by Irit Epstein from her *Rising Beyond the Body* collection presented at the Bezpala Brown Gallery.

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(William P. Gottlieb Collection photo)

Film about drummer Buddy Rich

JNS.org

To the late Buddy Rich, playing drums in jazz bands was everything – so much so that when he was in his last days, he asked his only daughter to keep his legacy alive.After the legendary drummer died in 1987, his daughter, Cathy, worked tirelessly to preserve her dad's memory, organizing memorial concerts and touring with his band. Now, she is embarking on a new project – a documentary film about the great drummer's life called *Welcome to Nutville*.

Many experts say Rich, who was born in Brooklyn, N.Y., to Jewish vaudevillians Robert and Bess Rich, was the greatest drummer who ever lived. However, there has never been a full-length documentary on his life and continued influence. Cathy Rich hopes to change that.

ISRAELI CULTURE AT THE CNE

Nirkoda Israeli Dancers of Toronto recently performed Shir HaEmek on the International Stage at the Canadian National Exhibition in Toronto. From left are Ronit Eizenman, George Brody, Ella Sussman, Raphael Sussman, Phillis Haimovitz-Willer, Ruth Sutton, Dalit Sharer, Moshe Oscar, Susie Blackstein-Adler and Simon Shapiro. Nirkoda members who are not in the photo are Randy Gangbar, Abba Lustgarten, Manny Maya and Avi Schonbach. Nirkoda is directed by Eizenman and is affiliated with Koffler Centre of the Arts.

EYE ON ARTS

By BILL GLADSTONE

HIGH HOLIDAY FARE: TJFF TO SCREEN ISRAELI DOC ON EICHMANN'S HANGMAN

The Toronto Jewish Film Festival has announced it intends to honour the special time of reflection between Rosh Hashanah and Yom Kippur by presenting a screening of the Israeli documentary *The Hangman* (2010), directed by **Netalie Braun**.

The film is a complex and unforgettable portrait of the marginalized Sephardi prison warden who became **Adolf Eichmann**'s executioner. Forever affected by this event, he eventually becomes a shochet and performs the ceremony of kapparot before Yom Kippur, assisting others with their atonement.

Rabbi Elyse Goldstein is a guest speaker at the screening, which is being co-presented by the Ashkenaz Festival. Hebrew with English subtitles. The film contains some graphic imagery. Varsity Cinema, Wednesday, Sept. 19, 7:30 p.m. www.tjff.com or 416-324-9121.

* * *

Photo Exhibit: *Where Two Worlds Meet – Italy and Israel* is a photographic journey by **Beverley Abramson** and **Neil Dankoff**, presented by the Jerusalem Foundation and Villa Charities in conjunction with the event Saluti a Jerusalem. Joseph D. Carrier Gallery, Columbus Centre, 901 Lawrence Ave. W. Open (free admission) Sept. 13 to Oct. 1. Opening reception, Wednesday, Sept. 12, 7:30 p.m. Artist talk, Thursday, Sept. 20, 7:30 p.m.

* * *

Names in the News: There are dozens of territories around the globe claimed by one people and occupied by another, yet many westerners seem preoccupied with the Palestinian territories (the historic regions of Judea and Samaria).

This may be true of the acclaimed and knighted British playwright **David Hare**, who several years ago wrote a dramatic monologue called *The Wall* about the separation barrier between Israel and the Palestinian territories. It may also be true of Alberta filmmaker **Cam Christiansen**, who is working with the National Film Board of Canada to produce an animated film of *The Wall* featuring Hare in animated form.

Filming of Hare took place in a motion-capture studio in London, England, last December, and work is proceeding to create a "visually rich and imaginatively complex world" to surround him and give depth to his "unique, deeply personal and nuanced perspectives on the history and philosophy of the separation barrier," an NFB press release explains. The separation barrier "is planned to be over four times as long as the Berlin Wall and, in some place, twice as high," it continues.

Utilizing a collage of motion capture, illustration, photography, live action and handcrafted classic animation techniques, the film is due to be finished some time in 2014.

* * *

Out of Town: *Beyond Pop Art*, the first North American retrospective showing of the art of **Tom Wesselmann**, is a surprisingly accessible and delightful exhibition of the work of the late brilliant American artist (1931-2004), currently on view at the Montreal Museum of Fine Arts. Like **Andy Warhol** and **Roy Lichtenstein**, Wesselmann borrowed heavily from American popular culture, particularly from the 1950s and 1960s. He also uses iconic imagery from masters such as **Picasso**, **Matisse** and **Van Gogh**. Whether depicting reclining nudes, gigantic lipsticks or a sleek and shiny VW bug cardboard cutout against a cardboard landscape, Wesselmann celebrates and elevates popular forms in a powerful and original way. The museum's installation is also particularly effective. On view until Oct. 7. Sherbrooke St. W. at Crescent. www.mbam.qc.ca

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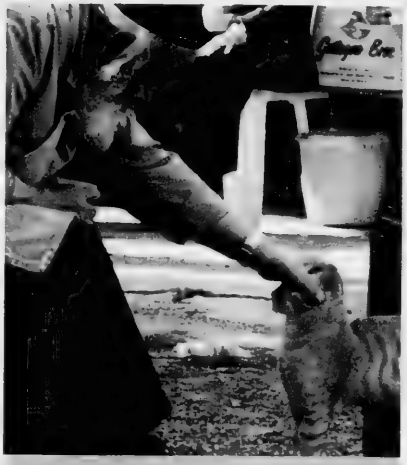

TORONTO JEWISH FILM FESTIVAL PRESENTS

THE HANGMAN

To honour the time of reflection between Rosh Hashanah and Yom Kippur, the Toronto Jewish Film Festival is proud to offer a special screening of an internationally celebrated Israeli documentary.

An unforgettable and complex portrait of the marginalized Sephardi prison warden that became Adolf Eichmann's executioner. Forever affected by this event, he eventually becomes a shochet (ritual slaughterer) and performs the ceremony of Kaparot before Yom Kippur, assisting others with their atonement. "He does not however fit any of our stereotypes of an ultra-orthodox Sephardi man. This is a film about giving voice to an individual who we do not usually have the opportunity to encounter. His humanity and compassion come through loud and clear!" —Israeli film scholar Amy Kronish.

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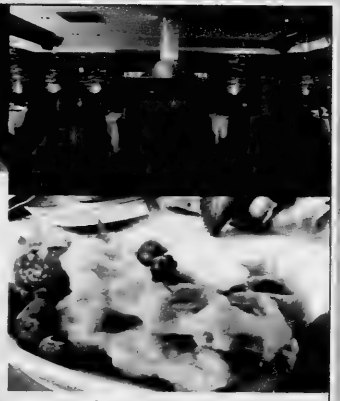

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Globe reporter debunks myth of Muslim takeover

Joseph Serge
Arts Editor

When Anders Behring Breivik went on a shooting spree that left 69 dead at a Norwegian summer camp a year ago, he left behind a manifesto that ran to 1,518 densely typed pages. In it, he proselytized his conviction that Muslims will make up a majority of Europe's population by 2080.

Breivik's alarmist sentiments were hardly original and stemmed from the writings and blogs of many mainstream right-wing western writers, including Daniel Pipes, Patrick Buchanan and Canadian Mark Steyn.

The core of their widely popular beliefs is that Muslim immigrants are increasing their numbers, are loyal only to Islam and promote a political agenda that will destroy our traditions and freedoms. In short, they argue, we are about to be swept by a Muslim tide.

But, writes Doug Saunders in his book *The Myth of the Muslim Tide: Do Immigrants Threaten The West* (Knopf Canada), the idea of a stealth takeover by Islamic believers is a delusion. Muslim immigrants, he sets out to prove, are no more different than the earlier larger waves of religious minorities, particularly Roman Catholics and Jews.

In fact, like Breivik's manifesto, the arguments brought forth by the right wing bloggers aren't entirely original either. The arrival of millions of people from poor religious minority backgrounds in western countries has always ben a traumatic affair, one that has bred fear, ignorance and prejudice

American Freedom and Catholic Power, a bestselling book in the 1950s in America, stated that Catholics would eventually gain control of the presidency and install divine law, making the United States a Catholic republic.

I need not remind readers of the claims made about Jewish immigrants – that they were a disloyal, fast-breeding fifth column bent upon imposing foreign religious laws to "Jewify" the society around them.

Saunders, a *Globe and Mail* correspondent and author of Donner Prize-winning *Arrival City*, sets about disputing the claims one by one, using facts from scores of demographic studies, surveys and historical documentation to prove his points. Saunders says he's not out to defend Islam, but rather to debunk the myths and also highlight the genuinely alarming facts.

The book follows a consistent pattern. He begins with one of these alarmist myths, provides a quote or two from the writers that espouse it and then goes about debunking it.

The key argument used by the "Muslim-tiders" is that the Muslim majority in the West is growing fast and will soon become a majority in Europe. They believe that Europe is on the verge of becoming "Eurabia."

For instance, Canadian conservative commentator Steyn, Saunders says, has recently argued that every European under the age of 75 is all but guaranteed to end his or her days living in an Islamified

Europe. In a 2010 campaign speech during his run for the U.S Republican presidential nomination, Newt Gingrich referenced "stealth jihad," the idea that Muslims are taking over the West by immigration and breeding.

Saunders sets to debunk this by using various studies and statistics.

He examines one study conducted by the Washington, D.C.-based Pew Research Center and concludes that "there are no signs of Muslims becoming a European majority or even a very large minority."

Muslims currently make up less than four per cent of the population of the European Union. Examining studies and surveys, Saunders says the rate of Muslim growth will probably level off and reach around eight per cent by 2050.

Things aren't much different in North America. In the United States, the Muslim population will double over the next 20 years, but that would still leave them at less than two per cent of the general population, around the same as Jews.

In Canada, the Muslim population is expected to triple to just 6.6 per cent of the population in 20 years.

None of the studies (including one by the U.S. Congressional Research Service) predict anything close to a Muslim majority.

Muslims, Saunders argues, are also not reproducing faster than any other people. While he admits that immigrants do tend to have larger families, this stops within a generation or two, and Muslims in the West are not having more babies than the indigenous population. There is no conspiracy of deliberate growth, no invasion by reproductive means.

He highlights one alarmist fact that went viral recently. In 2010 a report showed that the most common name for newborn boys in Britain was Mohammed. This was evidence that fuelled the conspiracy theorists' claim that Muslims were taking over the population.

While this statistic was correct, the alarmists ignored the fact that Muslims tend to have far less variety in their names than non-Muslims. Generally, non-Muslims have preferences for unusual, unique names, and you'd be hard-pressed to find a Snooki or a Moon Unit in Muslim households.

In 2010, Saunders writes, the year that Mohammed was the most popular name for newborns in Britain, Muslim boys made up just one per cent of British newborns.

Saunders also points out that Muslim immigrants are following the same trends as earlier ethnic immigration: from big families and rapid growth in the first couple of decades to "a gradual blending into the fertility patterns of the host population later on."

In the same manner he debunks several other misconceptions:

Immigration, he says, is not a Muslim monopoly, and certainly not an Islamic plot. Most immigrants to the West are not Muslim (the only exception being France, due to its former North African colonies).

Muslim immigrants, he also argues, are not overwhelmingly guided by their religious beliefs. In France, for instance, less than five per cent of Muslims attend a mosque every Friday. Almost no French Muslims send their children to separate Islamic schools, and 42 per cent of French Muslims support the ban on hijabs and other religious items in schools.

In America, he says, "even on the explosive issue of Palestinian-Israeli relations, Muslim immigrants are abandoning the views of their home countries and falling into the American mainstream.

"In general, while [Muslim] values still lag behind those of non-immigrant neighbours... immigrants of Muslim origin are very clearly progressing toward integration at a rapid pace."

The loyalties of most Muslim immigrants are not tied to their birthplace or religion, Saunders says, and Muslims are not isolating themselves into ghettoes or "parallel societies" out of choice (though he concedes that poverty does drive them into low income housing). He also dismisses the claim that terrorism is a natural and inevitable extension of fundamentalist Islamic faith.

In his well-researched book, Saunders is saying that while there are some legitimate fears and we should be vigilant, we should not forget our own immigrant experiences. Tides come and go, he warns. The same pattern is repeated.

By the very nature of the work, the reader will be overwhelmed with numbers and percentages, and arguably numbers can be misleading. Otherwise, this concise, slim volume is easily accessible, and because it sets out to disprove popular, but misguided, hateful messages, it should be placed on the must-read list, lest we repeat previous tragedies.

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Paralympics help wheelchair tennis ace improve

David Grossman
Special to the CJN

It might come as a surprise to some, but Canadian wheelchair men's singles tennis champ Joel Dembe said he went to the Paralympic Games in England to get better, but he wasn't expecting to win a medal.

That despite the fact the 28-year-old – believed to be the only Jewish athlete on the Canadian contingent of 145 athletes – says he's playing the best tennis of his career.

Facing athletes from Great Britain in the opening rounds of the men's singles and men's doubles competitions didn't help either, with the crowds cheering on the local favourites.

Dembe was no match for 23-year-old Dave Phillopson of Great Britain, losing 6-2, 6-2 at Eton Manor in London, eliminating the Canadian from the men's singles medal competition.

Things didn't get any better in men's doubles, as Marc McCarroll and Gordon Reid beat Dembe and partner Philippe Bedard 6-3, 6-1.

Born in Hamilton, Dembe has lived in Toronto for the past four years.

His passion for tennis was so great that he quit his job as a marketing analyst with TD Bank a year and a half ago to focus on the sport.

"To be the best, I had to commit to tennis full time," said Dembe. "It was my choice, and that meant I had to leave a good job and spend a minimum of 15 hours a week on the tennis court."

Yet despite being the Canadian champ, he said he wasn't expected to win any medals. But the No. 32-ranked player in the world said that just getting to his first "major international event," one that draws the top physically disabled athletes in the world, was a huge reward in itself.

"I have to be realistic," Dembe, a graduate of the sports management program at Brock University in St. Catharines, said in an interview before heading to the Games. "These are the best [players] in the world, and strange things happen in sport, but let's just say that I'm still improving. The plan is to use this as an opportunity to reach my personal best."

As for reaching the biggest event for physically disabled athletes, he was quick to say that his success didn't happen overnight.

"Hard work, dedication and a commitment to keep working on getting my performance better than the previous day – that's what it's all about," he said.

Joel Dembe

"When I feel I am not improving, I will put the racquet away, but I've got a way to go."

Dembe was born with two benign tumours near his spine that needed to be removed surgically or his life would have been in jeopardy. His parents decided to go through with the operation, but he was eventually left partially paralyzed.

At age 14, he took up wheelchair tennis.

Although Dembe had been quite active in a variety of sports as a youngster, tennis really took over his life when he met Frank Peter, one of Canada's top wheelchair tennis players, about 10 years ago. After lots of instruction, combined with work on his power, speed and eye-hand co-ordination, Dembe was on his way.

His specialties are his strong serve and forehand.

Dembe won the singles title at the Guadalajara Wheelchair Open earlier this year, took part in the BNP Paribas World Team Cup Americas tourney in Mexico and represented Canada at the World Team Cup this past May in Seoul. He was in South Korea when he learned he was being chosen for Canada's Paralympic Team.

Named Canada's male wheelchair athlete of the year in 2011, Dembe doesn't want sympathy because of his disability.

"I've always had a chip on my shoulder, because I don't want to be treated any differently than others," he said. "I don't want a tennis title handed to me on a silver platter. I want to earn it."

Dembe's trip to England was preceded by a May stopover in Tel Aviv for the Israeli Open. Again, he came up short on the court, losing in the quarterfinals.

"It may not have been my best tennis, but it was a good experience," said Dembe, who hopes to compete in Toronto at the 2015 Pan Am Games. "What drives me a great deal is that I am very fortunate to be surrounded by some great people – coaches, family and friends."

Schachter, Hatch win beach volleyball championship

Paul Lungen
Staff Reporter

Sam Schachter's season didn't start out so well, but it sure ended with a bang.

Schachter, 22, along with partner Maverick Hatch, were recently crowned Canadian champions at the Volleyball Canada Beach Nationals in Vancouver.

Schachter, of Richmond Hill, Ont., and Hatch of Comox, B.C. edged Chaim Schalk of Red Deer, Alta., and Matt Zbyszewski of Toronto 19-21, 21-16 and 18-16 in the championship match.

"It felt pretty great," Schachter said afterward. "It was the national championship. It's good to have on the resumé. It's good to know you can get to that level."

It's pretty apparent Schachter has been competing at the elite level for some time now. At 18, he was a national junior champion. A couple of years later, he teamed with Garrett May to win the under-21 world beach volleyball championships in Analya, Turkey – a feat never before accomplished by any Canadian team. In 2010, he was voted junior athlete of the year at the Canadian Sports Awards, and in 2011, he and Hatch finished second at the Canadian nationals.

They've been playing well as of late, but the pair were eliminated from Olympic qualification early in the season. "We didn't have a great start," Schachter acknowledged. Still, they entered the nationals seeded number 3, but got a scare in their third game – they lost in three sets – that put them on the "loser's side" in the double elimination event.

In the next game, they were pushed hard by Daniel Dearing and Schachter's former partner, Garrett May, but prevailed 25-23 and 21-19. They swept the semis in two games and split the first two games in the championship series. "We were up in the third set. We were winning and had a couple of match points, but we didn't close," he said. "We were up and then Maverick scored the winning serve."

Back in 2008, volleyball maven George Shermer, who coached Schachter as a youngster, predicted great things from his former protégé. "He's got the right size, tremendous athletic abilities, and he comes from a very good family background. He's got all the tools to succeed."

Sam Schachter

With the Canadian nationals behind him, Schachter has turned his attention to his education. He's one year away from a degree in communications at Wilfred Laurier University. At the same time, he's continuing to train with the national team at The Hangar in Downsview Park in Toronto.

Ultimately, his goal is to represent Canada at the 2016 Olympic Games in Brazil.

"The end game is always working for the Olympics," he said. "Everything is geared for the Olympics."

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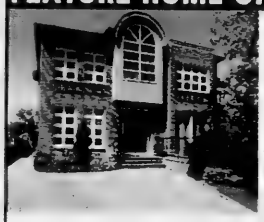

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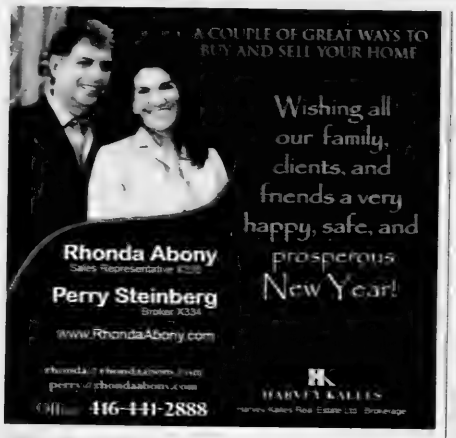

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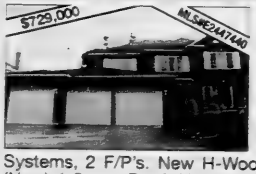

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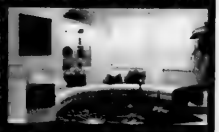

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Documentary explores the roots of Al Qaeda

Sheldon Kirshner
Staff Reporter

American journalist Lawrence Wright is the author of *The Looming Tower: Al Qaeda and the Road to 9/11*, one of the finest accounts of the Arab terrorist attacks that prompted the United States to invade Afghanistan and launch a war against international terrorism.

In his instructive documentary film, *My Trip to Al Qaeda*, which was originally broadcast by HBO in 2010 and released by Entertainment One Films Canada Inc. recently, Wright recalls his experiences in researching his book, and ruminates on the nature of Al Qaeda and Islamic radicalism.

"I want to find out who all those people are," he says in a brief mission statement in reference to Muslim extremists who resort to violence in an attempt to achieve their objectives.

Osama Bin Laden

Although Wright projects an aura of objectivity, he is clearly hostile to militants like Osama bin Laden, one of the founders of Al Qaeda and its spiritual leader until his assassination last year by U.S. commandos in Pakistan.

Wright claims he became an extremist, as well as an opponent of the royal family in Saudi Arabia, by virtue of the 1979 siege of the Grand Mosque in Mecca and the deployment of American forces on Saudi soil after Iraq's invasion of Kuwait in 1990.

Al Qaeda itself was founded two years earlier by Bin Laden in Pakistan, he points out.

In Wright's view, Bin Laden established Al Qaeda out of a longing for vengeance. He describes it as "an engine that runs on the grievances of Muslims."

Al Qaeda, he adds somewhat sarcastically, offered embittered Muslims an opportunity to make history by becoming suicide bombers and gaining admission to paradise.

The 19 hijackers who slammed commercial airliners into the Twin Towers in New York City and the Pentagon in Washington, D.C., on Sept. 11, 2001, were assured that death and martyrdom would be infinitely better than life.

Wright claims that Egyptian prisons were incubators for Islamic terrorists because torture was commonly practised there on its inmates.

Egyptians who entered prisons as Islamists came out as jihadists, he says, referring to Ayman al Zawahiri, Bin Laden's second-in-command, and others.

My Trip to Al Qaeda helps us understand the roots of Muslim disaffection and the desire of some Muslims to "martyr" themselves.

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Engineer invents voice-controlled computer

Rita Poliakov
Special to The CJN

Leor Grebler was eight years old when he created his first invention.

"I was making a new type of what I thought was a really genius type of compost," said Grebler, an engineer living in Toronto.

"It was just a bunch of dirt I'd collected. It wasn't anything really miraculous back then, but I always was drawn to inventing something. I was always pursuing these strange subjects."

As the son of an engineer, Grebler was fascinated by the idea of creating a new product from scratch.

"I've watched these shows, like *Wonderstruck* [a children's science show] on CBC. I'd visit the science museum and I was always thinking, 'You can dream up something in your mind and you can make it afterwards.' That idea I found really cool."

Now, at 30, Grebler works with an engineering firm that creates teaching and research equipment for colleges and universities. He teamed up with two colleagues to design Ubi, a new type of voice-activated computer. Short for ubiquitous computer, Ubi is a portable device that plugs into the wall.

It's always on, is able to answer questions by searching the Internet, can make phone calls and check emails. About two weeks ago, Grebler and his team put up the product on Kickstarter, a website where people can fund creative projects.

So far, the group has more than $120,000 in funding. Its original goal was $36,000.

"We're really taken aback by how much support we've received," said Grebler. "[Kickstarter] proved to us that we're onto something that resonates with a lot of people. Probably a lot of geeks like myself."

While Grebler currently lives in Toronto, he was born in Ottawa and was part of a small, tight knit Jewish community.

"I went to Yitzhak Rabin High School. There were 20 students in the entire school. It was in a basement of another school," he said. "We were the small Jewish school in the dark basement. People would be weirded out by it, but it was a lot of fun."

Grebler's parents emigrated from Israel and became immersed in Ottawa's Jewish community.

"My mother taught at the Hebrew school there," he said. "[The community] was much smaller. One kosher [restaurant] would open up and people would make such a big deal. Now, of course, in Toronto, it's no big deal at all."

Grebler's involvement in his community almost influenced his career choice.

"I kind of drifted all across the map in what I wanted to do. When I first got out of high school, I wanted to get into Israeli politics. I was so intrigued by Israel," he said.

But eventually, his affinity for science took over.

"My father was an engineer. He had an influence on me. I was always interested in sciences and technology. I wanted to invent things," Grebler said.

After high school, he enrolled in Carleton University's aerospace engineering program, expecting fascinating lectures about the inner workings of airplanes.

"I thought I was going to learn to design airplanes. The first class, it was 300 students, and it was just calculus. It was really difficult to keep myself motivated in school," he said.

Which is why Grebler turned to inventing. While at Carleton, the student heard about a grilled cheese sandwich with the image of the Virgin Mary on it. Someone had preserved the sandwich and sold it on eBay for around $200,000.

"I was talking with my brother ... we thought, what if someone could make their own Virgin Mary grilled cheese sandwich in the comfort of their own home," he said.

"We ended up getting a stamp made. The idea was to press it into grilled cheese sandwiches."

Grebler sold about seven sandwich makers on eBay. When he wasn't pressing holy images into grilled cheese sandwiches, Grebler was involved with his school's Hillel.

"I saw I wasn't going to become a hard core engineer, working through differential equations. That wasn't really my big drive. I saw I was much more interested in business. I felt like being involved in the Jewish Student Association gave me a lot of experience to do some management," he said.

Grebler with his wife, Inna Tsinman

Grebler enjoyed organizing events for the school's Jewish community.

"It was a really amazing experience. It taught me it was up to you to step up and do something if you wanted something to happen. You couldn't rely on just waiting for other people to do things," he said.

It was through his work at Hillel that he met his wife, who he eventually followed to Toronto. Now working as an engineer, Grebler hopes Ubi, which is still in the protocol phase, will do more than make phone calls and check emails.

The computer can also help those with impaired vision or hearing since it includes an indicator light that changes based on events like getting an email or receiving stock market information.

"[The Jewish community] has always given me a sense of purpose. Everything that I work on has to have some type of benefit for others. It can't just be solely a venture for profit," he said.

"That's something I really gained from my involvement in the Jewish Student Association and from my upbringing."

For more information, visit www.kickstarter.com and search for Ubi.

From left to right: Amin Abdoesalami, Mahyar Futoohi, and Leor Grebler

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nina.shenhav@gmail.com

"אני עדיין המומה!" אני אומרת לטלי בחיוך רחב. כשאני נוגסת בעוגת השוקולד שלי. "מה את עושה כזה עניין." היא אומרת נבוכה. "לא לעשות עניין מזה שבפעם הראשונה בחיינו המשותפים את מזמינה איתי לארוחת ראש השנה? הרי במשך חמש, שש השנים האחרונות רק אני מזמינה. אפילו למסיבת ההפתעה שתכננת לי אני הייתי צריכה לארגן לך את הבית שלי ולהביא לי עוגת יומולדת טלי: יש לי מין תחושה שכזאת. שאת חושבת שאני לא אוהבת לארח אתכם.

אני: תחושה שכזאת? איך ייתכן? נורא מוסתורי. רגע. אולי זה בגלל שכל פעם שאני רוצה לקפוץ לקפה. את מייד מציעה באדיבות לבוא לפה. או לבית שלי.

טלי: אני פשוט שונאת שאת באה אלי לקפה.

אני: לא. אל תדחיקי. בבקשה! תני לי את האמת בפרצוף...

טלי: לא. מפגרת. פשוט. אני תמיד מנסה לא להכניס הבית ממתקים וג'אנק. אבל איתך אי אפשר סתם לשתות קפה. תמיד צריך לתת לך שניים שלושה סוגי מאפים. קצפות, שוקולדים, ואחרי שאת הולכת. מי נשארת עם הכל וזוללת הכל ומקללת את יומה. ובוכה שהיא שמנה ושבחיים כבר לא ייצא ממנה שום כלום?

אני: מי? תני לי רמז? טוב, הבנתי. אבל שתדעי לך. שמה שצריך לעשות כדי להיראות נחדר זה בסך הכל לאכול נכון. להתעמל בקביעות ולענות את עצמך...

טלי: וחוץ מזה לא רציתי השנה לבוא אליכם כי את תמיד מזמינה גם את שירלי.

אני: מה, אסור לבן אדם שיהיו לו שתי חברות נפש?

טלי: אולי ביוטה מותר, שם מותר גם להתחתן עם שתי נשים. פה בטורונטו, אני רוצה בלעדיות על החגים. חוץ מזה, אני לא גם לא אוהבת את נתן, בעלה. יש לו נטייה לעשות הפסקה באמצע רצף של כל משפט: אפשר.. לקבל כוס... של יין?

אני: הוא אלכוהליסט. אבל עזבי. העיקר שאת מזמינה. ככה מאיר ינוח קצת.

טלי: אה...בקשר לזה. אולי מאיר מוכן להכין קינוח? את יודעת, אם אני רק קונה שוקולד או מאפים או עוגות או קצפות.

אני (משלימה לה את המשפט): את בוכה. שמנה. וכלום לא ייצא ממך בחיים.

טלי: בדיוק. אה...ואולי מאיר מוכן...להכין גם מנה...ראשונה?

אני: ואת מתלוננת על נתן ומשפטיו הלא רציפים? בסדר. גם מנה ראשונה (ובציניות) ואולי גם מנה עיקרית וסלטים. מה את אומרת? ושכב"א גם יינות?

טלי: גדול. עיקרית וסלט, אם אתם מתעקשים. העיקר שתרגישו נוח. וגם שתייה קלה. אה, כן, ותגיעו מוקדם. נורא קשה לי עם הקונספט הזה של מארחת. חתיכת תיק. אני שונאת שבאים מאוחר. יאז תקועים לי בנשמה עד הלילה!

HONEY ROASTED SQUASH

1/4 c liquid honey
2 tbls soy sauce
1 clove garlic, minced
1/4 tsp each salt and pepper
2 acorn or butternut squash

Yield: 4 Servings

In large bowl, whisk together honey, soy sauce, garlic, salt and pepper. Halve each squash crosswise; scoop out seeds. Cut into chunks. Toss in honey mixture until well coated. (Make-ahead: Cover and refrigerate up to 6 hrs.) Arrange squash on parchment paper lined baking sheet; drizzle with honey mixture. Bake at 400°F, turning once and basting with honey mixture, until tender and golden, 30 min. for acorn squash, 40 min. for butternut.

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On cjnews.com

The CJN's French-language reporter in Montreal, Elias Levy, writes about:

Michel Ohayon, a young professional head-hunter, who talks about a mentorship program for students and things they can do to help themselves in seeking positions in the business world.

French author and historian Alexandre Adler who explains what he believes Israel and the Palestinians must do to ultimately achieve peace.

Exclusive to cjnews.com

Hebrew web columnist Yossi Tastassa says that the recently concluded conference in Tehran of non-aligned states was a conference of hate.

Web columnist Masada Siegel explores the beauty of Scotland.

Montreal teens experience the 'real' Israel.

There are plenty of new wines coming out of Israel, just in time for the High Holidays, says wine columnist Yonatan Sternberg.

Canadian Jewry 5773

We're fortunate to live in Canada in 5772. While not all of us have comfortable lives, many of our streets are lined with monster homes, and our shul parking lots are filled with luxury cars.

There's little controversy in Canadian Jewry 5772, and we're free to walk the streets with a kippah on our head, tzitzit blowing in the wind and a tallit draped over our shoulders. Occasionally, a car full of young hooligans will yell out, "Hey Jew! I dropped a penny," but it's surprising, because few of us born and raised in Canada have been exposed to real Jew-hatred. The Conservatives are in power, and all is good, because they're so deeply committed to our State of Israel. What could be bad?

In Jewish Canada 5772, we take great pride in saying it's near impossible to live on less than $150,000 a year, because real estate tax is $7,500, day-school tuition for the three kids is $40,000 and Pesach meat and kosher-for-Passover products can run the average Jew $3,000. On top of that comes camp and the annual family trip.

In Jewish Canada 5772, tzedakah flows from our pockets for nice and important things such as cleaning the Anshei Minsk Synagogue, Baycrest and the Canadian Cancer Society's annual daffodil month. While we're all aware of the Tomchai Shabbos tzedakah fund to feed the needy on Shabbat and Jewish Family & Child's supplementary assistance program to top up the monthly take of those in poverty, we're no longer asked to increase our giving to assist Jews being held hostage, as they were by such dictators as Romania's Nicolae Ceausescu and Syria's Hafez Assad.

Urban Writer

Avrum Rosensweig

The overwhelming majority of the world's 13.4 million Jews live safely in the west and Israel. Operation Exodus, the campaign in the 1990s to rescue Jews from the former Soviet Union, is a thing of the past.

Canada's 375,000 Jews, the world's fourth-largest Jewish community, are a comfy bunch, and thank God we are. For some reason, we were blessed to live in a country, on a continent, where there's no talk of excommunicating Jews, as there was throughout history in dozens of lands. The laws are mostly fair, and we're allowed to own land and develop it, practise our religion freely and run for government at every level. In Jewish Canada 5772, we're vigilant about the antisemite and yell loudly when comments even smelling of antisemitism are spoken or written. Jews no longer hide in fear as we once did. Certainly, Israel and its tremendous strength and success play a role in our calm lifestyle.

In 5773, let's consider, however, that good times are meant to prepare us for challenging times. How should Diaspora Jewry prepare for a potential Israeli attack on Iran? How would we save the 25,000 Jews living there? Are we prepared for a real estate market crash and diminishing tzedakah receipts? What will be with the growing poverty on Bathurst Street? Are we thinking of accommodating more and diverse Jewish voices regarding our future, so that we're not just a monolithic column of thinking, and so that we remember the refugees coming to our shores and are compassionate toward them? Are we living up to our commitment, around the world, to "Never Again?"

Five thousand, seven hundred and seventy three years after Creation, will the Canadian Jewish community show greater international leadership in the area of multifaith and creative and compassionate humanitarian innovation? We can. We're now free.

Shanah Tovah. Have a sweet holiday. Thank God we're free.

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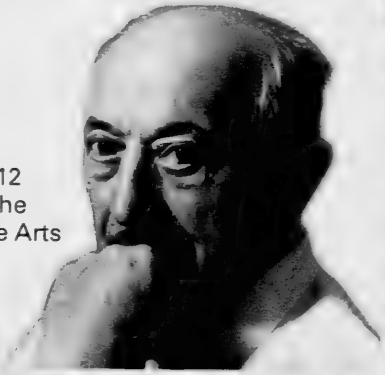

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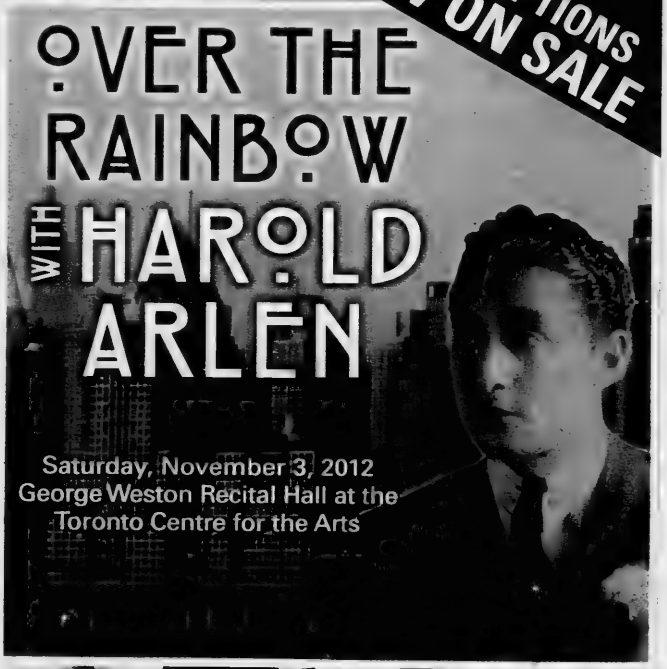

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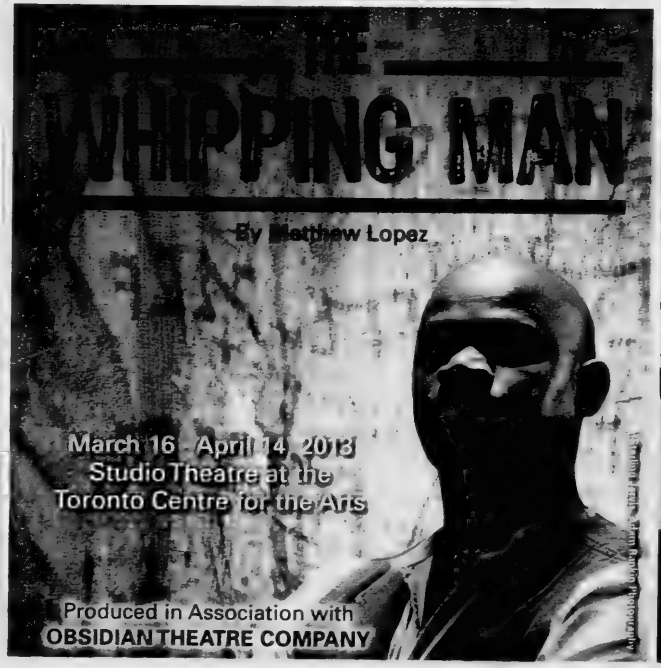
By Matthew Lopez



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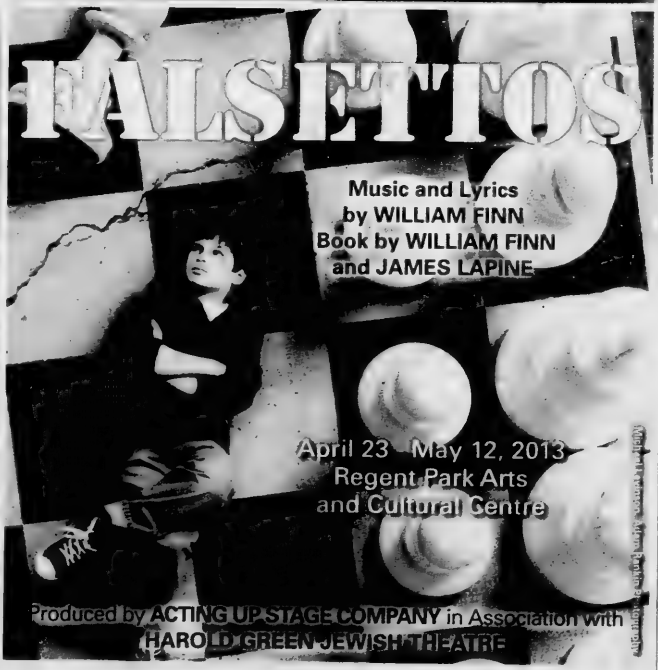

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The people who influenced them...

The Canadian Jewish news

5773

Section B

Lessons I learned from my father

I'm always filled with thoughts of my father, Israel Asper, around the High Holidays because the last time I saw him alive was in my home, breaking the fast after Yom Kippur, in October 2003. There is no question that he is the individual who has most inspired me as a role model.

Gail Asper

Although he seemed like a traditional, conservative man, he insisted that I obtain an education and have a career so that I would always be able to look after myself. He felt it was very important for women to be independent, even though he also believed strongly in the importance of family and motherhood.

He strongly encouraged me to study law because he felt that it was one of the most useful educations anyone could have and could open doors to many different career opportunities. He was right.

Dad also provided me with an unbelievable opportunity to work with him at Canwest Global Communications Corp. and The Asper Foundation. Spending 14 years side-by-side with him provided me with an incredible education about the importance of hard work, tenacity and remaining focused on the goal you are trying to achieve.

He had many axioms that he would continually quote to my brothers and me and that still resonate to this day. My favourite is: "Never do a little deal." And it certainly has inspired me to dream big with the Canadian Museum for Human Rights and reach for the stars, not for the usual Canadian mediocrity. He always pointed out that little deals take as much work as big deals, with nowhere near the reward.

Working with my father, I learned that anything challenging is going to take time and an inconceivable amount of energy, and you have to really be committed to achieving your objectives and seeing a project through, no matter how high the mountain. If I hadn't watched him overcome adversity after adversity, and experienced his frustration and disappointment as he built the Canwest Global media network, I would never have learned how to cope with the challenges and disappointments of creating the Canadian Museum for Human Rights.

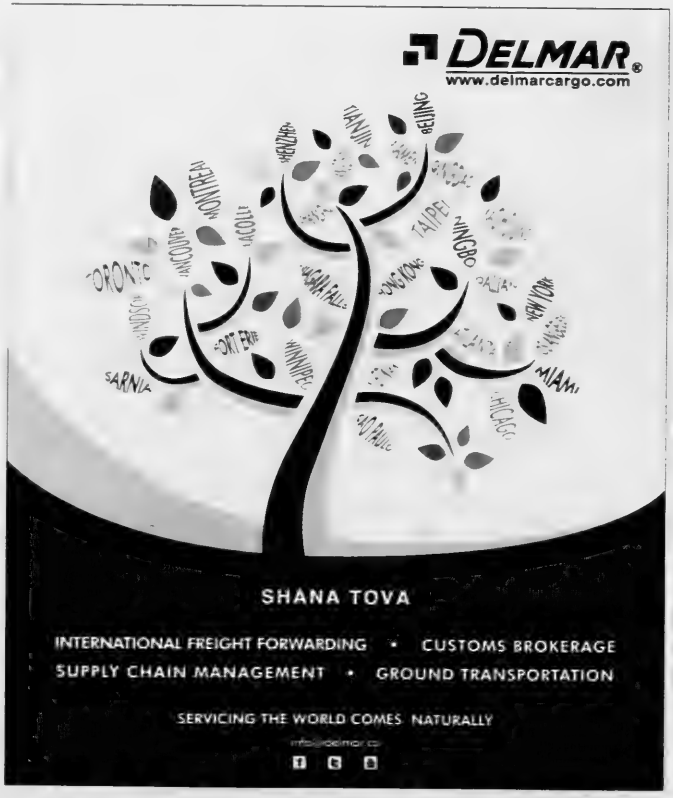
I will be forever grateful for dad's love of Israel and his fearless, passionate Zionist heart. His creation of The Asper Foundation and its national Holocaust and Human Rights Education Program sprang from his belief that young people need to learn not to be indifferent to human rights abuses and must learn the lessons of the Holocaust, that of personal responsibility for all humankind. He wasn't just passionate about Israel. He was passionate about the idea of justice for all, especially for the most marginalized in society.

I know I was lucky to have had the opportunity to work with and learn from my father.

For this New Year, I will be counting my blessings to have had a father who cared deeply for his family, for his community and for Israel. I hope to lead by example with my own family in the years to come.

Israel Asper
[Gideon Lewin photo]

Philanthropist Gail Asper is a trustee of the Canadian Museum for Human Rights in Winnipeg and president of the Asper Foundation.



Be open to new experiences, new ideas

When I was about 11 or 12 years old, attending elementary school in my hometown of Makow (Maków Mazowiecki) in Poland before the war, I had a remarkable teacher, Mr. Izaak Wesolek, who was and continued to be a role model throughout my life. He not only taught me about history, he guided my growth as an individual and helped shape my intellectual development.

David Azrieli

Even at that young age, I became a voracious reader, and Mr. Wesolek made the time to sit down with me and discuss with great attention and wisdom the books I was reading. Before I was fortunate enough to come under Mr. Wesolek's mentorship, I was, like most boys my age, much more interested in sports than in school. I was always active, and loved skating, bike riding and swimming, as well as playing soccer. By encouraging me to read and think and really understand what I was reading, Mr. Wesolek made me a much better student.

I first came to appreciate Mr. Wesolek's influence the year that I went away to attend secondary school in Warsaw. It was my first time away from home, and although I was homesick, I used the experience to build upon the things that I had learned from my elementary school teacher – I immersed myself in reading and developed the language to discuss ideas such as universal justice and human rights. These are ideas that have stayed with me and formed the basis of my worldview. I can say without hesitation that Mr. Wesolek helped me gain a better understanding of society and the world, and develop the goals that I wanted to achieve in life.

This wonderful teacher also encouraged me in other ways. I have always been a very visual person, and even going back, in my memory, to elementary school I was always interested in the arts. I even wrote poetry! I loved to draw and was fascinated by the design and fashion magazines in my father's factory. My father was an accomplished tailor, and the international design and fashion magazines arrived at our house from France and other parts of Europe. Mr. Wesolek fostered my love of drawing and encouraged me to draw Polish and Jewish heroes.

When the Germans invaded Poland in the fall of 1939, I had to flee at the age of 17. I was able to spend some months in Bialystok with my brothers, Ephraim and Pinchas, but I soon found myself completely alone. This was a terrible time for me, on the run, separated from my family, always only one step ahead of the Germans. At the same time, as I travelled through the Soviet Union to Tashkent, Teheran and Baghdad, and finally to kibbutz Maoz Chaim in prestate Israel, one of the things that allowed me to sustain myself was my fascination with new experiences, new countries, new cultures and new architecture. This is the legacy I received at such a young age from Mr. Wesolek, my elementary school teacher and mentor in Makow, the man who instilled in me the importance of being open to new experiences, new ideas and new challenges, and sowed the seeds for my deeply held belief in lifelong learning.

> *The legacy of my teacher Izaak Wesolek, who was and continued to be a role model throughout my life*

David Azrieli is a real estate tycoon, developer, designer, architect and philanthropist who founded the Azrieli Foundation.

Shana Tova

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Educator's grandmother believed in her as a teacher

A few years ago, I was fortunate to have participated in a workshop with Rabbi David Lapin, the founder of Lapin International. We were working on leadership development.

One of the first things that we were asked to do was to write down our personal core values. We were then asked to reflect on how these values impact our attitude toward our workplace.

My first "core" was family. I thought of my spouse, my children, my parents, my in-laws and siblings and even my friends. But how did this affect my work? After much discussion, I realized that I see my Toronto Heschel School staff as "family" and that the interpersonal relations were very important to me. The notion of teamwork and interdisciplinary work stems from this as well.

Gail Baker

Where did this come from? I was certainly raised in a strong cohesive family. Who influenced my parents? Who also influenced me?

My thoughts immediately went to my maternal grandmother, Sura Liba Goldman Solnik.

Sura Liba came to Canada from Mizrich, Poland, as an orphan when she was in her mid-teens. She was sent to work on a farm in Georgetown, Ont. My grandfather soon came calling as he was looking for a wife to help him raise his two little girls. They were married and went on to raise a family of five daughters.

My grandmother taught me a great deal about leadership, particularly about relating to people and honouring people, no matter their position in society. My grandmother taught me to look out for the poor and to support the downtrodden. My bubbie was not a rich woman from a monetary perspective, but somehow she always had enough to make sure that the rabbi down the street, who was barely eking out a living, always had enough for a Shabbat meal. At the same time, she also had some coins for anyone or any organization that was trying, in her mind, to better the world. One of my earliest memories is going with my grandmother to a concert where the folksinger Pete Seeger was performing. It was in a recreation hall at her beloved Camp Naivelt, which is Yiddish for "New World."

Continued on page B5

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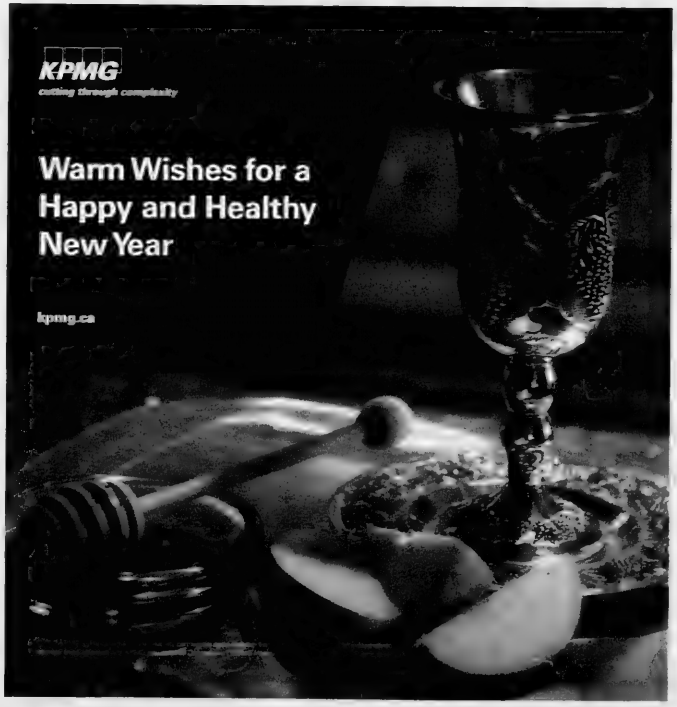

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'She helped me stand up whenever I fell down'

Continued from page B4

This was the McCarthy era and Seeger had been banned from performing in the United States. Even though I was barely three years old, that experience stayed with me. My grandmother taught me that no matter one's age, no matter how much money one had, you must always be a contributing member of the community.

My bubbie was always teaching. She loved all of her children and grandchildren fiercely and would not tolerate a mean word to be said about or between any of us. Throughout my childhood, adolescence and young adulthood, not a word of lashon hara ever passed though my grandmother's lips.

My bubbie's teachings covered everything. I clearly remember a song I once sang for her. The lyrics began something like: "We'll build a world of our own, that no one else can share..." Boy, did I get a lecture! I quickly learned that one must always be very careful of what one says and that every word counts.

My grandmother taught me important lessons about learning. When I was a teenager, she asked me to teach her how to write her name. As a young orphan, she never had the opportunity to go to school, but here she was as an older adult, ready to learn. We worked together at her kitchen table until she was able to form some of the letters. I certainly was not skilled in this area, but her devotion and belief in me as her teacher was so affirming that I have carried, throughout my professional life, this feeling and belief that everyone can learn.

Sura Liba was not only a role model and an inspiration; she was also my cheerleader. She always encouraged me in my pursuits, wanted me to have the best education possible and she helped me stand up whenever I fell down. Sura Liba taught me how to live a life of values and ethics. Despite the many hardships that she encountered, my bubbie went through life with a smile. As a Jewish leader, educator and community member, I fully embrace her teachings.

Seventeen years ago, I sat down with a group of educators and we began imagining the Toronto Heschel School. Though my grandmother was no longer on this earth, she was definitely beside me as we began defining what our school would be like.

Sura Liba Goldman Solnik with baby Gail

We began imagining a school where a vibrant Judaism would embrace the diversity of the Jewish world.

We began imagining a school where the bricks and mortar would be a shelter and a window to the outside world.

We began imagining a school where children would be celebrated for their uniqueness, where the standards of education would be deepened and where students would graduate ready to take their place as engaged citizens in our democratic society.

Our school would be ethically based. We understood that unless our Torah values were embedded in school culture through curriculum and practice, these values would become mere slogans, a poster to be hung on a wall.

We start off every week with the *middah hashavuah*, which is the ethical theme taken from the weekly Torah portion. It is posted for all to see, discussed and practised. My grandmother understood and taught me that unless you actively do something, then it won't be effective.

Sura Liba Goldman Solnik was a role model to me and an inspiration for my personal and professional life. She helped shape the person I am today.

Gail Baker is a co-founder, principal and head of school of Toronto Heschel School.

Tirza's daughter, Sarina, is a lucky girl; she is part of two families. She has a mother and grandmother in Jerusalem, and thanks to Na'amat, she has an adoptive family in Montreal.

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I became a rabbi because of my father

Who is the individual who has most inspired you as a role model, helping you formulate and then achieve your aspirations?

For me, the answer is a slam dunk – my father, of blessed memory.

And now for the explanation. Under normal circumstances, children naturally look up to those who raise them and are likely to pattern their lives after them. As they get older, the veneration does not diminish, but the "following in the footsteps" scenario does not necessarily unfold.

Looking back (and I am deeply grateful for this opportunity to reflect), I did not have clear aspirations to become a rabbi. My father was a rabbi, and I moved gradually from wanting to be a firefighter, to a policeman, to doctor or lawyer, with becoming a rabbi only a possibility.

As the years went by, circumstances prevented me from making a decision on this matter. It was made for me, by my father, but not in a conventional manner. My father never told me to become a rabbi. He never asked me to even consider becoming a rabbi. But I became a rabbi because of my father.

Rabbi Reuven P. Bulka

When I was in my early teens, my father suffered a near-fatal heart attack. He was relegated to bed rest for six months (that was the medical protocol then). The shul of which he was the rabbi could not afford to hire another rabbi, nor was there an appetite for another rabbi. So guess who was pressed into emergency service? His older son. That was me. At the age of 16, I was fumbling through sermons and classes, with guaranteed acceptance by a congregation who appreciated the limitations of a 16-year-old. No funerals or weddings, just the shul stuff.

And I grew to like it, to the extent that this became, without a conscious and deliberate decision, my career choice. In truth, I was practising without a licence, since I did not receive my rabbinical degree till a few years later. Even before I came to Ottawa in 1967, for my first and only rabbinic posting, I was "working" with my father. That was how it all began.

To this day, I consider my father to be the quintessential congregational rabbi. There are many great rabbis serving their communities, but my father stands out in so many ways. And what is so incredible is that he had little if any training for the challenges in the rabbinate. He was literally sent packing by his parents from Germany when the dark clouds loomed large on the horizon and went to England with only uncertainty for his future.

He married, two children – my sister and I – were born there and then we came to America. He applied for a prestigious pulpit in Bronx, N.Y., as an unknown with no track record as a rabbi. Against all odds, he was chosen. His life as a rabbi can best be described as a classic expression of dedication and devotion.

With my mother, of blessed memory, at his side, and fully engaged in congregational activities, my father became a leading rabbinic personality. He established a wide coterie of colleagues, among whom he was definitely a leader and a peacemaker. And as uncompromisingly Orthodox as he was, so was he commensurately open and embracing of everyone, and non-judgmental and always welcoming. Parenthetically, he brought more Jews closer to their roots without deliberately seeking to do so; his personality was the magnet.

I am convinced that the reason why he suffered a heart attack in his early 40s was because he worked so hard. His was a 24/7 commitment. He did everything expected of a rabbi, plus. House calls for all sorts of situations – visiting the unwell at home and in hospital, pre-funeral and shivah visits, consultation for problems, etc. – all were done with unabating energy and full concentration. This was before the age of cellphones, so the "intruders" on civility were not around. But I somehow doubt it would have made a difference for my father. When he met with you, you had 100 per cent of him, nothing less.

There was an interesting carryover of this 100 per cent formula. My father did everything 100 per cent. It seems trivial, but whenever he took someone home from a meeting, he never dropped them off at the corner. He insisted on taking them to the door, even if it meant taking a detour. I try to follow this as a way of continually honouring his memory, aside from it being a great practice.

My father had infinite patience for people and situations, and no patience for those who took advantage of others. I well remember how he really laced into a funeral director who cut corners in the preparation for a funeral. There were no insults. My father never insulted anyone. But there were harsh words at high decibels, which came after an original calm, sensitive entreaty. When my father saw he was getting nowhere, he let loose. All this because he cared, and cared passionately. He made sure this practice at the funeral home was abandoned forever.

The passion came through in his speeches. He would start off high and then go higher. I tried to get him to change his style after the heart attack, arguing that it would be better to make his erudite presentations more calmly, and only occasionally going full blast. He agreed in theory, but in practice, his passion came through from the beginning to the end of the speeches. He could not be what he was not.

Because of who he was, and the stellar reputation that he had, my father was in great demand, for the usual rabbi items – weddings, funerals, stone-settings (incorrectly referred to as unveilings), etc. After he "retired," the families that he served so loyally always wanted more of him. In Israel, he would run to the bar mitzvah celebrations of the children and grandchildren of his former members. His natural goodness filtered through the generations.

Speaking of retirement, my parents retired to Israel when they we still in their energetic prime, in their mid-60s. In Israel, my mother continued her open house policy, with hardly a day going by with no visitors. And my father, having no official job, gave 12 classes a week, triple what would be considered a normal load, and all gratis. Interspersed were regular trips to the airport to greet children, grandchildren, and others who would come to visit, or to stay for a year or more. The standing joke in the family related to the definition of an impossible task – trying to convince my father not to go to the airport.

My father never ran after money. He refused to charge a fee for anything. I remember phone calls, of which I heard only one side, wherein the caller tried to extract a fee, but my father never yielded.

Continued on page B7

Shana Tova

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Happy New Year

Faigie & Rubin Zimmerman
and Family

'He was about giving, not receiving'

Continued from page B6

He was not about money. He was about giving, not receiving. After his passing, we found many uncashed chques in his files.

When the congregation that hired him fell upon bad times, as the neighbourhood change precipitated a wholesale exodus from what was once a thriving Jewish community, my father had ample opportunity to push for a sale of the shul, and then deservedly aggrandize for himself a significant portion of the proceeds. Many rabbis in similar positions did just that.

But that was not my father. At great pains, and with an enormous awaiting challenge, he convinced the officers of the shul to perpetuate the shul in a better location. The challenges were mind-boggling. There was no money yet from a potential sale; there was no place for a new shul; there was no infrastructure within the shul to shepherd this move, and and there was hardly any free time for my father to oversee this, as he was going at a hectic, non-stop clip.

But there was no stopping him. A location was found, and the transition from one shul to another was on the way. At the beginning, my father would alternate between the old shul and the new shul. The walk on Shabbat was quite demanding, but he was unfazed. It was somewhere in this critical time that he suffered the heart attack. After his recovery, he slowly inched back into full gear, and I became the unofficial rabbi of the other shul – "other" being the shul that my father was not at for the particular Shabbat. Eventually, the old shul was sold to a community social agency, and the move was complete.

Rabbi Hayyim Yaakov Bulka

The shul still exists today, just barely, in another neighbourhood that once had a thriving Jewish presence. My father put principle over convenience his entire life, but perhaps no more so, in quantity of hours and quality of commitment, than with the "move."

It is uncanny that as I progressed through my life as a rabbi, I was able to translate the profound messages of my father's rabbinic life into reality. I automatically followed his "no fee for service" motto. The only exception was for conversion, for which I deliberately charged a fee, to cover the expenses of running a rabbinic court. Any excess went to charity. And like my father, I was involved in setting up the community eruv and in addressing kashrut matters.

Then, there came a time (early 1970s) when the shul in Ottawa, Machzikei Hadas, was faced with an existential challenge – move and survive, or stay and wither away. I had promised the congregation that if they decided to move, I would stay on. They so decided, and I stayed. But I had a much easier time. I had a full complement of people who were dedicated to the move, and who looked after every nuance of it, including finding a site, developing the building plan, getting it built and raising the funds to pay for it. All the while, the image of my father was a gentle, warm and guiding presence for me.

Dedicated rabbis like my father pay a heavy price. Family life often has to take a back seat to emergencies that invariably arise. Vacations were few and far between, and often a scheduled trip had to be cancelled. Later on, I found myself doing the exact same thing and gained a better appreciation of the sacrifices my father made. He never thought of them as sacrifices, and could never have managed through them without the unwavering support and encouragement of my mother.

Truly amazing it is that this couple, united by the common circumstance of escape from the tentacles of evil and, with little experience to guide them, became exemplars of what being a rabbinic family is all about.

My father was, is, and always will be the measuring rod for what it means to be a rabbi. I have no illusions about reaching up to his level of excellence. But at the same time it would be irresponsible not to have that as my goal, impossible as it may be to reach.

Rabbi Reuven P. Bulka has been the spiritual leader of Congregation Machzikei Hadas in Ottawa for 45 years.

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Following in the footsteps of my aunt

I can't say I led a more sheltered life than most Jewish girls growing up in the 1950s and '60s in Baltimore, but I certainly felt that I did. By the time I was 12, I thought my dad was far too strict, hopelessly old fashioned and overly protective. My mom did what she could to soften him a bit – I was, after all, finally allowed to wear pantyhose rather than ankle socks at my bat mitzvah – but there was no getting around Dad's notions of appropriate behaviour.

The future for me was well defined, at least in his mind. I was to do well in school, behave like a lady and never "talk back." Curfews and dress codes were strictly enforced. As the skirts got shorter and the boys got older, the domestic arguments grew louder and more frequent. As a good girl, I would win honours in school, but remain under my father's wing until I was married. Of course, I would marry a Jewish boy from a nice family who would provide well for me and our children.

My parents were both only children born to immigrant families in the Great Depression. Maybe that says it all. Both suffered some degree of antisemitism in their high school years and beyond and felt safest living in Pikesville, the Golden Ghetto of Baltimore, where even the public schools were 99 per cent Jewish.

Mom was raised in Richmond, Va., where Jewish kids were unwelcome at their high school proms. My Richmond grandparents owned and ran a series of grocery stores in African American neighbourhoods. Papa was only 15 when he left Lithuania on his own to come to America, where his uncle owned a furniture business. Pop worked for Uncle Jake in Philadelphia, but before long, he landed in Richmond, where he also had relatives. There he fell madly in love with my grandmother, before she even knew his name. She was on a stage in a line-up of girls at a bathing beauty contest at the beach. Pop asked his friend Morris, "Who is she?"

Sherry Cooper

"You'll never get a date with her," Morris responded, "She's my cousin, Etta Specter, born in America with a high school degree. Her parents would never let her date a greenhorn like you."

He was right. They eloped within the year, to be married by a rabbi shortly thereafter.

My mom moved to Baltimore in 1948 to go to nursing school. On the first Rosh Hashanah she met my dad in synagogue. He was a handsome young law student. His parents were also eastern European immigrants who owned and ran a liquor store. My dad worked in the store in the days and went to law school at night. Quickly becoming serious, they agreed to wait until my dad finished school before getting married. Both families were delighted, but their wait was much shorter than planned.

They married in early 1950 and when I was born in October, my birth certificate recorded my father's occupation as "law student." My Mom was only 19 when I was born (her Mom was 39), and my Dad was only 22. Three years later, my sister was born, and with the help of both sets of parents, we moved into a small house in the suburbs and then to a bigger house in Pikesville. Mom was a *Leave it to Beaver* housewife, like all of her friends, and dad was a lawyer downtown.

We spent every school holiday in Richmond and most Jewish holidays with my dad's parents in Baltimore. Often we celebrated together with all four grandparents. The only time I spent away from the family was a few weeks each August at a Jewish summer camp. We travelled often by car or train from Baltimore to Richmond, but that was all the travelling I ever did.

But I had dreams to live a much larger life, to live like my Mom's Aunt Jeane. Aunt Jeane, born just after the turn of the century, was my Richmond grandmother's sister, the eldest daughter of nine children. After she left high school, Aunt Jeane went to work as a secretary for the owner and president of a finance and insurance company in Richmond. When he moved company headquarters to New York City, Aunt Jeane and three of her friends left Richmond for the Big Apple. Barely 20 years old, Aunt Jeane left home unmarried and unchaperoned for the wilds of Wall Street.

Over time, she became one of the senior leaders of the business, which had become a mortgage banking company with offices in several states.

Continued on page B9

To all our friends, family and the entire Jewish community, we extend our warmest wishes for a happy and healthy Rosh Hashanah!

Shanah Tovah 5773

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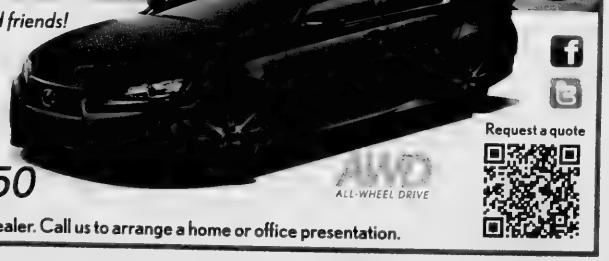

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The impact of gifts

Aunt Jeane and Uncle Jack

Continued from page B8

She married my Uncle Jack, who also worked in the business, but she was the powerhouse, carrying on when the men went off to World War II. By the early '50s, business was booming, as new young families needed mortgages. Aunt Jeane and Uncle Jack made it big, but the hours were long and business travel a must.

The family would talk of Aunt Jeane with great pride, and I would see her occasionally when our visits to Richmond overlapped, but her meaningful impact on me came from the gifts she would send as she travelled around the world. She sent dolls dressed in beautiful costumes from countries in Europe and the Far East. For my 11th birthday Halloween party, I wore a kimono and fan she had sent from Japan. I dreamed of going to all the places she did and played games with my sister where she was the secretary and I was the boss with an office.

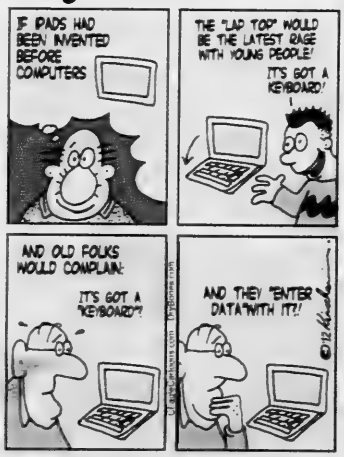
When I was 11, I was a junior bridesmaid at my cousin Gloria's wedding. Aunt Jeane, never having had children of her own, was very close to Gloria, and she orchestrated and paid for the wedding – the most elegant, over-the-top wedding any of us had ever seen. My dress was fit for a princess in pale pink taffeta and organza with a full skirt trimmed in lace. I carried a bouquet of pink roses with flowers in my hair and floated down the aisle on the arm of my cousin Neil, the junior groomsman. To me, Aunt Jeane was magical.

She and Uncle Jack lived in a penthouse on 5th Avenue and had a full-time cook and chauffeur. She enlarged the mortgage banking office in Richmond, and several of my other aunts, uncles and cousins worked for her. She had homes in Atlantic Beach and Richmond, travelled many times on the Queen Elizabeth cruise line and wore couturier clothes and fabulous jewels. They were very active in New York philanthropy and were avid supporters of Israel and Israeli causes. Aunt Jeane died not long after I moved to Canada in 1983, but her spirit lives on in me.

Afterword: I did fulfil my Dad's wishes for me. I am a wife and mother and soon to be a grandmother. But I also have a fabulous job in finance and travel the world. My son and his family now live in New York City. And, when my sister's daughters were little girls, I sent them dolls in beautiful costumes from all over the world.

Sherry Cooper, executive vice-president and chief economist of BMO Financial Group, is an author and a recognized authority and speaker on economic subjects.

Dry Bones



October 25 issue

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Elie Wiesel: the conscience of humanity

Elie Wiesel has come to embody "the people's conscience," not only for Jews but for humanity as a whole. Indeed, when Wiesel received the Nobel Peace Prize in 1986, the choice was greeted with international acclaim. Truly, it is difficult to imagine any citizen in the world who has so commanded the respect and attention of political leaders and the people themselves. One suspects that if the Nobel committee had awarded Wiesel the Nobel Prize for Literature, the acclaim would have been no less.

Wiesel writes, as the title of one of his books puts it, as a "soul on fire" – he has inspired not only the world of literature and the humanities, but has ignited the struggle for peace and human rights worldwide. His eloquence is all the more remarkable, because, as he puts it, the Holocaust is beyond vocabulary. In matters such as these, language mocks reality. Yet, the man who argues that Auschwitz and Birkenau are beyond communication and comprehension has not only conveyed the particularity of the Holocaust – the uniqueness of this radical evil – but also transmitted the universality of the message: that never again must this horror be allowed to be repeated; that never again will we be indifferent to hate; that never again will we be silent in the face of evil.

Irwin Cotler
[Jean-Marc Carisse photo]

The most compelling – and apt – characterization of Wiesel is that of the "conscience of humanity." Simply put, his life's work has been underpinned by the biblical injunction "justice justice shall you pursue," an injunction – as our sages tell us – that is equal to all the other commandments combined. This, as my father used to say, is that which should be taught unto one's children, and Wiesel has been teacher, witness, messenger – and conscience. For me – as for so many others he has touched – he has been an inspiration.

Indeed, Elie Wiesel as the conscience of humanity has inspired and impacted people worldwide, not abstractly but individually, in their daily lives. As a law professor, for example, I was profoundly influenced by Wiesel's writings, suffused as they were with the pursuit of justice. As a human rights lawyer, I was inspired by his passion and commitment to tikkun olam, the betterment of the human condition. And as counsel to prisoners of conscience, we found our most powerful ally in Wiesel's voice and testimony.

As a member of Parliament – and particularly as justice minister – I found myself in the position to seek to act upon many of the lessons imparted to us by Wiesel, such inspiration finding expression in initiatives such as the development of Canada's National Justice Initiative Against Racism and Hate, or the passage of the War Crimes and Crimes Against Humanity Act, or establishing a National Day of Reflection on the Prevention of Genocide.

Some 25 years ago, McGill University's faculty of law chose Wiesel to inaugurate its Raoul Wallenberg Lectureship in Human Rights. As the university's then principal – and current governor general – David Johnston, said in his introduction: "One suspects that if Raoul Wallenberg were here – and with the efforts of Wiesel, he might yet be with us –he would choose Wiesel to deliver this inaugural lecture, for that which has been said of Wallenberg can also be said of Wiesel. Surely it is the reverence for life, for humanity, for human rights, for peace that comes to mind when we speak of Wiesel, our speaker."

This lecture – titled "Witness" – was as moving in its eloquence as it was profound in its message. It stands out for me personally, but it was also a transformative event for all who attended and serves as but one example of how an encounter with Wiesel can be a life-changing experience of the highest moral character. Indeed, former Canadian Supreme Court justice Claire L'Heureux-Dubé was inspired to write a poem; human rights advocates from all over the world sat transfixed; students still recall how the experience changed their lives, and even the clergy – Christians, Jews, and Muslims – made it the subject of interfaith dialogue. In essence, such an encounter put conseience, in the person of Wiesel, at the centre of the lives of all those who were present and imparted some of the more important lessons I have learned from Wiesel, lessons that may serve us all.

Continued on page B11

Our best wishes to you for a happy, healthy and peaceful New Year.

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WISHING ALL OF OUR CLIENTS AND FRIENDS A HAPPY AND HEALTHY NEW YEAR

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An advocate for justice

Continued from page B10

The first is the importance of *zachor* – remembrance: remembering things in Jewish history too terrible to be believed but not too terrible to have happened: of the Holocaust, as Wiesel has put it so well, as "a war against the Jews in which not all victims were Jews, but all Jews were victims." – of the right to memory as a fundamental human right. Indeed, Wiesel has singularly patented this right, observed in, for example, the ritual reading of victims' names at Holocaust Remembrance gatherings all over the world, gatherings themselves inspired by Wiesel.

The second lesson is the responsibility to combat – prevent – incitement to hate and genocide, recalling for us how the Holocaust was made possible by state-sanctioned cultures of hate, and reminds us of the need to hold President Mahmoud Ahmadinejad's Iran accountable in this regard.

Third is the danger of silence – of the consequences of indifference and inaction – where "indifference," as Wiesel puts it, "always means coming down on the side of the victimizer, never on the side of the victim. Indifference in the face of evil is acquiescence with evil itself".

Elie Wiesel

> *May we commit ourselves to pursue a more just society and a better world for us all*

Wiesel's fourth lesson, simply put, is that of the danger of a culture of impunity and the related responsibility to bring war criminals to justice – and the inherent important of survivors' testimony. Indeed, we are witness to a shocking culture of impunity in our day, when few of the perpetrators of humanity's greatest crimes are brought to justice, thereby encouraging even more criminality and atrocity.

Fifth, Wiesel has warned of the *trahison des clercs* – the betrayal of the elites – of the responsibility to speak truth to power. As Wiesel noted in regard to the complicity of the Nuremberg elites during the Holocaust: "Cold-blooded murder and culture did not exclude each other. If the Holocaust proved anything, it is that a person can both love poems and kill children." We must guard against such abuses of power and seek to have Wiesel studied in schools of law, medicine, engineering, theology – each of whose elites was complicit in the Holocaust – and not just in classes of literature.

Finally, Wiesel has been warning about the resurgence of antisemitism, saying that he feels a sense of "urgency" – even "emergency" – and that he has not "felt this way since 1945"; of the lessons here too of the Holocaust – that while Jews died at Auschwitz because of antisemitism, antisemitism did not die, and as we have learned only too well, while it begins with Jews, it doesn't end with Jews.

In short, in each of these areas, Elie Wiesel has been a *melitz yosher* – an advocate for justice. May we continue to be inspired by him not only in the New Year, but in the years to come, and may we commit ourselves to his legacy, to pursue a more just society and a better world for us all.

Irwin Cotler is Liberal MP for Mount Royal and a former federal justice minister.

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My mother – my inspiration

The person who most inspired me was my mother, who died four years ago at age 95. Had my mother been born when I was – in 1938 – she would have been the first person in our family to achieve material and secular success. But my mother was born in 1913 and graduated high school just before the Great Depression of 1929 began.

She was the first person in the history of her family ever to attend college, having been a spectacularly successful high school student. But she was forced to drop out of City College (a free school in New York) because of the Depression and her family's need for her to earn money.

Alan Dershowitz

She spent the rest of her life as a bookkeeper and was never able to complete her formal education and go on to do the great things of which she was capable.

But she never stopped thinking. She was blessed with a perfect memory. Well into her 90s, she could still recite poems and full paragraphs from books that she had read as a child. She had even memorized the entire Latin mass that a public elementary teacher had taught her Jewish students in an effort to Americanize them.

Although she lived and died as a strictly Orthodox Jew, she constantly challenged religious authority. No rabbi was smart enough for her. No religious rule escaped criticism. She didn't suffer fools easily, and there were many fools in her community.

Because she was denied so many opportunities as a child, she lived her aspirations through her children. Her goal for my brother and me was for us to be highly successful lawyers while remaining strictly observant Jews, though questioning all of the premises on which our religious observance rested ("Atheists, Shmatheists...I don't care, as long as you go to shul, keep kosher and marry a Jew.")

It didn't turn out exactly as she planned. It never does. She was disappointed that I was not religious enough for her. But for me it turned out okay and for that, I will always be grateful to my mother, Claire Dershowitz.

Alan Dershowitz is a professor at Harvard Law School.

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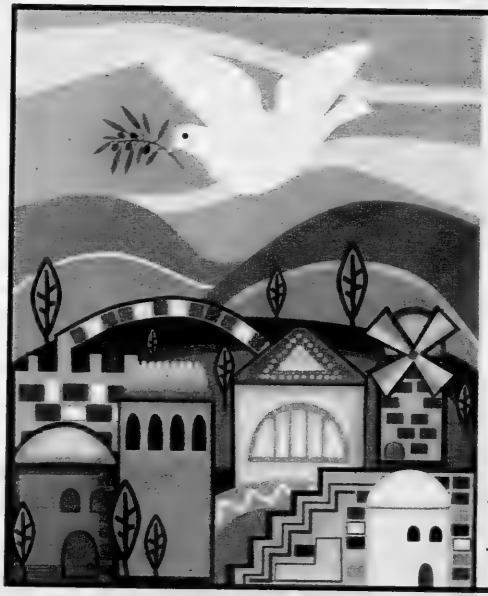

Shana Tova
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Sharing stories

My grandmother – my bubbie – Rose Diamond (née Foreman) died on Feb. 2, 1985, at the age of 89. Six months before her death, Rose warned me, in her poetic fashion, that when she could no longer dwell on the fine detail of a turning leaf, anticipate with pleasure the coming of spring or tune her ear to a bird song, she would exit this world. Always true to her word, she did.

Hers was a memorable funeral, one that she had orchestrated with great attention to detail. The pallbearers were women as well as men. There was a female rabbi. She was staunch (her favourite compliment), yet sentimental, as were the songs that she chose for her commemoration – *September Song* by Kurt Weill and *Autumn Leaves* by Jacques Prevert and Johnny Mercer.

Sara Diamond

Most importantly, she insisted that we celebrate her values by sharing her stories. And now I share these with you. The stories derive from an oral history interview that I undertook with her in 1978.

Together we are strong

My grandmother was an active participant in the social and political movements that shaped the early 20th century as were many American Jews of her era. She inspired my commitment to understanding history; the combined power of individual leadership and collective action and the need to balance hope and realism.

"My parents arrived in the United States in 1880 [New York]. They were extremely young, not yet 18. My mother had to buy her own sewing machine in the garment industry, and she carried it every day to work. She lost three children; she had miscarriages on account of the fact of working and carrying this heavy load daily. And she worked sometimes to three o'clock in the morning. Within a year, the garment trades formed a union. And my father, who was a very quiet, religious man, joined the union. He got eight dollars a week.

"You never slid down the ladder. If we knew a neighbour was going out on strike, my parents saw to it that they would not suffer and it was the other way around; we would be taken care of.

Continued on page B13

'She was leader of the demonstration'

Continued from page B12

My mother would do her baking on Thursday and she would count how many people would need bread... We were very pro-union, extremely so, even though we had the religion. I noticed the changes – what unions meant for the people as a whole at that time. In quantity you can get ahead, not in aloneness."

Rose became an effective orator and organizer. My father, Jerome Diamond, shares his memory of events that transpired in Union Square during the onset of the Great Depression.

"Communists fought on day-to-day issues. Like my mother. She was a neighbourhood organizer amongst her housewives. They had arbitrarily raised the price of milk four whole cents and four cents was a terrible blow. So in no time at all, she has organized housewives and they marched down to City Hall where police received them sitting on their horses and battled them. They were in a demonstration with about 18 to 20,000 people. My friend and I were leaning against the railing watching. Well, I was very proud because I saw my mother being an activist here. There was a mounted policeman on his horse trying to push them away. And suddenly he was off his horse, and my mother was down on the ground. She didn't have any major injuries, but she certainly gained notoriety as the leader of the demonstration... It really changed my mind – it turned my head around."

Rose Diamond

Speak up against inequality

Through my grandmother's and parents' circles, I was privileged to grow up in a vibrantly multicultural community, one that celebrated a rich mix of race and creed, shaping my lifelong commitment to equality. In addition, my grandmother did not believe in turning a blind eye to racism.

"I was going to the A&P and I saw these black boys cleaning the shelves and the white boys putting things on in their white coats. I walked up to the manager and I says – at the time I had a big mouth – 'Something shocks me.' He says, 'Have I done anything wrong?' I says, 'Why are all these black boys doing all the dirty work and these white boys all dressed up in their uniforms and putting the cans on?' He looks at me and he says, 'I never heard anything like this before.' I says, 'You better hear it because I am going to advertise the fact.'

"I went to 106th Street, where there was a black women's movement there and I explained the situation. I had our Jewish women all marching with me and before you know it, within a year we saw those black boys in white coats doing the shelves."

Women and men should be equals

My grandmother was a feminist from a very early age – a trait I inherited.

Continued on page B14

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The great power and generosity of love

Continued from page B13

"When I was eight years, suddenly I saw this hullaballoo. The fifth child was a boy and of course it was a bris. I saw my brother having this fancy party and I said to my father, 'Why should this baby have all this fuss? I saw two little girls being born, and there was no fuss for those little girls.'"

In the 1910s, at the age of 19, she became a close ally and then friend of the anarchist and birth-control activist Emma Goldman, whom she met in the park where Rose had taken her two young children. My grandmother soon joined her in this campaign. Rose espoused liberal views on the importance of women's sexual pleasure and what became "gay rights" until her death.

Love is generous

In a multitude of ways, my grandmother taught me the great power and generosity of love. My grandmother and grandfather, Martin, were deeply, mutually and passionately in love. They first met when at the age of 11, she taught his sister, Anna, to play the piano and then again when she was 14, when their romance was kindled. "This was the young man who I had cherished since I was 11 years old." The couple dated and then the parents "arranged" the marriage, as was the custom of the day. Martin was irreplaceable – Rose remained a widow after his death although she was barely 60.

My grandmother shared her love. As a young woman, she pitched in as the eldest child and helped her mother and father raise her seven brothers and sisters while caring for her own growing family of three. In later life she became a one-woman flying squad, arriving whenever there was a need for a mature view or tenderness. She moved to Toronto when I was 14. My mother had died when I was 10, and I was sorely in need of a female role model. She was unobtrusive – simply offering me a place to rest my head, a meal, welcoming my friends and I with a hug and – sharing stories, stories that allowed me to piece together my family history and created a grounding of ethical values.

Give us bread but give us roses

Martin and Rose made beautiful music together, as did their children – my father the violinist, Aunt Anne, the pianist, and Aunt Sylvia, the jazz singer and organizer for the American Federation of Musicians. My grandfather was a lyricist, with published music and occasional royalties, and Rose composed the music for the songs. Rose spoke fluent Yiddish and enjoyed the Yiddish theatre, as well as the Metropolitan Opera, visits to art galleries and uptown to Harlem were essential parts of her family life.

Without question my commitment to the arts was, in part, instigated by Rose.

The early 21st century offers different challenges to those of my grandmother's era. However, her fundamentally Jewish values – a commitment to equality, respect for collective action, generosity, loyalty, passion and valuation of culture retain their relevance today.

Sara Diamond is the president of OCAD University.

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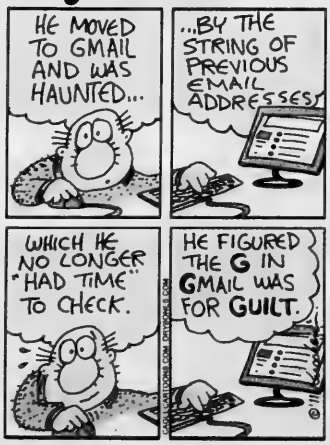

My father's books inspired me

Gordie Howe could have been my role model but just never inspired me enough to learn how to skate. Some teachers, politicians, actors, writers and a lot of regular people I have come into contact with throughout my life who caught my eye and who clearly have the ability to inspire, could have been my role model. People who have faced enormous obstacles in their lives didn't escape my admiration. Overcoming adversity is something that should and often does inspire us all.

I am attracted to those who show a commitment to their communities, who are selfless, who like to help others, who are compassionate, fearless. But in terms of forming a vision for my own future, I cannot say that some stand out more than the rest – except two people – my father and my mother.

My dad was born in Poland. He arrived in Canada in 1928 at the age of 13, knowing no English. He learned English by listening to the radio and went right into Grade 8. He quickly rose to the top of his class where he remained throughout his high school career. He learned the language so quickly and so well that by the end of his first year in Canada, he spoke without an accent, became an eloquent writer and went on to win several regional oratorical contests.

Joseph Greenspan graduated from the University of Toronto with a BA in law in 1939 and then went on to law school. At the same time, he was articling in the offices of J.J. Glass, one of Toronto's first Jewish lawyers, where his future wife, Emma Mercel, born in Toronto of Russian Jewish immigrants, was working as a legal secretary.

His dream of a legal career was cut short when his father, Morris, had a heart attack. Joe returned to Niagara Falls to take over the family scrap business.

Emma and Joe married and had three children. I was born in 1944, my brother, Brian, was born in 1947 and my sister, Rosann, was born in 1950.

Ian Brown, a genuinely insightful feature writer with the *Globe and Mail*, recently wrote an obituary of his father. Brown wrote, "Your father stands apart, watching, the one who shows you how life works, who provides a context, your instructor, your guide, your teacher, your friend, and finally your companion." His father, also a scrap metal broker, died at the age of 98. My father died suddenly on March 31, 1957, at the age of 42, exactly one month after my bar mitzvah. I remember the despair that settled over our house when he died.

Edward Greenspan
[Al Gilbert C.M. photo]

One month after that, I was sitting in our family den taking a careful look at his library for the first time. I vividly recall removing Irving Stone's biography *Clarence Darrow for the Defence*, sitting in my father's favourite chair, leafing through the book and noticing that some passages were underlined by my dad. I can see myself turning to page 1 and starting to read the book. I was up most of the night. By the next evening, I had read the last page. When I closed the book, and as I suspected soon after opening it, I knew what I wanted to do when I grew up.

The book was about an enormous figure in American history, as well as a giant in the courtroom. Clarence Darrow was a legendary criminal lawyer who fought relentlessly against capital punishment. He was a man filled with courage, kindness, charity, an infinite pity for the outcast and the weak. He had a warm sympathetic, merciful and understanding heart. Through him I could know my father.

Standing next to Darrow on the shelf was Quentin Reynolds' book, *Courtroom*. That book was about Samuel Liebowitz, the great American criminal lawyer who defended his first client in 1919.

Liebowitz was four years old when his family moved from Romania to the Lower East Side of New York in 1897. Reynolds wrote that the "early environment Liebowitz grew up in, the environment in which he flourished, gave him a sympathy for the underprivileged and the poor." I read that book. My father had underlined portions of this book as well.

Continued on page B16

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'I wish I knew more about my father'

Continued from page B15

Although Darrow and Liebowitz came from very different places, they agreed on so much. More importantly, these two books, with their underlinings, told me that my father's role models were these men – men of action, who defended the indefensible, protected the underdogs, questioned received "truths," instinctively opposed any exercise of government power and would never sacrifice their own independence of thought. He obviously admired their fierce individualism. They were debunkers and demystifiers who were always skeptical of every element of the case against their clients. Their lives were dedicated to their clients, human rights, freedom of expression and liberty. The stakes were always high: their clients were at risk of losing their liberty or their lives. Liebowitz and Darrow had a burning zeal for justice and a sense of dedication to the administration of justice.

As I put the second book back on my father's library shelf, I knew without a doubt that I would be a criminal lawyer. The case for the defence was proven beyond a reasonable doubt.

Emma Greenspan

Joseph Greenspan

It's easy for me to believe that my father actually believed in the ideas and lives of Darrow and Liebowitz. I wish I knew more about him, but these books were read by him and underlined by him. To me, it meant that my dad had a thoroughly independent way of looking at things and a deep sense of justice and fairness. It's the way I think. It was in his genes and it's in mine.

My mother became a public school secretary and raised her three children alone. She was self-sacrificing, filled with kindness, love and had an unfailing generosity of spirit and always put other people's needs before her own. Like my father, she had an unwavering devotion to family and friends. There was no other way for her. Her infinite kindness, sympathy for others, and strong moral sense has done much to shape my life. She was always there for us. She was an inspiration and clearly my role model.

My father died when I was very young, and my remembrance of him is not very clear. He died 54 years ago, when I was 13. My memory of him is blurred and faded. Obviously, he could not have been my role model in the same sense of guiding my steps along the way as Ian Brown's father did. But he was my role model in so many other ways. Because I missed him so much, I wanted to be just like him. And when, through his library, I understood what he stood for and what his philosophy of life was about, it shaped and accorded comfortably with the way I think. I've always had little respect for the opinion of the crowd. My instinct has always been to question the majority view. I am thoroughly independent in the way I look at things. And so, although I didn't have him in my life, his influence has clearly been so profound on me that he occupies an equal place with my mother, as my role models.

Edward Greenspan is a Toronto lawyer.

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Mama is a writer

I hold Mama's hand. It seems smaller and thinner then the last time I held it. Two bluish purple veins protrude – one somewhat more then the other. They flow from the same source – split and then joined together like the Dneiper and other winding rivers in the Ukrainian countryside of my childhood.

Whether it was relaxing near the river or waiting in Soviet food lines (and we stood in many), Mama would not give up. Her eyes on me, she would often say: "Straighten your back, lift your voice when you read and speak. Tell me about the colour of the sky, the greenness of the foliage, you'll improve your vocabulary. You will not need to dig into your pockets to find a word."

She would tutor me regularly after school, and when we were out of time at home, she would continue by turning those endless lineups into places of learning. Even now, when I study with my son as he is learning to read, I hear her voice echoing in mine: "Straighten your back, lift your voice when you read and speak. Tell me about the colour of the sky, the greenness of the foliage."

Rabbi Tina Grimberg

I come from a line of strong and beautiful women. When Papa married Mama, she resembled his mother in beauty, strong character and temper. Storms would erupt between mother-in-law and daughter-in-law, and Papa withstood these rough patches stoically, attending to both parties with careful reverence to both sides. Nevertheless, to me and my sister, Babushka Ginda was made of honey.

However with aging and our transition to North America, Babushka Ginda began to rely more and more on her daughter-in-law. "Have you called your mother?" Mama would ask Papa, reminding him of his responsibility. When my grandmother could no longer bend and look after some of her personal needs, Mama would arrive at her apartment with provisions: soup, cutlets, something baked, and a nail clipper. My mother would bend over and reach for Babushka's foot and then I would hear that distinct click, click, click. Babushka, now resembling a child, would sit on the chair with her arms folded, trusting. To this day, when it comes to loyalty and family welfare, no one compares to my mother.

Rabbi Tina Grimberg (right), with her mother Lana and her son, David.

Mama is a writer. She puts down words using her beautiful round letters. She records her favourite recipes in two large notebooks meant for my sister and me. When Mama sets her table, her tablecloth cannot be seen. Each dish competes for attention in taste, arrangement and variety. I see her tired figure approaching her table holding another dish.

"Mama," I say, "this is more than enough."

"Maybe for Americans it is, but not if you are one of us. Your table should be full." She gives me that familiar look. "This is the way." And I know she is right.

I inhale dill, cinnamon, garlic in her kitchen. The scent sets a trail from her stove to her living room in Indianapolis, and all the way back to Ukraine, to those summers on the lush banks of the Desna.

Over the years, mentors of all kinds dazzled me with their insights and intellect. Wonderful rabbis modelled great works for me, and elegant women shared their hats with me, but nothing would have happened if it was not for my mother. No – she did not inspire me to become a rabbi. As a matter of fact, she was in shock when I first told her of my intention to go to rabbinical school: "You remember where we come from? You know what our roots back in Kiev were like?" I knew where we came from, but I did it anyway.

Now we both agree it was a wonderful choice. But my mother was the beginning of it all. If it was not for her fierce love of education and sustenance and caring for others, I would not be where I am today. Even after more than 10 years on the pulpit, when I am about to give my sermon at Rosh Hashanah services, I hear my mother's voice: "Straighten your back, lift your voice when you read and speak, use the treasury of words you have learned to collect." And only then do I feel prepared to deliver a message to a large audience, as if she had been preparing for this moment since I was very young.

Sometimes we do not know that someone is a mentor until decades after they made their first impressions on us. Twenty years ago, I might have chosen a different figure to write about, but today Mama is the most obvious choice for me. The "rivers" flowing in her veins are now visible in my own hands. "*Ldor vador.*" They flow from the same source – split and then joined together like the Dneiper and other winding rivers in the Ukrainian countryside of my childhood. With time and maturity, I have been able to more fully appreciate the role my mother has played in my personal formation and my professional growth. I only wish that I might be half the mentor to my son as my mother is to me.

Rabbi Tina Grimberg is spiritual leader of Congregation Darchei Noam in Toronto.

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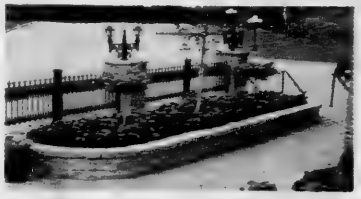

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Kafka helped me to dream fiercely

I believe I look sort of like Franz Kafka. That's probably why I first felt him to be an inspiration.

Sure, there were his stories full of mystery and complexity, the subtle musicality of his language – the reasons why he's considered one of the pre-eminent literary figures of the 20th century. But it was his boyish, slender face, often marked in photographs by the shadow of a wry smile (or a wryness somehow conveyed in the absence of a smile) that really stirred me when I was a teenager and first became aware of him. *Look at that*, I thought as I pored over Googled photos of the weird bard of Prague. *It's me.*

Daniel Karasik
[Suri Rosen photo]

This basically shallow and half-witted identification found ample support as I learned more about Kafka. His feelings of alienation from, yet also attraction to, the dominant culture that surrounded him? Sure – I knew what that was like. His lousy job with an insurance company, a job that kept him from the work he felt fulfilled his deepest potentials? I could see myself winding up with a job like that; the prospect terrified me. His troubled love life, a series of evasions and long-distance longings? Tell me about it! The closeness I felt to him, emblemized in the image of his face – its Jewishness, its vulnerability, its restless intelligence – wasn't exactly comfortable. The example of Kafka the man was more cautionary than inspirational.

And yet that was only half the story, of course: there was also Kafka the author to consider. My sympathy to his work was less immediate than my attraction (entirely platonic, let it be said) to his face. I read *The Metamorphosis*, even acted in a theatrical version of it, and found it tedious, heavy-handed. But soon I discovered stories like *A Country Doctor*, surprising and mysterious and full of profundities I couldn't quite articulate but felt deeply. Or *The Trial*, a puzzle-box of a novel, loaded with oblique revelation about the situation of the individual in a world he doesn't understand, a society that may not have his best interests at heart. I discovered, as a rough common denominator between various English translations, what I took to be Kafka's *tone*, somehow both breathless and terse, dry and fraught – in itself a striking statement of what it meant to the author to be in the world. And with these discoveries, I came to feel that my pseudo-doppelganger had much to teach me.

Kafka taught me that creative work can have a transformative effect on a life weighed down by petty oppressions. His fictions, full of symbolism and dream-like comic flights, gave me permission to pursue my own creative work along whatever corridors of the imagination it led me down, no matter how serpentine. They showed me that the result of such pursuit could be poetry, mysterious light.

Without the example of Kafka, I'm not sure I would've felt confident straying as far from "the ordinary" as I've sometimes ventured in my own work as a playwright and fiction writer. I'm not sure I would've allowed myself to dream so fiercely and so personally, and to do so in public. To have that kind of courage and invention without Kafka's example, you might say that I would've had to be Kafka.

And I'm not – no matter how much I look like him. But I am a young Jewish writer with a healthy set of neuroses comparable to those that troubled the Czech-German master, and so, for my own idiosyncratic, superficial, probably narcissistic reasons, I say: I'm glad Franz Kafka lived and wrote. It makes me feel that if I'm wasting my life, at least I'm wasting it in the same way that a soul I admire wasted his.

Then again, camaraderie with the dead is easy. In person, K. and I would probably get on each other's nerves.

Daniel Karasik is a Toronto-based playwright, poet and actor. He is the winner of the 2011-12 CBC Short Story Prize.

Franz Kafka

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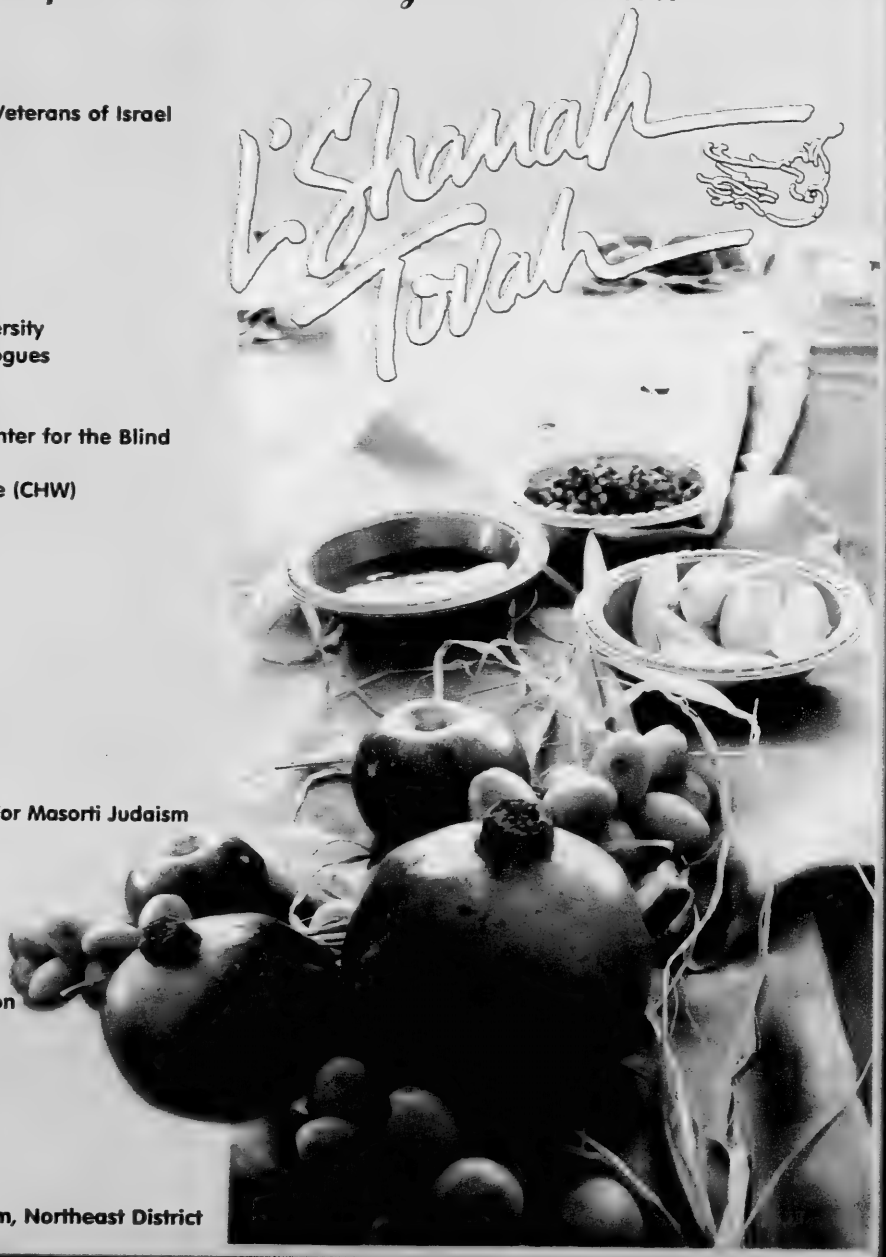

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Father liked to inspire laughter

I think my father, Jackie Kelman, would have snorted with derision at the idea of inspiring anyone as a role model. This was a man who routinely paraded in a wrap-around towel on his way to the shower, performing a dance meant to evoke Egyptian hieroglyphics and singing *A Pretty Girl Is Like a Melody*. At five foot two, he was not an imposing figure. He had many fine qualities, but dignity was not one of them.

Suanne Kelman

Although he was very free with career advice ("Why don't you write some Dickens or Hemingway, something that will sell?"), none of it was serious. He knew I could never become the Pope. What he liked to inspire was laughter, and he was very good at it. I wish I could be more like him.

That is only partly because of his major and most obvious virtues. He was, for instance, brave. At 17, he enlisted in the army by lying about his age. A year later, he turned down the offer of a promotion to corporal if he continued to work at the old York Street Armoury. He wanted to ship overseas, and he did, working with an RAF casualty evacuation unit in spite of his lifelong queasiness at the sight of blood. He always claimed he got his bar of medals for good attendance.

He was also instinctively tolerant. Long before gay pride became a public issue, he dismissed discussion of a cousin's lesbian affair with the judgment, "Everyone has to love someone." As a travel agent, his second career, he made friends around the world with everyone from government ministers to a Japanese singing quintet, the Happi Coats, to a Jamaican bartender who took us upcountry to meet his family.

I recognized his role in my own life early in my career in radio. I was alone in the office, trimming an interview for the CBC show *Sunday Morning*. The subject had a stutter, which I was removing. This was before the computer era, so it was a finicky physical process. As the clock ticked, I realized that all my work would shave perhaps 30 seconds from a five-minute interview, although it would also make it much easier for the listener. And then I thought of my father. In his first career, he was a furrier, and I remember him sneering at a colleague who hadn't bothered to cut away the tangles of unnecessary threads to make the finished coat lighter, not even in a jacket for his own wife. I started to laugh: I was cutting away the extra thread. He had taught me pride in my craft.

Continued on page B21

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I owe him my career

Jackie Kelman, centre, serving overseas with the RAF during World War II.

Continued from page B20

I also owe him my career itself. Every morning, as my mother hauled out the vacuum cleaner or made the beds, my father left for a magic place – downtown. He returned each night with tales of triumph, tragedy, scandal and disaster, often gleaned over lunch at the Toledo or the Lite Bite. So I knew early that I didn't want to stay home and vacuum. I wanted to be out in the world, making a living and shmoozing with the guys. And that's where I managed to land.

But Jackie also loved coming home at night. He was a loyal and devoted father to me and my two sisters, but we were not the main attraction. He doted on my mother, even in her final years as she slipped into the fog of Alzheimer's disease. As my mother lost ground, he learned how to clean and do laundry. He became positively competitive about his cooking. Squeamish as he was, he resisted help in caring for her until it became physically impossible for him. When she was moved to a nursing home, he visited her every day until her death.

From my father, I learned that you do not marry another person. You marry another family. Our home was a constant social club and drop-in centre for two extended families, hers and his. I know that at times, he craved more of his wife's undivided attention, but he never tried to restrict her boundless hospitality. That's something else I learned from him: you can't change other people.

I do not mean to suggest that he was a saint. He could have been an Olympic contender in the category of holding grudges. In his speech at my wedding, most of it devoted to a hymn of praise to my mother, he reproached me for inadequate vindictiveness, noting that I sometimes forgave people after as little as 20 years.

Like many men, he had a horror of emotional scenes. When he received his diagnosis of terminal cancer two years ago, he gave me my orders: "Stiff upper lip, kid. I don't want you to let anyone in here to cry over me." And I didn't, even though I had to keep his last surviving sister from visiting him, and even though I longed to cry over him myself.

Now that he's gone, we are free to cry. This summer, a gentleman asked me for directions to the visitation centre at the Mount Pleasant Cemetery. As we strolled there together, I learned that he had worked for El Al. I said that he must have known my father. At the words "Jackie Kelman," his eyes filled with tears. But he laughed through them as he placed his hand about two feet from the ground and said, "Jackie! He was short like this!" Then he raised his hand above his head and added, "But he had a mouth like this."

Freud says that jokes spring from veiled hostility. Remembering my father, I'm sure that's not the whole story. I think that his jokes were gifts, a way of sharing his own joy in life. When I think of my family, I hear laughter. Thanks to my father, I know that laughter can be a form of pure love.

Suanne Kelman is associate chair of the school of journalism at Ryerson University.

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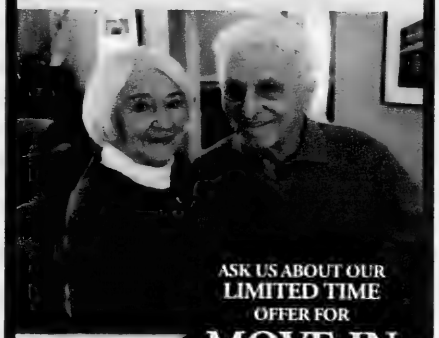

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Ground up

I have a good dad. I'm lucky, I know. Not everyone has a good dad. Last week, I went to the hospital with him for a fairly routine test, and the doctors told us that he was going to die. He has an advanced stage of cancer at the base of his tongue. The kind you don't recover from. Cancer had visited my father four years earlier. The doctors were optimistic then, and he really did beat it.

The doctors said there were several options this time. We could do nothing and my father would die in a few weeks. He could undergo chemotherapy, and if it worked, it would give him another few months. They could give him radiation treatment, but the chances were that this would hurt more than it would help. Or they could operate and remove his tongue and his larynx. It was a complicated surgery that would take more than 10 hours, and, considering my father's advanced age, the doctors didn't think it was a viable option.

But my dad liked the idea. "At my age, I don't need a tongue anymore, just eyes in my head and a heart that beats," he told the young oncologist. "The worst that can happen is that instead of telling you how pretty you are, I'll write it down."

The doctor blushed. "It's not just the speech, it's the trauma of the operation," she said. "It's the suffering and the rehabilitation if you survive it. We're talking here about an enormous blow to your quality of life."

"I love life," my dad gave her his obstinate smile. "If the quality is good, then great. If not, then not. I'm not picky."

In the taxi on our way back from the hospital my dad held my hand as if I were five years old again and we were about to cross a busy street. He was talking excitedly about the various treatment options, like an entrepreneur discussing new business opportunities. My dad is a businessman. Not a tycoon in a three-piece suit, just a regular guy who likes to buy and sell, and, if he can't buy or sell, he's ready to lease or rent. For him, business is a way to meet people, to communicate, to get a little action going. Just let him buy a pack of cigarettes at some kiosk, and within 10 minutes, he's talking to the guy behind the counter about a possible partnership.

"We're really in an ideal situation here," he said, totally seriously, as he stroked my hand. "I love making decisions when things are at rock bottom. And the situation is such dreck now that I can only come out ahead: With the chemo, I'll die in no time at all; with the radiation, I'll get gangrene of the jaw; and everyone's sure I won't survive the operation because I'm 84. You know how many plots of land I bought like that? When the owner doesn't want to sell, and I don't have a penny in my pocket?"

"I know," I said. And I really do.

When I was seven, we moved. Our old apartment had been on the same street, and we'd all loved it, but my dad insisted that we move to a larger place. During World War II, my dad, his parents and some other people hid in a hole in the ground in a Polish town for almost 600 days. The hole was so small that they couldn't stand or lie down in it, only sit. When the Russians liberated the area, they had to carry my father and my grandparents out, because they couldn't move on their own. Their muscles had atrophied. That time he spent in the hole had made him sensitive about privacy. The fact that my brother, sister, and I were growing up in the same room drove him crazy. He wanted us to move to an apartment where we would all have our own rooms. We kids actually liked sharing a bedroom, but when my dad makes up his mind, there's no changing it.

Continued on page B23

Etgar Keret
[Yanai Yechiel photo]

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He wanted us to have our own rooms

Continued from page B22

One Saturday a few weeks before we were supposed to leave our old apartment, which he'd already sold, my dad took us to see our new place. We all showered and put on our nicest clothes, even though we knew we weren't going to see anyone there. But still, it isn't every day that you move to a new apartment.

Though the building was finished, no one lived in it yet. After dad made sure we were all in the elevator, he pressed the button for the fifth floor. That building was one of the only ones in the neighbourhood that had an elevator, and the short ride itself thrilled us. Dad opened the reinforced steel door to the new apartment and began to show us the rooms. First the kids' rooms, then the master bedroom and finally the living room and the huge balcony. The view was amazing and all of us, especially my dad, were enchanted by the magical palace that would be our new home.

"Have you ever seen such a view?" he hugged my mom and pointed to the green hill visible from the living room window.

All of us, especially my dad, were enchanted by the magical palace that would be our new home

"No," my mom replied unenthusiastically.

"Then why the sour look?" my dad asked.

"Because there's no floor," my mom whispered and looked down at the dirt and exposed metal pipes under our feet. Only then did I look down and see, along with my brother and sister, what my mother saw. I mean, we'd all seen earlier that there was no floor, but somehow, with all my dad's excitement and enthusiasm, we hadn't paid much attention to that fact. My dad looked down now too.

"Sorry," he said. "There was no money left."

"After we move, I'll have to wash the floor," my mom said in her most ordinary voice. "I know how to wash tiles, not sand."

"You're right," my dad said and tried to hug her.

"The fact that I'm right won't help me clean the house," she said.

"OK, OK," my dad said. "If you stop talking about it and give me a minute's quiet, I'll think of something. You know that, right?" My mother nodded unconvincingly. The elevator ride down was less happy.

When we moved into the new apartment a few weeks later, the floors were completely covered in ceramic tiles, a different colour in each room. In the socialist Israel of the early 1970s, there was only one kind of tile – the colour of sesame – and the coloured floors in our apartment – reds, blacks, and browns – was different from anything we'd ever seen.

"You see?" my dad kissed my mother on the forehead proudly. "I told you I'd think of something."

Only a month later did we discover exactly what he'd thought of. I was alone at home taking a shower that day when a grey-haired man wearing a white button-down shirt came into the bathroom with a young couple. "These are our Volcano Red tiles. Direct from Italy," he said, pointing to the floor. The woman was the first to notice me, naked and soaped up, staring at them. The three of them quickly apologized and left the bathroom.

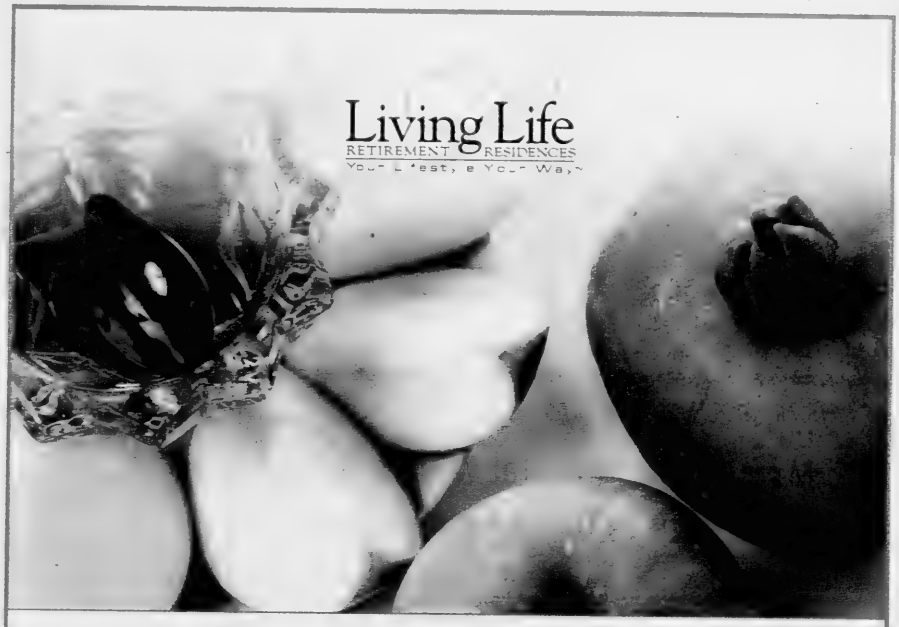
That evening at dinner, when I told everyone what had happened, my dad revealed his secret. Since he hadn't had the money to pay for floor tiles, he'd made a deal with the ceramics company: They would give us the tiles for free, and my dad would let them use our place as a model apartment.

The taxi had already reached my parents' building, and when we got out, my dad was still holding my hand. "This is exactly how I like to make decisions, when there's nothing to lose and everything to gain," he repeated.

When we opened the apartment door, we were greeted by a pleasant, familiar smell, hundreds of coloured floor tiles and a single powerful hope. Who knows? Maybe this time, too, life and my father will surprise us with another unexpected deal.

This article was originally published in Tablet *magazine on Dec. 22, 2011. It was translated from Hebrew by Sondra Silverston.*

Part II continued on page B24



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(II) In my father's footsteps

It was the night I was supposed to fly from Israel to Los Angeles to kick off my book promotion tour, and I didn't want to go.

My father had died only four weeks earlier, and this trip meant that I would miss the unveiling of his headstone. But my mother had insisted. "Your father would want you to do it."

And that was a very persuasive argument. My dad really would have wanted me to take that trip. When he first took sick, I had cancelled all my travel plans, and even though he realized how important it was to both of us to be together during those difficult days, the cancellations had still bothered him.

Now I was thinking about him and the book tour while I was giving my son Lev his bath. On the one hand, I thought, the last thing I wanted now was to get on a plane. On the other, maybe it would be good for me to be busy, to think about other things for a while. Lev sensed that my mind was somewhere else, and when I took him out of the tub and started towelling him off, he saw it as a golden opportunity for a little last-minute roughhouse before his dad went away.

He yelled, "Surprise attack!" and gave my stomach a friendly head butt. My stomach actually took it well, but Lev slipped on the wet floor and began to fall backward, his head threatening to land on the rim of our old bathtub. Moving instinctively, I managed to place my hand on the rim of the tub in time to cushion the blow.

Lev came out of that violent adventure unscathed, and so did I, except for a small cut on the back of my left hand. Since our ancient bathtub had some brown rust spots on the rim, I had to go to a nearby clinic for a tetanus shot. I managed to get it done quickly so that I could make it back home for Lev's bedtime. Lev, who was already lying in bed in his pajamas, was upset. "They gave you an injection?" he asked. I nodded.

"And it hurt?"

"A little," I said.

"It's not fair," Lev shouted. "It's just not fair! I was the one carrying on. I should've gotten the scratch and the injection, not you. Why did you even put your hand there?"

I told Lev that I did it to protect him. "I know that," he said, "but why, why did you want to protect me?"

"Because I love you," I said, "because you're my son. Because a father always has to protect his son."

"But why?" Lev persisted. "Why does a father have to protect his son?"

I thought for a moment before answering. "Look," I said as I stroked his cheek, "the world we live in can sometimes be very tough. And it's only fair that everyone who's born into it should have at least one person who'll be there to protect him."

"What about you?" Lev asked. "Who'll protect you now that Grandfather's dead?"

I didn't cry in front of Lev. But later that night, on the plane to Los Angeles, I did.

The guy at the airlines counter at Ben-Gurion Airport had suggested that I take my small suitcase onto the plane, but I

Efraim Keret

didn't feel like shlepping it with me, so I checked it. After we landed and I waited in vain at the luggage carousel, I realized that I should've listened to him. There wasn't much in the suitcase: underwear, socks, a few ironed, neatly folded shirts for my readings, and a pair of my father's shoes. The truth is that my original plan was to bring a picture of him with me on the tour, but somehow, for no logical reason, a minute before I went downstairs to the cab, I shoved a pair of shoes that he'd forgotten at my place a few months ago into the suitcase instead. Now those shoes were probably circling around on some carousel in a different airport.

It took the airlines a week to return my suitcase, a week during which I'd participated in many events, given lots of interviews and slept very little. My jet lag provided a great excuse, even though I must admit that even in Israel, before I left, I hadn't been sleeping very well.

I decided to celebrate the emotional reunion between me and my luggage with a long, hot shower. I opened my suitcase, and the first things I saw were my father's shoes, lying on a pile of ironed shirts. I took them out and put them on the desk. I picked out an undershirt and pair of briefs and went into the bathroom. I came out 10 minutes later to a flood: The entire floor of my room was covered with water. A rare problem with the pipes, the moustached hotel maintenance guy would tell me later in a heavy Polish accent. Everything that was in my suitcase, which I'd left on the floor, was soaking wet. It was a good thing I'd tossed my jeans on the bed and hung my underwear on the towel rack.

The car that was coming to take me to the event was due in a few minutes, just enough time to dry a pair of socks with the hairdryer and discover how useless that was because my shoes were sitting on the bottom of the murky pool my room had become. The driver called me on my cellphone. He'd just arrived and had no good place to wait, so he wanted to know how long it would take me to come down. I glanced at my father's shoes resting on the desk, dry. They looked very comfortable. I put them on and tied the laces. They fit perfectly.

This article was originally published in Tablet *magazine on May 30. It was translated from Hebrew by Sondra Silverston.*

Etgar Keret is a Tel Aviv-based filmmaker and fiction writer.

Three great leaders whose lessons live on

"From all my teachers I grew wise," (Psalms 119:99). The more I think about it, the more I realize how fortunate I have been to be inspired and strengthened by many role models whom I could look up to throughout my life.

I believe I should begin by expressing my gratitude and praise to the Almighty, my ultimate guide and teacher, for having bestowed upon me the desire and will to emulate leaders I have admired and observed over the years, bringing me tremendous joy and a sense of fulfilment.

I can connect the dots of my life back to my own parents, Max and Elli Podolski, whose strong Jewish values and traditions provided me with an abiding love and pride in everything Jewish. I can elaborate on my good fortune in marrying into the Koschitzky family with their strong sense of community and Zionist spirit. Never do I take for granted this double blessing that provided the support and solid foundation from which I could build my own identity, forging a path of Jewish leadership.

Throughout my Jewish journey, spanning three decades, I seized every opportunity to learn from others in many walks of Jewish life. However, there are three individuals in particular to whom I feel indebted for enabling me to assume varied roles of leadership and responsibility.

Julia Koschitzky

The photograph on the following page, showing Phil Granovsky in the centre, Rabbi Mendel Kaplan on the left and Max Fisher on the right, symbolizes so beautifully the age-old adage, "a picture is worth a thousand words." They are captured deep in discussion, likely contemplating a critical issue in Jewish life. I believe these three great leaders shared the commitment to the centrality of Israel in our lives – and this is what brought us all together.

I will forever be grateful to Phil Granovsky for introducing me to the work of Keren Hayesod (United Israel Appeal), which is the official fundraising arm for Israel in Jewish communities outside of the United States. Phil dedicated his life to its noble work and chaired the organization for many years. He encouraged me to begin attending meetings in Israel three times a year, which I continue to do.

One of the finest examples of Phil's guidance was the decisive action he took to convince Canadian leaders to launch the United Israel Appeal Operation Exodus campaign in the early 1990s, when tens of thousands of Soviet Jews were streaming out of the USSR for Israel.

At a special meeting held at the airport in Montreal, having heard a list of 25 reasons claiming it was the wrong time to launch this campaign, Phil needed only one reason why it was the *right* time: the doors of Russia were opening, and this was a window of opportunity – it was now or never.

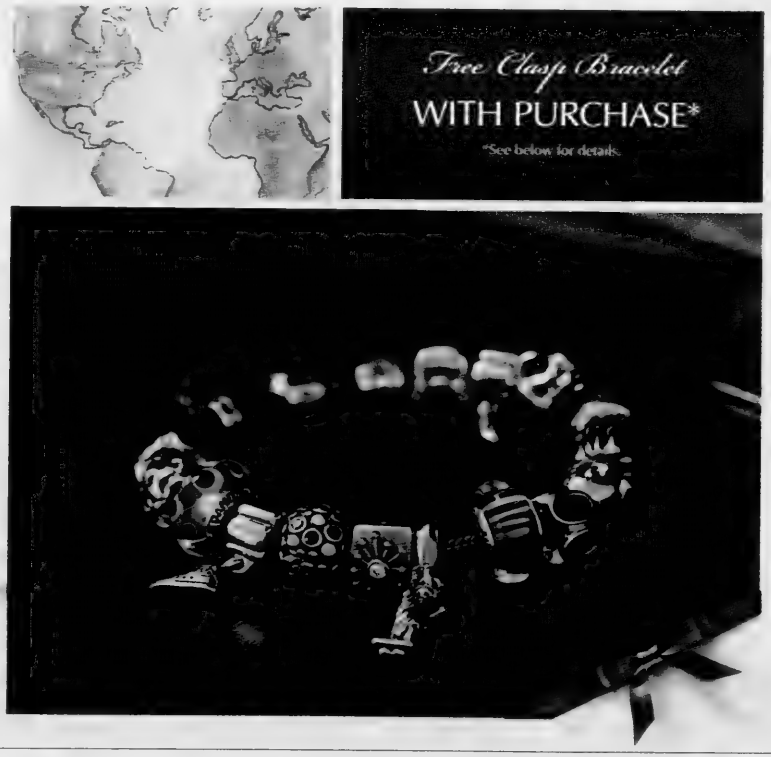
As always, his vision and determination prevailed and he became the principal author of a glorious chapter in our collective history in Canada, raising $100 million for the campaign, one of Israel's finest hours.

What I most admired about Phil was that he always took a stand. His response to community matters was clear, concise and direct. For years after his death, whenever a problem arose, my initial reaction was: "I'll call Phil and hear what he has to say."

I first met Rabbi Mendel Kaplan of South Africa at his inauguration ceremony in Jerusalem in the late 1980's, when he became the first non-American leader to assume the position of chair of the Jewish Agency for Israel. At that time, I was a novice Jewish leader who had come to observe how the agency functioned.

Mendel ended his inspiring address by saying that he accepted the responsibility for three reasons. The first was personal – his family and his history were steeped in Lithuanian Jewish traditions, which had been transplanted to South Africa, where the Kaplan name has become synonymous with leadership and philanthropy. The second reason was the challenge, which he loved, and the third was his vision for the Jewish People. He spoke passionately about the privilege he felt in being able to share his good fortune with klal Yisrael.

Continued on page B26



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'My eyes are cast towards a promising future'

Continued from page B25

As we know, first impressions are lasting ones, and to this day, I still quote what Mendel had to say. He used the word "privilege" to describe his feelings about communal responsibility and obligations. This resonated with me, and eventually evolved into the title of my own book, *It's Been My Privilege*. One does not come across people like Mendel every day, and his sudden death three years ago has left a gaping void that is difficult to fill.

Max Fisher was a great American Jewish leader from Detroit with a prophetic vision, whom I deeply respected and loved. In his biography, *The Quiet Diplomat*, it is clear that the profound diplomatic role he played had an immeasurable impact on the relationship between Washington and Jerusalem.

As a young boy growing up in Salem, Ohio, he was one of a handful of Jews. He never had a Jewish education, and so it is surprising that the enterprise that most emotionally engaged Max later in life was Jewish education. My close working relationship with Max was forged through the work of the L.A. Pincus Fund for Jewish Education in the Diaspora, which he chaired for close to 25 years.

One of my greatest personal honours was when, in his advanced age, he asked me to serve as his deputy chair. During the few years prior to his death, I learned from a master Jewish statesman who understood the art of quiet diplomacy.

In 1997, I was asked to pay tribute to Max in Jerusalem on his 90th birthday. At this event, I quoted something I'd learned from him: "You are only a leader as long as you keep looking back to see if people are following you."

I asked Max, sitting in the front row, to turn around and take a look at the hundreds of his followers seated in the tent that night who'd been inspired by him.

Unfortunately, none of these great Jewish giants is physically with us today, but their deeds live on. I am grateful for this opportunity to once again recall their enormous contributions to Jewish life and the influence they have had on me. They have bestowed upon me precious gifts, which I will forever cherish. I feel truly blessed to be able to say they were my role models, my mentors and, above all, my dear and trusted friends. As I look to the future, I am in awe of the new role models emerging from the generations of my children and grandchildren. As much as I respect the past, my eyes are cast towards an even brighter and more promising future.

Julia Koschitzky is a longtime community activist.

From left are Rabbi Mendel Kaplan, Phil Granovsky and Max Fisher

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Strengthening connections to Israel through humour

When I tried to come up with the person about whom to write, I had a tough time. I made aliyah six years ago, the culmination of a 20-year-plus Jewish journey beginning with my time in the Zionist youth movement, Young Judaea.

No journey is the result of just one person. How to choose which Israeli scout had the biggest effect on me at summer camp – the first one to teach me how to make pita and sing silly Hebrew songs in fifth grade, or the gorgeous one I fell in love with in high school (that doesn't narrow it down much, they were all beautiful in uniform)? Was my biggest role model my first tour guide during my teen tour in 1990? Or was it my sixth-grade creative writing teacher who helped me put pen to paper, sparking me to explore my artsy/imaginative side that I take such pride in today?

Benji Lovitt
[Dana Dekel photo]

All of these figures, whether any of us knew it or not, helped in their own unique way to set me on the path that has gotten me to where I am today. But the person who may be most responsible for my current career and passion is friend and comedian Avi Liberman.

I met Avi more than 25 years ago in Young Judaea. We were both from Texas, and his younger brothers, Micha and Joe, became two of my closest friends. Whether or not I looked up to Avi as a role model, I definitely looked up to him as someone who had seemingly been around forever in Young Judaea, first as a *madrich* (counsellor), later as my staff supervisor at camp, and always as Micha and Joe's older brother.

When I was just starting university, Avi graduated from college and moved to Los Angeles to try his hand at stand-up comedy. Who had ever heard of such a thing? Certainly not me. Despite Jews' disproportionate success in the world of humour, "comedian" wasn't a career choice that had even crossed my mind as an option. I had at least consciously eliminated doctor, lawyer and NHL goalie from my list, but who grew up even knowing any stand-up comics?

Within just a few years, I watched Avi make appearances on Comedy Central and even network television, landing a major role in CBS's mid-'90s sitcom, *Dave's World*. Suddenly, I found myself scribbling down funny thoughts of my own on pieces of paper during class. Within a few months of graduating from the University of Texas in 1997, I was attending open mic nights at the Laff Stop in Houston, slowly finding the courage to step onstage myself.

I remember Avi coming back to Houston to visit family, attending one Monday night show to watch me perform. Afterward, we sat in Taco Bell, eating some late-night bean burritos as I picked his brain (we were young and cheap) with every question I could think of. What other brain did I even have access to who could help me? Avi helped me realize that this *was* something I could do, and for the last 15 years, his level of success has been a benchmark that I hoped to reach.

Over the past six years in Israel, I have purged my act of most of my old material, replacing Backstreet Boys jokes ("Hello, 1999"): with observations about El Al security, learning Hebrew, celebrating the chagim in Israel, and of course, reflections on the differences between Israelis and North Americans and how I have survived my *klitah* (absorption process) in Israel.

But being witty isn't enough to be a comedian and there's no academic degree that can teach you what it takes to be funny onstage and to work for yourself. Avi's guidance over the years helped me not only understand how to be a better performer, but also how to be an entrepreneur, working with communities across North America to bring the magic of Israel to as many smiling faces as possible.

I'm not sure if Avi imagined back then that he might someday be leading international comedy tours to Israel. (Twice a year, he brings top-level performers to Israel, with the proceeds going to tzedakah.) I can, however, tell you that there was *no part of me* that ever dreamed I would live in Israel and would myself be touring in North America, making people laugh at this magical country. I have performed for organizations including Hillels, the Jewish Federations of North America and Taglit-Birthright Israel, among others, while appearing on Israeli and even Bulgarian (yes, Bulgarian) television, doing my best to portray Israel in a positive light.

Aliyah, to build a new life in Israel, is one of the most rewarding things that a Jew could ever do. I believe that no oleh (immigrant) could ever look back on his or her life in Israel and say, "Yeah, I saw this coming." When I think about the untraditional career I have found myself in, helping to strengthen people's connection to Israel through humour, I can't stress that feeling strongly enough. And I can thank Avi Liberman for both setting a positive example for me of how to be a proud Jewish comedian and teaching me the tools to help achieve my dreams.

Benji Lovitt is an Israeli comedian and writer.

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Many factors forged my Jewish identity

Approaching Rosh Hashanah, an essay describing major influences in my life is a great opportunity to spend some time being self-centred – in a legitimate way!

It is difficult to choose one person who has influenced me beyond all others; rather, I'd like to focus on the various schools, movements and philosophical views that have actually directed my life.

When I was a teenager, right after World War II, we were all engulfed in the Zionist idea, convinced that the Jews needed their own state. The descriptions of the ghettos, concentration camps, the subsequent displaced persons' camps, followed by stories of the Aliyah Bet ships, and then the revolt of the Jewish fighting groups against the British made us all "soldiers in the Liberation Army of the Jewish People" (a quote I heard from Abba Hillel Silver in Madison Square Garden, just after Simchat Torah 1945, when I was 14).

Aaron Nussbaum

My desire to help was channelled via the Hashomer Hadati Religious Zionist movement (precursor to the modern B'nai Akiva youth movement). This was a unique organization in North America, modeled after the Hashomer Hatzair. We were independent, with our own youthful leadership, our own finances and offices, and self-directed in every way. The ideology encompassed Torah as a way of life, avodah (think of a dose of utopian socialism), kibbutz idealism and left-wing politics. We were Zionist and wanted an egalitarian and Jewish society for the new Jewish state. Formally, we were part of the Hapoel Hamizrachi movement, which established a strong religious kibbutz movement. This intense mix of Zionism and social justice as ideals has, I am happy to state, not left me.

At this time, I was attending the Talmudical Academy High School of Yeshiva College (now Yeshiva University) and in the evenings I enrolled, simultaneously, in the extension division of the Jewish Theological Seminary.

JTS, in particular, held my interest and after graduating high school and enrolling in City College I continued, in even greater measure, to study at JTS's Teacher's Institute. Faculty members such as Abraham Joshua Heschel, Mordechai Kaplan and Saul Lieberman became role models as well as classroom teachers. They showed me that one could be an observant Jew and at the same time deal critically with classical texts.

In the classroom, there was analytical scholarship, yet at the same time, on special Shabbat afternoons (such as Shabbat Hagadol and Shabbat Shuva), professors would attend lectures (drashot) given by Orthodox leaders. I saw a harmony between questioning of the texts and living with its traditions; between being meticulous followers of the observances and mitzvot, alongside piercing intellectual analysis. That combination of "Torat Emet" [Torah of truth] and "Torat Chaim" [living Torah] – as expounded later by Prof. David Weiss-Halivni – has remained with me all these years.

Finally, there was Chassidism, both as an historical movement and in its present form. As a teenager, after Martin Buber published his *Tales of the Hasidim* in English, I welcomed the opportunity to study this latest Jewish revolutionary movement, a revolution that came about mainly due to internal factors.

My father, who came from a strong chassidic home, shunned chassidic behaviour and customs, yet related sympathetically to "abstract Chassidut" – the community and solidarity of its members.

The early chassidic masters were role models to me for their piety in general and for their love of all types of Jews. I empathized with both of the trends that subsequently split the chassidic movement: the intellectual and the mystical. To this day I pray on Shabbat at a chassidic synagogue, where I see the recognizable remnants of an earlier original spirituality. While I can realistically see many aspects of religious conservatism in their behaviour, I can nevertheless deeply appreciate the beautiful aspects of community, of readiness to help out one another, of *ahavat Yisrael* and a genuine commitment to tradition.

Thus, there was no one individual that I would point to as my major influence. I am happy to have been exposed to multiple views and to groups that have helped me in my quest to live a modern Jewish religious life.

> *There was no one individual that I would point to as my major influence.*

Aaron Nussbaum was the director of education of the United Synagogue Day School for 32 years. He has a doctorate in Hebrew Literature from the Jewish Theological Seminary and has taught Judaica courses at Toronto universities. He remains active in adult education groups and classes.

To give of oneself freely

When I was a little girl, my happy life suddenly turned upside down when my beloved father suddenly passed away after a short illness. For reasons of her own, my mother decided I'd be better off in a Hebrew day school rather than public school. I wasn't so sure. I was good in English – a writer even back then – but the Hebrew and religious studies seemed irrelevant.

But then one day in Chumash class we began learning parshat Mishpatim, which says, *"Ye shall not afflict any widow, or fatherless child. For if they cry at all unto Me, I will surely hear their cry."*

I, the fatherless child, was deeply touched by these words and in turn, by their author.

Thus began a lifelong love and attachment to Bible study. My friends were a bit amazed by this: I wasn't a rabbi's daughter, after all. But for my engagement present, they all chipped in and bought me a beautiful set of the Pentateuch with a commentary in English by Rabbi Samson Raphael Hirsch, which I treasure and use to this day.

I moved to the Land of Israel with my husband when I was 21 and still a newlywed. Neither of us had ever been to Israel, even for a visit. We went because we took God's words to Abraham, "Leave your father's house and birthplace and go to the land where I will send you," personally. We didn't want to be like the spies who scouted out the land and only then decided whether to go.

In the years I was struggling to bring up my young family and to pursue my dream of writing, I was always seeking out ways of deepening my study of the Bible. Luckily, a neighbour, a fellow olah from America, began to hold a Bible study class in her home using the study sheets of Nechama Leibowitz.

Naomi Ragen
(Flash90 photo)

While I had heard of the great Bible scholar, I had never seen her study sheets. They were a page or two long and contained information, commentary and questions on every chapter in the Bible. They were fascinating, leading us into wide-ranging discussions that made us question, explore and delve more deeply into every word.

Then someone told me that Nechama Leibowitz herself held classes in her home once a week. They asked me if I'd like to come. I was thrilled.

I found myself entering the hallway of an old Jerusalem stone building in back of the bus station. It had a steep, narrow staircase and no elevator. Nechama Leibowitz's modest apartment was on the top floor. I, in my 30s, could hardly catch my breath when I reached her door. She at that time was in her late 70s. Amazingly, she lived in that same apartment until her death in her early 90s.

Entering, I was flabbergasted. The apartment was tiny, given over almost entirely to her study sheets, which were kept in piles everywhere.

The story of the sheets themselves was a fascinating one. Nechama Leibowitz and her equally famous brother, Yeshayahu Leibowitz, were both brilliant and dedicated Bible scholars. After coming to Israel in 1930, she educated Torah teachers, and also found time to give lectures all over the country. She had a radio show in which she spoke about the Torah portion of the week. Once, she was giving a lecture to a group of women factory workers, and one of them asked her if she could write down some questions about the Torah portion for them to answer.

And so was born her lifelong project of *gilyonot*, study sheets, stencilled and mimeographed (later photocopied) sheets containing questions along with her own commentaries. She did it for free, and never charged for them, except what it cost her to make the copies.

Every week, she would receive by mail hundreds of answers to her questions, addressed simply to "Nechama – Jerusalem." She painstakingly read them all, making comments and corrections and sending them back.

I can't imagine how much time and effort she put into this! Once, she said to us during one of the lectures in her home that she'd been awoken at 2 a.m. by someone wanting to discuss one answer on a study sheet.

Continued on page B30

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'I will never forget her words'

Continued from page B29

We all grimaced at the idiot who would do such a thing. "I asked him if he realized it was 2 a.m. and he said he did. But he worked very long hours and the only time he was able to study Torah was late at night." Nechama looked at us. "Isn't that wonderful?"

I will never forget her words. While she was a distinguished professor of Bible at Hebrew University for decades, Nechama Leibowitz's true passion was spreading the study of Torah to ordinary people in all walks of life. She did it selflessly, with no thought of gain except the joy of enriching and informing the lives of those who reached out to her.

Years later, huddled at home in a Jerusalem suffering from the horrors of the intifadah, I would read on the Internet the most amazing lies condemning Israel and her people for the violence, lies perpetrated by well-established and respected media outlets, including the *New York Times*, the *Los Angeles Times*, *Reuters*, *Associated Press* and, most especially, CNN.

Many times, I just wanted to scream. And then I thought of Nechama Leibowitz and how she had tirelessly offered truth and knowledge to all those who sought it from her. I decided to start a mailing list in which I too would send out the truth to all those interested in hearing it.

Nechama Leibowitz

And so began my mailing list. I started with about 20 subscribers, who would then send my messages out to their mailing lists, and so on. In time, I had 10,000 subscribers who were dedicated to spreading the truth, sending my messages out to hundreds of thousands of their friends all over the world.

Then one day, during the terrible tsunami in Indonesia, I sent out a message questioning the puny contributions of Muslim nations to the disaster relief, particularly considering most of the tsunami's victims were Muslim. Twenty-four hours later, this same question, which had not been brought up before, was being publicly asked on *Fox News*, with the result that Saudi Arabia upped its donations.

I knew then that my messages were having an impact.

Even though my husband sometimes complains that I'm married to my computer, I know that whatever the personal price, it's important to enrich the lives of others with truth and with knowledge, to give of yourself freely and generously. I learned this from my teacher, Nechama Leibowitz, may her name be forever blessed.

Naomi Ragen is an American-Israeli author.

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An unexpected gift from my Talmud teacher

A rather unexpected gift from an Orthodox (by contemporary terminology haredi) rabbi to his student would be a set of books by Viktor Frankl.

Yet, *The Doctor and the Soul* and other works by Frankl were given to me as gift and guide by my Community Hebrew Academy of Toronto high school Talmud teacher, Rabbi David Kalman Drebin, of blessed memory, some 40 years ago, as I began my university and then medical studies. While unusual, this kind of nonconformist approach that embraced a broad spectrum of paths to finding and abiding by true Jewish meaning was typical of Rabbi Drebin.

At that time, it was not yet commonplace for graduates of Jewish high schools to spend a year or more in yeshiva studies in Israel. Presciently, Rabbi Drebin set up a program for his students to continue studying after high school graduation, and called it the Moriah Institute of Toronto (MIT), initially based out of the always open and welcoming apartment of Rabbi Drebin and his wife, Rabbanit Millicent Drebin, may she merit a long and healthy life.

The unique privilege of learning from Rabbi Drebin has served as a cardinal influence guiding the lives of myself and my wife, Linda, and by extrapolation, our children and theirs, and also my students in medicine and scientific research to this day. How so?

Rabbi Drebin had already helped me understand and appreciate the greatness of my beloved parents and their generation of Holocaust survivors, whose deeds spoke of faith in God and man, and who plucked vitality out of unspeakable adversity. He also knew of my determination to pursue medical and scientific studies and to eventually live in Israel.

Dr. Karl Skorecki

Rabbi Drebin appreciated that two of the more difficult challenges that the fragile soul of a person of faith might face when entering the world of science and medicine with this background would be the reconciliation of scientific evidence with religious belief, and the even more difficult challenge of seeing inexplicable tragedy befall the innocent and righteous, otherwise known as the challenge of theodicy.

Rabbi Drebin evidently worried about the souls of his students, and also knew that these two challenges would not be esoteric and theoretical, but rather practical day-to-day issues challenging the faith and soul of any thoughtful physician and scientist. He knew that I would need a lifelong set of tools to maintain and, more importantly, transmit faith and optimism in the face of these challenges. Thus, began the merging of rigorous Torah studies with secular and scientific wisdom, in the study sessions with Rabbi Drebin that I was privileged to experience.

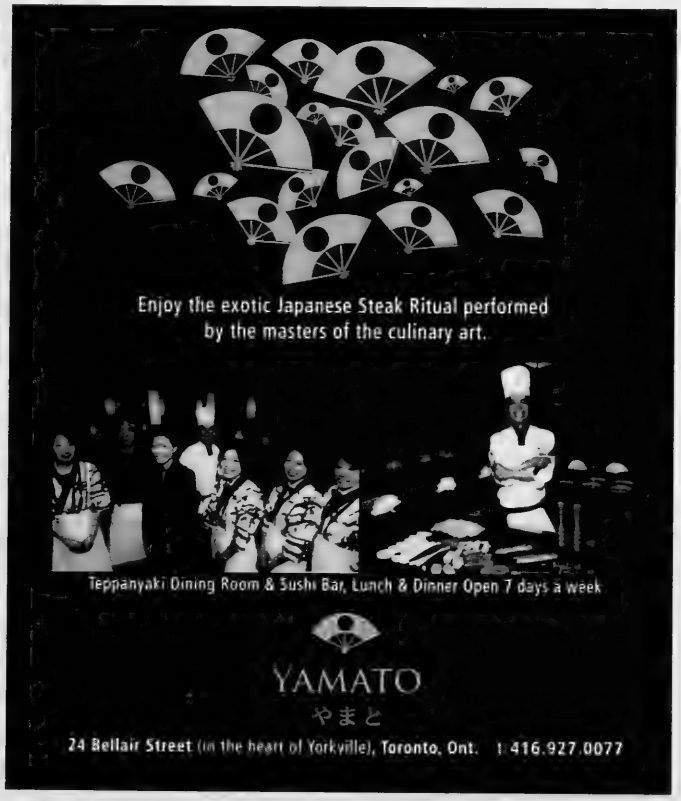
The books by Frankl were but one tool in trying to build such an integrated approach to what Rabbi Drebin knew were questions beyond human resolution, but through which we are all enjoined to build meaningful lives, each of us in our own life pursuits, but under the auspices of a number of shared domains of partnering with the Almighty.

The first of these is love of fellow humans and identification with the Jewish People and homeland. Rabbi Drebin had himself spent an extended period of time studying in Israel, and his advice to me always took into account the eventuality of aliyah and the realization that the true fulfilment of Torah obligations can only be achieved in Israel.

The second is family – and my wife, Linda, and I never forget that Rabbi and Rebbetzin Drebin were the first to ecstatically welcome and invite us to their home as a newly engaged couple, and showed us by example how a loving family is the highest embodiment of selfless giving. The third is the pursuit of vocation and profession, as an inherent virtue in tikkun olam.

The fourth and most elusive is uncompromising pursuit of truth and integrity. This is where Rabbi Drebin taught that the tools of science were themselves a divine gift, and that only through the humility of knowing how little we understand could we begin to open the doors to deeper and more accurate insight. For a young man, tainted with the hubris of youth, this was more important than lessons in linear algebra or in human physiology.

Continued on page B32



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A blessing worth defending

In the late 1990s, I sat down with the great American novelist Richard Ford. A man of coiled power, he has a deep, drawling voice that is still wet from the Louisiana shorelines of his birth. He lets his words out carefully, as if launching large warships into the ocean.

At the time, I was hosting a CBC weekly book show called *Hot Type* and just completing my first novel, so I was excited to talk with him. I'd interviewed dozens of authors, but, like many people in their 20s, was more confident than wise. I asked Ford a question about his new book – I can't recall the details of it – but it was clearly not a good question. As he listened to me, his blue eyes darkened as if there'd been an oil spill.

Evan Solomon

"That's the dumbest questions I've eva heard," he said in his drawl, and leaned in close to my face to make his point.

At that moment, I recalled a story about Ford's temper. Once, he was given a bad review for his novel, so he nailed the review to a tree, blasted it with a shotgun and mailed it back to the critic. I tried to wriggle free.

"You're getting defensive, Richard," I said.

It is an old interviewing technique. Turn the question back on the guest, make them sweat, not you. Deflecting is as important as attacking. But Ford was having none of it. He leaned in even closer, his nose practically touching mine.

"Ah am gettin' defensive," he said, launching his warship words even more slowly than usual. "That's because I have somethin' to defend. What about you?"

I sat silent. What did I have to defend? That question cut to the heart of my life. A life lived is, in a sense, about making life worth defending. The conversation with Ford petered out as I dealt with the blow he delivered. I still think of it all these years later. And even though we became friends of a sort after that, and he eventually wrote a flattering review of my novel, something I still cherish, I cherish his challenging words more: what do you have to defend?

When I was asked which person had the greatest influence on my life, I immediately thought of that moment with Ford. Not that he had the greatest impact on me by any means, but he forced me to think about who had shaped my life and what I was doing with that. What did I take from the people around me that I could now stand for and defend?

It's a hard question actually. What truly influences the direction our lives take? Sometimes it is a singular event that becomes a turning point – a chance moment in a random restaurant and you meet the person with whom you will spend the rest of your life. Maybe the birth of a child influences your entire life, or, on the darker side, a terrible accident that changes everything.

Continued on page B33

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Legacy of example

Continued from page B31

The fifth and perhaps most important, as described in Frankl's life experiences, is the freedom to turn any situation, ranging from the seemingly mundane to the overwhelming and momentous, into a meaningful opportunity to choose the ethical and moral pathway. The freedom to choose is the Almighty's gift to us, and gives meaning and direction to our lives, in day-to-day decisions and even in the most horrible of situations. Rabbi Drebin taught that Torah study is meant to help prepare us for these choices. Science can teach us how an automobile runs, but does not give us the rules of the road for safe driving to a meaningful destination.

Rabbi David Kalman Drebin

Rabbi Drebin was taken from us at a young age, but left behind a collective and personal legacy through his teaching, and the spoken deeds of personal example.

I have been blessed with many great and inspiring teachers, and have the privilege of being shown clues to the wonders of creation in the world of biological and medical sciences, and doing so in the sacred and promised homeland of the Jewish People. Therefore, along with others blessed in this way, I have an obligation to try to help students today of all religions, nationalities and backgrounds, as they find their pathways in a world in which religious faith attuned to the increasing complexity of contemporary life is ever more necessary.

Dr. Karl Skorecki is the director of medical and research development at the Rambam Health Care Campus in Israel.

'My parents stand as icons of honesty'

Continued from page B32

It is impossible to separate one influence from the next. People are a palimpsest (writing material used again after earlier writing has been erased) of influences, of connections, each tweaking our life, shifting our directions, each experience changing us in small ways. In a sense it's a mug's game to tease out the most influential person or event in our lives. As a husband, it is impossible not to acknowledge my wife as the most influential person in my life. We share so much, we are raising our two children. And there it is – the children. Aren't they the most influential part?

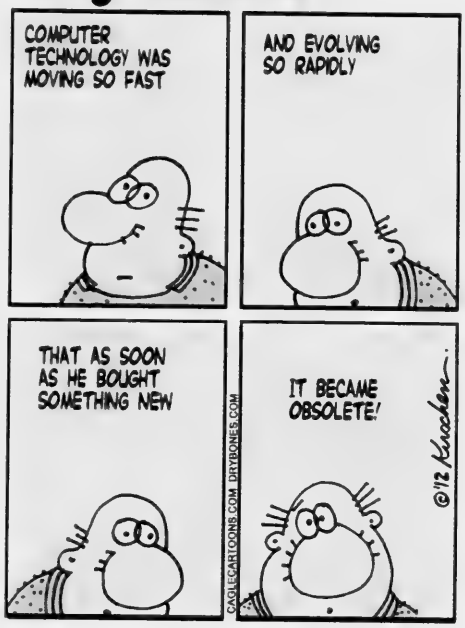
But if I have to really say who has shaped my life, it is, without a doubt, my parents. They stand as icons of honesty, teachers of the importance of hard work, curiosity, adventure and risk. They are stewards of my past, curators of my education; and they gave me that greatest gift of all – unconditional love, which is, of course, what I call home. Everything I hope to do in my life as a parent, husband and professional I model on what they did and still do. It is a legacy I try to defend every day.

In a sense it's a mug's game to tease out the most influential person or event in our lives

I never for one moment forget how lucky I am to have the two parents who raised me, protected me, set me free and then, without ever giving up their parental duties as my guides, also became my dearest friends. Another new year with my family, all in good health, all still diving headlong into the world, is indeed, a blessing. A blessing worth defending.

Evan Solomon is a Canadian writer, magazine publisher and television journalist, who currently hosts the nightly series Power & Politics *on CBC News Network.*

Dry Bones



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Inspiring appreciation for what my parents transmitted

The influence of my home was so profound that I have almost always resisted other "role models" or what are today known as "mentors."

Along the same lines, I have tried as a teacher to inspire appreciation for what was transmitted to me by my late parents, Leo and Masha Roskies – love for the Jewish People, its languages, culture, religion, and homeland, and a deep appreciation for the free country of which we are citizens, first Canada, and now for me also the United States.

Ruth Wisse
[Johnson Photography]

Children often list in their notebooks their name, street address, city, district, country and continent, working outward from the particular to the universal. I feel fortunate that my chain of identity resembles my mature hierarchy of values, with the highest being those closest to the source.

My family and I arrived in Montreal on Oct. 19, 1940. All but me were multilingual – my brother spoke Romanian, Yiddish and German; my parents spoke Russian, Polish, Yiddish and German. My mother also spoke French, my father and brother had studied English on our ocean crossing from Europe, and all of them knew a little Hebrew acquired in school.

Most of the world they left behind was destroyed during the war. Parents responded to this loss by making our home language vibrantly Yiddish, by trying to find a Jewish society most like the one they had known in Vilna, and by sending help to friends who had survived.

Our parents sent us to the Jewish People's School, where we were raised to love klal Yisrael – a concept of peoplehood that corresponded to the inclusive Jewishness of our home. Rather than choose between Yiddish *or* Hebrew, as other Jewish day schools did, ours taught Yiddish *and* Hebrew. We were also expected to know French *and* English. Rather than prioritize between Canada and Eretz Yisrael, our parents and teachers taught us to appreciate and serve (as much as possible) Canada *and* the Jewish state that we saw emerging within our lifetime.

Rather than speak against religion, our home and school celebrated and commemorated those festivals and holy days that meant the most to them. My father's beloved quotation from Psalms was "*Io hameysim yehalellu yo* – the dead do not praise the Lord / Nor do any who go down in silence." Not for a moment did he forget his murdered father and sister: I understood him to mean that those fortunate to be among the living must make the best possible use of the opportunity. Parents did so by having two more children – Eva (Raby) and David.

> *Most of the world they left behind was destroyed during the war*

The principal and teachers of our day school had the most profound influence on me before I understood was influence was. In Grade 7, I was summoned by the principal, Shloime Wiseman, to his office. My mother had called him to complain of something one of our teachers had said in class. How did she know about it? I had told her. Though I had not complained but merely reported, Mother often took offence when no offence was intended. Mr. Wiseman knew my mother's temper and probably understood that I was blameless.

Nonetheless, he told me that in the future if I had anything to report, I was to come to him, not my mother, and to take special care in how I spoke about my teachers. He thus relieved me of the guilt of having inadvertently gotten my teacher into trouble.

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My brother was my model in all things

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I was impressed that he would back his teacher against a prominent parent. He treated me as a fellow adult who would have to help him protect the school. That incident taught me how authority ought to be exercised. I imagined King Solomon in Shloime Wiseman's image. Like him, our teachers had learning and intelligence, strong personalities, and short tempers. In this, too, the school resembled my home.

Then there was Pripstein's Camp, where I spent summers from age five through early adolescence. Afraid of polio, parents wanted us out of the city, and they chose a camp, as they had chosen a school, that seemed most reliably familiar. The camp was then a modest place whose reputation for excellence derived entirely from its owners – Chaim and Feige Pripstein. The director, affectionately known by his staff as C.P., tried to encourage individuality of campers within the group, through mutual respect. Skills were important, to be sure – swimming, sports, arts and crafts, and especially drama: operettas were a highlight of the summer, with parents in attendance.

But more important was the skill of getting along with strange and sometimes erratic fellow campers. Mrs. Pripstein (whom Mother never mentioned without reminding us in the same breath that she was a rabbi's daughter) was in the kitchen long before dawn preparing the food that also did much to boost the camp's good name. Many of our counsellors in those early years became respected social workers, psychologists, and teachers (I think they would agree) in the spirit of the camp.

Masha and Leo Roskies

My brother, Benjamin, of blessed memory, was my model in all things. The pressures of our relocation fell most heavily on him. He was expected to be a model, not to look for one in others, and took on responsibilities beyond his years, including shepherding me.

He was president of his Protestant High School (there were, at the time, no Jewish ones). At Pripstein's, as counsellor, he blew the trumpet for reveille and taps, and I picture him always on *shmira* – on guard. With his BB gun, he shot mice – and later hunted wild geese.

At college, he edited the journal of the Intercollegiate Zionist Federation of America. He went to Israel to work on a kibbutz at the age when his grandchildren in Israel not long ago began their military service.

I owe my parents my life twice over for having brought me out of Europe. They and Ben, and those who raised me, remained my strongest examples of who I tried to become.

Ruth Wisse is the Martin Peretz Professor of Yiddish Literature and professor of comparative literature at Harvard University.

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The man who saved 900 Jewish boys

Brad Rothschild
The Times of Israel

The Jewish World

For decades, Jews around the world have sought out examples of non-Jews like Raoul Wallenberg, whose centennial birthday was observed in August, and Oskar Schindler, who defied the Nazis to prevent the murder of Jews. In Israel, the Righteous Among the Nations is Yad Vashem's highest honour, and over 23,000 people have been awarded this status since the program began in 1953.

The criteria established by Yad Vashem is straightforward: Jews can nominate individuals who provided substantial assistance to save Jews, provided that said assistance was not given with the expectation of financial gain. Honorees receive a medal, a certificate of honour and have their name engraved on the Wall of Honour in Yad Vashem's Garden of the Righteous. If the recipient is no longer alive, the awards are given to next-of-kin.

In July, 67 years after the end of the Holocaust and more than 20 years since his death, Yad Vashem granted this honour to Antonin Kalina, a Czech Communist who saved over 900 boys in Buchenwald.

There is little known about Kalina. He was born in 1902 in the Czech town of Trebic and in adulthood became a Communist functionary. After the Nazis took over Czechoslovakia, he was imprisoned in 1939 in the Buchenwald concentration camp until 1945. After the war he seems to have lived an unexceptional life; he died in 1990. During his time in Buchenwald, however, Kalina distinguished himself as a true hero and rescuer of children.

In late 1944 through early 1945, as the Red Army pushed the Germans out of eastern Europe, the Nazis began liquidating their death camps, placing Jewish prisoners on brutal "death marches" toward the German hinterland. Countless thousands of Jews died on these brutal marches westward – some from the cold, others starved to death along the way, others were shot when they failed to keep up. Those who survived were put into concentration camps scattered throughout Germany, Buchenwald included.

Antonin Kalina
[Gay Block photo]

Buchenwald, a camp established in 1937 to imprison criminals and political opponents of the Nazi regime, swelled to over 100,000 inmates in the final months of the war.

Included in this influx of Jewish prisoners was a large number of boys, many between the ages of 12 and 16. These boys had come from all over Europe and had already undergone unimaginable horrors: ghettoization, transports, brutalizations, privations, starvation and often the loss of their families. By the time they arrived in Buchenwald, they were already hardened veterans of the camps, having learned how to survive under the most inhumane conditions. Upon their arrival at Buchenwald, thanks to Kalina and his deputies, their situation improved dramatically.

Kalina had risen to a position of influence in the underground, which ran the day-to-day operations of the camp on behalf of the Nazi SS. Kalina and his fellow prisoners decided to place the youths in a special barrack, far away from the main part of Buchenwald, deep in the filthy quarantine area where the SS was loathe to go. This barrack, number 66 in the "little camp," became known as the "kinderblock," or children's block. Antonin Kalina was the block elder. In this capacity, he went to extraordinary lengths to ensure the survival of the boys he placed there.

Unlike the other prisoners in Buchenwald, the boys of block 66 did not have to leave their barrack for roll call. Instead of assembling with the rest of the camp twice a day no matter the conditions outside, the boys were counted inside. Also, unlike the other prisoners, the boys of 66 did not go to work. Remaining inside the bunk was a tremendous advantage for the boys and a factor that certainly helped keep many of them alive. Conditions within the block were also better than in other parts of the camp – the boys had access to blankets, and at times extra food rations.

Significantly, the block elders didn't beat the boys, something almost unheard of within the Nazi camp system. Let there be no misunderstanding: despite the relative advantages, this was still a concentration camp full of fear, disease, hunger and death. But Kalina did what he could to mitigate this reality for the boys of Kinderblock 66, often at great personal risk.

As the Allied forces closed in during the war's frantic final days in early April 1945, the Nazis decided to eradicate Buchenwald's Jews. The camp's commanders ordered all Jews to report for assembly; they were to be forced out on more death marches.

Kalina refused to comply with this order. He commanded the boys not to report to the assembly and changed the religion on their badges – the Jewish boys were now listed as Christians – so that when the SS came around looking for Jews, Kalina told them that block 66 had no more.

Continued on page B37

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For years, Kalina's heroism was unrecognized

Continued from page B36

Thanks to Kalina's efforts, when the Allies liberated Buchenwald on April 11, 1945, over 900 Jewish boys survived. When they were freed, the boys lifted up Antonin Kalina and carried him on their shoulders.

After the war, Kalina returned to his home in Czechoslovakia and lived out the remainder of his life in obscurity. His boys began new lives in Israel, the United States, Australia and Europe; but they always remembered the Czech Communist who risked his life in order to save theirs. For years, however, Kalina's heroism went unrecognized, partially because Kalina, a humble man, never sought out publicity for his actions. Likewise, for years, many of the boys who he saved didn't talk about their experiences during the Holocaust.

Several years ago, some of the surviving boys, now around 80 years old, along with a historian from Michigan State University, Kenneth Waltzer, initiated a process to have Kalina recognized as Righteous Among the Nations. The impetus for seeking recognition for Kalina was the filming of the documentary *Kinderblock 66: Return to Buchenwald*, which tells the story of four boys who go back for the 65th anniversary of their liberation from the camp. The film also tells the story of Kalina, and highlights his role in the rescue of the children in the camp. Two of the film's subjects, Naftali Furst of Haifa and Alex Moskovic of Florida, played leading roles in the nomination process.

In July, *Kinderblock 66* played to a full house at the Jerusalem Film Festival. Following the screening, Irena Steinfeldt, the Director of Yad Vashem's Righteous Among the Nations Department stood before the rapt audience and announced that Yad Vashem had granted Kalina the recognition he so richly deserved. For the survivors and their descendents, it was a bittersweet moment – a long overdue oversight had been corrected, but there are no surviving members of Kalina's family to accept his honour.

Child survivors from Block 66

Today, as we remember heroes like Raoul Wallenberg and Antonin Kalina, we must consider other unsung heroes of the Holocaust for whom there may be no one left to tell their story.

The writer is the producer of the documentary film Kinderblock 66: Return to Buchenwald.

Timesofisrael.com

***Jedem Das Seine*, the inscription at the front gate of Buchenwald. The sign means "To each what he deserves."**

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Special report

Uriel Heilman
JTA

For Greg Schneider, the first sign that something was amiss at the Conference on Jewish Material Claims Against Germany came on a significant date: Nov. 9, 2009, the anniversary of Kristallnacht.

Schneider had been at the helm of the Claims Conference, which administers the distribution of billions of dollars in Holocaust reparations from Germany, for less than five months when a telephone operator responsible for talking to survivors and entering data noted something highly unusual.

An application for payment from Germany's Hardship Fund, which grants one-time payouts of 2,556 euro – approximately $3,150 today – to Jews who fled the Nazis as they swept eastward through Europe, had been approved in less than three weeks. The process normally takes months.

A senior staffer was called, and the application was brought to Schneider. He found it curious but didn't think too much of it until a week later, when a similar irregularity cropped up on another submission. Schneider's heart dropped.

He summoned the senior staffer, whom I'll call M., into his office, and the two began feverishly reviewing applications. They stayed up all night searching for patterns and outliers among thousands of claims, scrutinizing dates of birth, places of residence, wartime experiences and Claims Conference caseworkers. The more anomalies they found, the more nervous Schneider became.

By morning it was clear that they had stumbled onto a massive fraud, in all likelihood perpetrated by their own employees.

Schneider, now 45, immediately phoned the chairman of the Claims Conference board, Julius Berman, a prominent member of New York's Jewish community and an attorney at the law firm Kaye Scholer.

"Listen, we've got a problem," Schneider told Berman. "It's not me and it's not [M.], but I can't be sure of anyone else."

Over the next couple of days, Berman, Schneider and senior leaders at the Claims Conference tried to figure out a game plan. If word was to leak that the organization had allowed millions of dollars to be fraudulently obtained from Germany in the name of Holocaust survivors, it could jeopardize the Claims Conference's entire operations, its relationship with the Germans and the distribution of hundreds of millions per year to Holocaust survivors around the world.

The disclosure could sully the whole Jewish effort to recoup compensation for Jewish suffering at the hands of the Nazis.

The Claims Conference had been leading that effort, with varying success, since 1951, when the organization was founded by the Israeli government and a consortium of Jewish organizations to represent the Jewish people in negotiations with Germany and Austria for Holocaust reparations. Never in the six-decade history of the organization had theft of this scale ever been discovered.

The Jewish World

Greg Schneider

"I was petrified somebody would find this out before we could make it clear that we were on top of it," Schneider said. "I insisted we go to the authorities immediately."

Berman says he didn't want the organization to fall into the "Nixon trap."

"We would never be able to recover from someone charging that we tried to cover up," he said.

But the lawyers retained by the Claims Conference immediately after discovering the fraud counselled a different path: Wait a bit and see what else could be turned up in order to build a convincing enough case for federal investigators to get involved.

From farm to (negotiating) table

If things had gone a little differently for Schneider, he might have been a chicken egg farmer in rural New England rather than the head of the organization that oversees billions of what many Jews describe as "holy money."

Raised on a family farm in Fitchville, Conn., in the sparsely populated southeastern corner of the state, Schneider came from a family that had been breeding chicken eggs for four generations.

His Russian-born great-grandfather, Nathan Kofkoff, had gone to Connecticut in the early 20th century, part of a mass movement of urban Jews who were encouraged to leave the city and move to the country to farm rural plots of land. The program was fuelled by interest-free loans from the Baron de Hirsch Fund, which sought to promote agricultural work for Jewish immigrants in the U.S. Within a few years, the vast majority of the newly minted farmers had failed and returned to the city, but the Kofkoffs found a market for their eggs and they stayed.

That decision might have made Schneider the heir to a vast family fortune had his paternal grandfather, Abe Schneider – a Brooklyn boy who married into the family and moved up to the farm – gone into the egg business.

Continued on page B39

Steering Claims Conference past a $57m fraud

Continued from Page B38

But Greg Schneider's city-boy granddaddy was too weak to haul the chicken feed and instead opened up a plumbing supply store in town. Abe's brother-in-law – Greg's great-uncle – took over the business, eventually turning it into one of America's largest egg producers. With annual revenues of $50 million to $100 million and a production run of 12 million eggs per week, the Kofkoff Egg Farm conglomerate was sold a few years ago to Land O'Lakes, one of the largest dairy companies in America. Though Schneider's grandparents had quit the egg business, they never left the farmstead. When Schneider's father, Raymond, married a New Yorker – the daughter of Orthodox Jewish Hungarian immigrants whose families had stayed behind in Europe and were murdered by the Nazis – she joined him in Connecticut.

It was an alluring new life for Schneider's mother, Roslyn, who sought to escape the urban, Orthodox setting of her youth and embrace her new husband's largely secular, rural life.

By the time Greg was born, however, the family had begun embracing a more observant Jewish lifestyle. While his two older siblings had attended public schools in Connecticut, where the name Schneider stuck out like a piece of pickled herring in a shrimp cocktail, the much younger Greg was sent to a Conservative Jewish day school even though it was more than an hour's commute each way by car.

It was a group trip to Israel at age 15 with the Conservative movement's youth arm, United Synagogue Youth, that Schneider credits with sparking his yearning for a Jewish path.

"After a few days in Israel, I felt more at home and more connected than I did in 15 years on the farm," Schneider said. "I didn't fit in with that farm life. I always knew I wanted to do Jewish."

But Schneider didn't want to be a rabbi. He wanted to lead a major Jewish organization. So he went to Brandeis for college, earned a master's degree in Jewish professional leadership, interned at the Boston Jewish federation and married an Orthodox Jewish woman from Brooklyn.

Schneider's Jewish career then took a detour: he ran a board games company that he and a partner launched. They struck it big with a 1991 game called Rhymation that became a bestseller at FAO Schwarz, the New York toy company. Today, vintage copies of Rhymation – its trademarked slogan, "The rhyming sensation that's sweeping the nation," is a Schneider original – are selling for $200 on eBay. The slogan still makes Schneider grin – and cringe.

Julius Berman, Chairman of the Claims Conference

But Schneider gradually returned to the professional track he envisioned, attending Harvard to get a master's degree in public policy at the Kennedy School and then moving to New York in 1995 to take a job at the Claims Conference.

He started off as an assistant to the founding chief of the organization, Saul Kagan, and eventually worked his way up to chief operating officer – the organization's No. 2. In July 2009, when the top post was vacated by Gideon Taylor, the organization's board chose Schneider as his successor. At age 42, he finally had landed his dream job.

Then came the fraud.

Continued on Page B40

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The crooks had been at it for years

Continued from page B39

Days of reckoning

For the first few weeks after discovering that the Claims Conference was being cheated, Schneider barely slept. Never very polished-looking – Schneider's shirts appear perennially rumpled and his light-brown hair grows unkempt as the day progresses – Schneider appeared more dishevelled than usual.

In an instant, his job had changed from convincing Germany to increase its assistance to aging survivors to trying to prevent the entire edifice of the Claims Conference from collapsing under the weight of a fraud of unknown magnitude. Separating credible claims from fake ones was a mammoth task, and it wasn't immediately clear whether the Claims Conference was dealing with hundreds of scammers or a small group of corrupt insiders. The only thing for sure was that the crooks had been at it for years.

Uncertain of the extent of the conspiracy among his staff, Schneider had to make sure that no employees discovered the internal investigation.

"There were many horrible parts, but that pretending was horrendous," Schneider recalls. "We had 100 people working on this fund worldwide, and every one of them had to be lied to."

On Dec. 5, 2009, Schneider abruptly halted all payments to survivors from the Hardship Fund. He told his staff at the Claims Conference offices in New York, Germany and Israel that the monthly wire transfers were delayed because of a computer problem. In truth, he had to make sure that no new checks were issued to fake claimants.

By this time, more than $5 million in fraudulent payments had been discovered.

On Dec. 18 of the same year, about a month into the internal investigation, the Claims Conference and its lawyers from the firm Proskauer Rose were ready to go to the FBI. Schneider flew to Berlin to inform his interlocutors at the German Finance Ministry, and the organization's lawyers took their dossier of evidence to the U.S. Attorney's Office. FBI investigators instructed the Claims Conference not to tell anyone else.

Gradually, the mechanics of the fraud began to come into focus.

A group of corrupt Russian-speaking employees of the Claims Conference had hired recruiters to canvass the Russian-speaking community in New York for immigrants to provide birth certificates, passports and other identifying materials. The conspirators then altered the documents to make it appear as if the immigrants fit the criteria required for Hardship Fund payments, changing dates of birth, places of prewar residence and even photographs. With some deft forgery, a Ukrainian Christian born in the 1950s could be transformed into a Jewish refugee who fled the Nazis and thus was eligible for compensation from Germany.

Inside the Claims Conference, employee accomplices issued quick approvals to the fake applications. Some of the conspirators received as much as $1,000 per applicant for their trouble.

Recruiters got a cut, too, and payment also eventually made its way to those who provided the original documents – many of whom, investigators later discovered, were unaware that they were participating in a fraudulent scheme.

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The story was on the front page

Continued from page B40

Investigators also discovered that another, much larger German account, the Article 2 Fund, which provides monthly pensions of about $300 to 60,000 Holocaust survivors, had been defrauded.

The ringleader on both counts, according to federal investigators, was Semen Domnitser, the director of the Hardship and Article 2 funds. Domnitser, who through his lawyer declined to be interviewed for this story, maintains that he is innocent.

Even today, it's not clear who among those whose names appeared in the fraudulent applications were aware that they were participating in a deception and who were unwitting accomplices. Over the last couple of years, as the Claims Conference has contacted recipients of the ill-gotten gains to return the money, many have complied. The Claims Conference has recovered about $4.3 million; another $3.3 million is scheduled to be returned by recipients in installment plans. While the FBI probe widened and restitution payments remained suspended, word spread among Claims Conference staff that something unusual was afoot. One of the suspects, Faina Davidson, left the country. She later would plead guilty to one count of conspiracy to commit mail fraud.

A senior staff member investigating the theft received a threatening letter. The Claims Conference hired a security guard for the office. Federal investigators arranged for witnesses to wear undercover wires.

Finally, in early 2010, the Claims Conference began confronting employees. Nobody confessed.

On Feb. 10 of that year, Schneider fired three employees, including Domnitser, and had security guards escort them out of the building.

Schneider then made an announcement to the media. The fraud figure: $7 million and counting.

The ensuing months were a blur. The Claims Conference found that the fraud at the Article 2 Fund dated back at least to 1998 and exceeded $24 million. More than 200 suspicious pensions were suspended.

On Nov. 9, 2010, a year to the day after Schneider was handed the first irregular case, the FBI arrested 11 more suspects, unsealed its federal indictment and held a news conference to lay out the case of how Claims Conference employees managed to steal more than $42 million from the German government in the name of Holocaust survivors.

The next day, the story was on the front page of *The New York Times*.

As the months wore on, the number of arrests and the total fraud figure have continued to climb. To date, 31 people have been arrested and the figure is now at more than $57 million.

Twelve of the 31 people charged in the case have pleaded guilty, four of them ex-Claims Conference employees. The most recent plea came in June: Zlata Blavatnik, a former clerk at the organization, pleaded guilty to conspiracy to commit fraud. She was charged with knowingly collecting documents from ineligible applicants to be used in the submission of fraudulent application to the Hardship Fund. She faces a maximum prison sentence of 40 years.

The first sentence connected to the conspiracy was handed down last August in U.S. District Court in Manhattan: a year in prison and two years' probation for a 63-year-old Russian immigrant from Brooklyn named Polina Anoshina who had recruited some 30 people for the scheme. The crime netted her $9,000 and cost the Claims Conference about $105,000 in fraudulent claims. Anoshina's lawyer called her "a very small part of a very large wheel."

Two others who have pleaded guilty have been sentenced. Tatyana Grinman was given six months in prison and six months of home confinement. Rozaliya Brodetskaya was given two years' probation.

The 19 others who have been charged in the case and pleaded not guilty, including Domnitser, are set to face trial beginning Jan. 14.

It still will be some time before the Claims Conference has completed its review of applications and knows exactly how widespread the fraud was. It has found 3,839 fraudulent Hardship Fund applications totaling $12.3 million in fraudulent payments and 1,112 fraudulent Article 2 Fund cases, amounting to another $45 million.

"I want all these people to go to prison," Schneider said. "It makes me sick how they put in jeopardy our programs and our relationships."

Continued on page B42

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'Survivors have flooded our office with calls'

Continued from page B41

Accountability

When the British phone-hacking scandal erupted last summer, the head of Scotland Yard, Paul Stephenson, quickly resigned. It wasn't because he'd done anything wrong, he said, but because he didn't want to become a distraction for the agency.

At the Claims Conference, where the fraud went on for at least 17 years, there haven't been any resignations at the top.

"Anxious survivors have flooded our office with calls asking why senior leadership of the Claims Conference didn't resign in the wake of the fraud on their watch, and why they did not even apologize to the survivor community," Elan Steinberg, vice-president of the American Gathering of Holocaust Survivors and their Descendants and a frequent critic of the Claims Conference, said in late 2011, a few months before his death from cancer in April. "I simply have had no answer for them."

Berman, who has chaired the conference for the last decade or so, says there's no reason for him to step aside.

"I feel no fault at all," he said. "Whether I'm a lay chairman or a CEO, it's the kind of process that I had nothing whatsoever to do with instituting."

Calling the controls that the Claims Conference had in place to prevent fraud "reasonably adequate," Berman said the deception was as impossible to anticipate as the attacks of 9/11. "Until it happens once," he added. "Then you're on notice that something you never foresaw can happen."

Schneider's predecessor, Gideon Taylor, under whose 10-year tenure the fraud ran undetected, declined to be interviewed on the subject.

Keith Landy, Claims Conference member from Toronto left, and Greg Schneider at a recent meeting in Washington

"The day I left I made a decision: I'm not going to speak publicly about the Claims Conference because I've moved on," Taylor said. "It is what it is."

Taylor is now COO of programs at the American Jewish Joint Distribution Committee, which distributes hundreds of millions of dollars in Jewish aid annually around the world – approximately $110 million of which comes from the Claims Conference. The money, designated for aid programs to Jews in Eastern Europe and the former Soviet Union, constitutes slightly less than one-third of the JDC's total annual budget.

Schneider, who was COO of the Claims Conference when the fraud was happening before he became the organization's chief executive, said the notion that he should be the one to resign is misplaced and counterproductive. Schneider, whose formal title is executive vice president, says he's indispensable and that nobody is more committed or better suited to rooting out the fraud.

"There's too much at stake here," Schneider said. "It would be detrimental to the organization. It would be detrimental to survivors. The results are more important than the symbolism of a resignation."

Schneider appears to have the confidence of the U.S. Attorney's Office, which at practically every news conference related to the fraud makes a point of hailing the Claims Conference's "extraordinary continued cooperation in this investigation."

"We again thank the Claims Conference for their outstanding ongoing assistance in identifying the participants in this scheme," Manhattan U.S. Attorney Preet Bharara said last Oct. 12 at a news conference announcing the most recent arrests in the case – eight additional people.

Perhaps most important, the Germans seem to trust Schneider.

As evidence, Schneider and others point out that since the fraud was discovered, the German government actually has increased its allocations through the Claims Conference – most notably for home care for infirm survivors. In 2009, Germany's home care funding amounted to 30 million euro. In 2012, the figure will be 126 million euro– approximately $168 million – and Germany has committed to additional funding at least through 2014.

German officials declined to be interviewed for this story.

Continued on page B43

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External consultant reviewing the changes

Continued from page B42

But Stuart Eizenstat, a former U.S. undersecretary of state who has been a key player in negotiating a number of Holocaust-related deals and is a regular at the negotiations between the Claims Conference and the German Finance Ministry, says the organization's relationship with the Germans has weathered the fraud crisis because of confidence and trust built up over decades. Also, he says, because of the steps that Schneider put in place upon discovering the fraud: better internal auditing, improved internal controls and greater transparency vis-a-vis Germany.

Germany, however, has added its own auditors, who now also oversee the flow of funds from Germany through the Claims Conference and on to survivors.

Germany is satisfied with how the Claims Conference is addressing the theft

Eizenstat credits the Germans for not using the fraud as a pretext to decrease financial assistance for Jewish victims of the Nazis.

"Greg is an extremely strong operational person, and that has helped a lot," Eizenstat said. "But it's not just on the Claims Conference. It is the Germans' continued willingness to live up to their obligations and not using excuses to diminish it."

Though the German Finance Ministry has been loath to discuss the fraud publicly, the official who represents Germany in negotiations with the Claims Conference, Werner Gatzer, state secretary of the German Finance Ministry, said in Washington on July 10 that a "spirit of cooperation and trust" guides the negotiations process.

A ministry spokesman also released a brief statement suggesting that Germany is satisfied with how the Claims Conference is addressing the theft.

"The Federal Finance Ministry very much regrets the delays Holocaust survivors may have experienced in receiving financial assistance from the German Federal Government owing to the irregularities at the New York office of the JCC" (Jewish Claims Conference), the statement said.

"The JCC has been systematically researching its records for signs of irregularities and has taken appropriate steps to reclaim the misappropriated funds. The JCC has also taken disciplinary measures against the employees involved in the irregularities," the statement said. "The JCC's internal processes regarding financial assistance to Holocaust survivors have undergone a substantial overhaul. An external consultant has been reviewing these changes to ensure that they provide adequate protection against criminal misappropriations in the future.

"The Ministry, the General Consulate in New York City and the German embassy in Washington are being informed about the progress of the investigations and will not comment any further on these cases."

The question of legacy

When I first met Schneider in 2003, it was clear he had greater ambitions than serving as an operational man.

It wasn't so much that Schneider wanted to run the show – though he did – but that he wanted a place at the table in Berlin, fighting for restitution of a debt that Germany could never repay to survivors and six million murdered Jews even if it had all the money in the world.

In a way, Schneider got what he wanted. He flies to Europe more often than he visits his parents on the Connecticut farm, his BlackBerry never stops buzzing and he plays a unique role in setting the agenda at one of the Jewish world's most moneyed organizations.

Yet he still doesn't look the part of a Jewish leader. When we met late one evening at a Starbucks in Riverdale, N.Y., the heavily Jewish Bronx neighbourhood where Schneider lives with his wife and kids, he showed up in sneakers and a backward-facing baseball cap. The coffee shop wasn't far from the Hebrew Institute of Riverdale, the Orthodox synagogue where Schneider and his family worship on the Sabbath. Every week at the end of services, Schneider and the other congregants line up for hugs from the rabbi, Avi Weiss.

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Media attention a source of great frustration

Continued from page B43

When Schneider became the Claims Conference's chief in July 2009, I visited him in his first week on the job to ask what his priorities were for the survivors' twilight years.

"Home care, so survivors can remain in their own homes," he said. "Pensions for 8,000 concentration camp survivors who do not receive any. Payment for nearly 100,000 Nazi victims in Eastern Europe and the former Soviet Union who do not qualify for the Hardship Fund because they never left their home countries. More money for social welfare services that for some survivors will mean the difference between a hot meal and no meal, between seeing a doctor and not seeing a doctor."

Three years on, Schneider's record on those goals is mostly positive.

Annual home care funding has increased more than fourfold, with about 55,000 Jewish survivors worldwide now receiving subsidized home care. The Claims Conference has managed to gain recognition and funding by the German government for new classes of survivors, from ghetto survivors who worked as "non-forced" labourers to thousands of Jews who fled the Nazis as they swept through Europe and then settled behind the Iron Curtain. Any Jew who spent time in a concentration camp and has a special hardship is now entitled to a German government pension; until recently, only those who were in the camps for six months or more qualified. The pension amount also has risen slightly. And in July, Germany agreed to expand its Hardship Fund payouts to survivors in Russia and Ukraine, adding an estimated 80,000 additional people to the list at an estimated expense of $300 million.

But then, of course, there's the fraud.

For a year and a half after it was discovered, not a day went by that Schneider or a member of his staff did not talk with the FBI. Ten full-time staffers were hired to review and reprocess claims dating back over a decade. Always a magnet for disgruntled survivors, the Claims Conference became even more of a lightning rod for criticism.

And media attention, which has focused more on the theft than on the Claims Conference's accomplishments, has been a source of great frustration for Schneider.

"I don't want to talk about the fraud anymore," Schneider said. "I would like this chapter to be over."

But investigators are still reviewing claims to separate the fictitious ones from the real ones, and when the remaining defendants go on trial next year, the fraud will be back in the headlines.

In the long run, Schneider says the fraud will be but a footnote of history, with the real story of the Claims Conference – and Schneider's own legacy there – the money and assistance it was able to get to aging survivors in their final years.

"There are a huge amount of distractions that could take us off course, but despite the fraud and issues of governance and 15 other things, I feel it is my job to align people back to our core mission," Schneider said. "This is the last moment of the last generation of survivors. We have to give them the dignity they deserve. We only have a few years left when we can still make a difference."

> *How can you possibly say 'enough'? It won't be enough until the very last survivor, and even then it won't be enough*

Recently, Schneider met in Washington with German government representatives to demand more money for survivors. Even though it was malfeasance by the Claims Conference's own employees that resulted in more than $57 million being defrauded from Germany, Schneider is unrelenting when it comes to occupying the moral high ground in negotiations with the Germans.

"The Germans say, when will it ever end? Hasn't it been enough already?" Schneider said of restitution for Nazi crimes against the Jews.

"The suffering hasn't ended. The nightmares haven't ended," he said of the survivors. "How can you possibly say 'enough'? It won't be enough until the very last survivor, and even then it won't be enough."

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Cyber warfare

Ben Sales
JTA

TEL AVIV – As the frequency of suicide bombings increased in the 1990s, Israelis began to realize that their conflicts had shifted from the conventional battlefield to their streets, buses and cafes.

Now the country – along with the rest of the world – is adapting to a new battlefield, one that defence experts call the "fifth dimension": computers.

The impact cannot be underestimated, says Dror Mor, CEO of the Sdema Group, an Israeli company that specializes in homeland security protection.

"A big part of the next war, wherever it is in the world, will be cyber warfare to silence infrastructure, electricity, communications, movement of planes and trains," he says.

Land, air, sea and even space have been battlefronts for decades or centuries, but cyber warfare has gained prominence in the past few years and will continue to advance. Although some industries have been computerized for more than 50 years, increasingly complex viruses have made computers more vulnerable than ever to cyber attacks.

The Jewish World

A big part of the next war will be to silence infrastructure

Several viruses already have figured prominently in the Middle East. In 2010, the Stuxnet virus hit computers in Iran's nuclear enrichment facilities, and observers say it set back the Islamic Republic's alleged nuclear weapons program by as much as two years.

Three months ago, Iran acknowledged that another virus, allegedly created by Israel and the U.S. and called Flame, had infected its computers. According to the *Washington Post*, the virus tapped into Iranian computer networks and accessed intelligence.

And earlier this month Gauss, a virus related to Stuxnet, hit personal computers in Lebanon and Israel, enabling the cyber attackers to access financial data and the social network profiles of tens of thousands of people.

"The tech sector has become more open, which is good for business, but when that happens it's bad for security," says Avi Weissman, chairman of the Israeli Forum for Information Security. "States have learned to take advantage of this to create malicious code."

As Gauss showed, cyber warfare threatens private companies and governments. Transportation systems are especially vulnerable, Mor says.

"Someone can go in the system, confuse the stoplights and create big economic problems," he says. A crisis also would ensue, Mor adds, "if you get into the Israeli train system and put two trains on the same track that have no idea that they're going toward each other."

As to private companies, vulnerability to cyber attacks means that the actions of ordinary office employees could lead to a breach in a system's security.

"It's a cultural change as to how an organization deals with protection," Mor says. "You're in an organization, you have a laptop and a flash drive. The flash drive you use with your computer and the computer in the office. How do we create a separation between the company network and the outside world?"

Mor adds that the dangers stretch even beyond national defence and safeguarding civilian infrastructure.

"If they stop the creation of cottage cheese, you think there will be a problem here?" he asks rhetorically, referring to a staple of the Israeli diet. "People can't live without cottage cheese."

Defence threats, however, especially concern information security experts in Israel, a country where national security issues dominate conversation. In fact, last year Prime Minister Benjamin Netanyahu launched the National Cyber Staff, which is charged with improving Israel's defences against cyber warfare.

Israel has not fought a full-scale conventional war against another country in nearly four decades, principally fighting terror groups since the 1980s. Still, the biggest cyber threats come from countries which have the necessary manpower to develop and execute a damaging attack, according to Isaac Ben-Israel, a professor of security and diplomacy at Tel Aviv University and former head of military research and development for the Israeli Defence Forces and Defence Ministry.

"Terror groups work with small groups of people, so the likelihood that they'll attack our system is small," Ben-Israel says.

Israel also is the birthplace of internationally well-regarded information security companies such as the Sdema Group. But some experts say the country remains unprepared to meet potential cyber threats.

"We're OK relative to the world, but we are not OK relative to the threats in the region," Ben- Israel says.

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Synagogue offers a glimpse into lives of 'Pope's Jews'

Lorna Poplak
Special to The CJN

The citizens of the town of Cavaillon in Provence can't lay claim to the oldest synagogue in France: it's the second oldest. Actually, Cavaillon wasn't even part of France when the original synagogue was built in the 15th century or when its replacement went up on the same site three centuries later. At that time, the town was in a separate region called the Comtat Venaissin.

The Jewish World

The synagogue is in the old town centre, sitting above an arched passageway at the northern end of a short cobbled street called the rue Hébraïque. To reach it, you climb a flight of stone stairs onto a balcony. The inscription above the entrance to the synagogue reads: "This is the gate of the Lord, into which the righteous shall enter" and the Hebrew date 5534, corresponding to 1774 CE, the year the building was completed. Nothing so far prepares you for the marvel that greets your eye as you step into the high-ceilinged room.

The first surprise is the decor. It's in the highly decorative Rococo style, with elegantly carved woodwork, delicate wrought iron, graceful candelabra hanging from the ceilings, and a colour palette of pastel pink, blue, green, and lots and lots of gold. There is a wrought-iron balcony supported by four wooden pillars on the west side of the room – not the women's section, as you might expect, but the bimah. It was from here that the rabbi, sometimes surrounded by local dignitaries, presided over services.

On the east wall is the gilded ark with columns and intricately carved floral motifs. This odd setup meant that the congregation would have to turn away from the sacred Torah scrolls in the ark to face the rabbi. Compounding the quirkiness of the layout is the small armchair perched high up in a corner of the room, hovering atop a puff of Rococo clouds. This is known as Elijah's chair, and the prophet was asked to bless the circumcisions performed beneath it.

Cavaillon Synagogue Ark *[Lorna Poplak photos]*

The main sanctuary on the upper floor was for men only; there was a separate room below for the women. This was also a bakery, and you can still see the old oven where matzot – called *coudoles* in Provençal – were baked. The women could hear the services through a tunnel in the oven. The bakery is now the Comtadin Jewish museum. On display are a few manuscripts and other ritual objects. Among these relics is a poignant photograph of an old Jewish woman, wearing traditional Provençal dress, taken in the community in 1913.

Other than the synagogue and museum, the only buildings of significance to the history of Cavaillon Jews remaining on this street are an old house, where the last rabbi of the community lived, and the medieval mikvah. The mikvah is currently undergoing restoration and is closed to the public.

Continued on page B47

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A haunting window to the past

Stairs leading up to the Cavaillon Synagogue

Continued from page B46

The synagogue in Cavaillon was constructed not by Jews, but by local Provençal builders, which might explain some of its stylistic oddities. Jews had lived in the south of France from the time of Roman Gaul and enjoyed relative freedom until towards the end of the Middle Ages. In the 1300s, however, they were banished and expelled from France. Many of them found sanctuary in Avignon, at that time ruled by the Vatican. Under the protection of a series of popes, they were allowed to live and work in Avignon and in the surrounding region, the Comtat Venaissin, as tradesmen and craftsmen. These so-called Pope's Jews were tailors and dyers, masons and woodworkers, even doctors and surgeons. Gradually, their situation deteriorated, and by the 17th century they had lost most of their freedoms and certainly, their freedom to work. They were only allowed to work as secondhand clothing and furniture dealers, and as moneylenders.

Jews were also restricted in where they could live. The rue Hébraïque, with the synagogue at one end, was Cavaillon's old *carrière*. The term *carrière* comes from the Provençal word *carreira*, which means street, but in the medieval context the word took on a darker meaning. Jews were obligated to live in these small streets, which, from the mid-15th century, were gated at either end. The gates were locked at night, effectively creating ghettos. By the 18th century, more than 200 people were crammed into tottering tenements rising six or seven storeys high on either side of the rue Hébraïque.

Life for the Jews in Provence improved greatly after the French Revolution of 1789. The carrières were abolished soon afterward, and Jews from the Papal territories were allowed to integrate into the wider French community.

So which is the oldest synagogue in modern-day France? That honour goes to the synagogue in Carpentras, just a few kilometres north, with the Cavaillon Synagogue coming in a close second. As so few Jewish families now live in the area, the Cavaillon synagogue is no longer used as a place of worship. For visitors, it's a haunting window into the lives of the Pope's Jews in old Provence.

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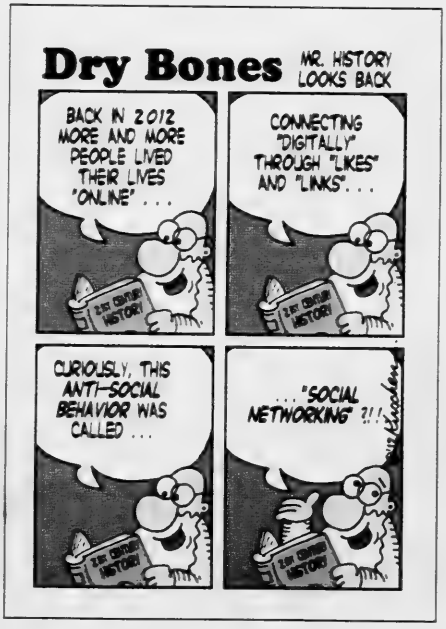

Israeli eco-innovations go global

Palm trees growing in the Arava Desert

Karin Kloosterman
Israel21c.com

The Jewish World

Recent erratic and violent weather is only a taste of what's to come, climate scientists predict. And with weather patterns swinging unpredictably between flooding and drought, famine and desertification, Israeli ecological innovations are taking an even more significant role on the global stage.

With desert covering a large part of its area, Israel has developed radical solutions for its lack of arable land and potable water. Now, Israeli research, innovation, achievements and education are offering relief worldwide. Here are a few of the exciting Israeli innovations:

1. Look to the ancients

"We've done a lot of research on ecosystem response to drought because we have this problem on our doorstep," says Prof. Pedro Berliner, director of the Jacob Blaustein Institute for Desert Research at Ben-Gurion University in the Negev Desert.

Berliner's area of research is the Nabateans, who lived in Israel more than 2,000 years ago in the heart of the Negev, yet found a way to survive and thrive. How did they build a sustainable community that provided food, firewood and fodder for animals?

Based on his research, Berliner has developed a modern-day version of the Nabatean floodwater collection system and travels the world teaching farmers in countries such as Kenya, Turkmenistan, Uzbekistan, India, and Mexico how to implement it. His low-tech approach redirects floodwaters to dike-surrounded plots or hand-dug pits in which trees or shrubs are planted.

Going one step further than the Nabateans, "In our system we not only plant trees and, between them, rows of crops, but gave the old a new twist by using legume shrub-like trees which can absorb atmospheric nitrogen through their root system," Berliner says. Soil fertility is maintained at practically no cost, ensuring long-term sustainability.

2. Make the most from the sun

In developing nations, people still cut trees for firewood. This causes desertification, as vegetation which

Prof. Pedro Berliner

held the soil and its nutrients in place is lost. Rain washes away topsoil, leaving worthless sand behind.

Israel's advances in off-grid solar energy power plants for homes or villages can help offer a clean, renewable alternative to fuel wood. Ben-Gurion Prof. David Faiman has developed a concentrator photovoltaic (CPV) cell perfect for developing nations facing deforestation, and he's just one of dozens of Israeli researchers and companies working in this direction.

"Israel is helping combat desertification by making solar power a viable alternative to... chopping down trees for firewood," Berliner says.

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The only country with a net gain of trees

Continued from page B48

3. Help fish swim in the desert

Vast desert land need not go to waste when practical high-value crops – especially alternative ones like aquaculture – can thrive there. Professors Shmuel Appelbaum and Dina Zilber from Ben-Gurion University helped perfect a system to grow fish in the desert.

Their system takes low-quality brackish water – water with a high salt content – and pumps it into pools for raising marine fish. This provides an entirely new source of protein, and income, for desert-dwellers. The conditions in some deserts are also optimal for raising aquarium fish, and Israel is starting to harvest attractive guppies for export to Europe.

Fish farm

4. Grow crops in the sand

As with aquaculture, another surprising crop can thrive in the hot desert sun: Fed with brackish or low-quality water, algae for either biofuels or neutraceuticals offer a new way to grow a high-value product on seemingly worthless land. Several Israeli companies and research institutions are working to create the optimal environment for this plant-based microorganism, as well as genetic engineering to produce algae containing more lipids, which can be transformed into biofuel.

Ben-Gurion University, the Weizmann Institute and the Technion Israel Institute of Technology have joined forces to accelerate this research. Meanwhile, companies like Seambiotics already have commercial products harvested straight from the desert.

Other alternative crops that Israel is growing in the desert include argan trees, prized for their oil. Formerly, the trees could only grow in the Atlas Mountains in Morocco. Israel also has a national program for irrigating olive groves with brackish water. "It is working well and definitely the only place where this is being done," says Berliner.

5. Build green

Israel is known for its expertise in building desert-adapted houses, often from blueprints designed and tested in the desert by the Blaustein Institute's desert architecture and urban planning unit. These houses require no air-conditioning, even during the day when the heat is most intense.

Eco-architect Isaac Meir specializes in passive low-energy architecture (PLEA) for hot, arid climates. Factors such as wind direction, sun angles and daily temperatures are taken into consideration. In 2001, he co-authored *Climate Responsive Architecture – A Design Handbook for Energy Efficient Building*, which has attracted global attention.

6. Harvest more crop per drop

You can't talk about Israel's success in making the desert bloom without mentioning Israeli companies innovating in the field of drip irrigation in hot, dry climates, including Plastro, Netafim and NaanDan Jain.

Unlike much of the innovation in Israel that starts in the lab or research institute, modern drip irrigation was pioneered by farmers themselves, and is widely used across Israel to get the best crops from the least water. Israeli techniques are shared with other countries through the Foreign Ministry's MASHAV Centre for International Cooperation.

Netafim worker

7. Research the roots

The government-owned agricultural research organization, the Volcani Institute in Beit Dagan, is known for producing genetic variants of plants that perform very well in less than ideal conditions. There, scientists not only study drought resistance in plants, but also breed new varieties of vegetables and fruits to get the maximum yield for the volume of water, helping Israeli farmers and seed-sellers to find a wider market.

The centre also researches ancient strains of wheat, such as emmer, eaten during biblical times, as well as pest resistance and biological controls that use fewer resources and chemicals.

Nearby in Rehovot, scientists at the Faculty of Agriculture of the Hebrew University are also working to improve Israeli tomatoes and field crop resistance and yields.

Wild emmer wheat

8. Keep on planting

Israel is the only country over the last 100 years to see a net gain of trees. Tree planting can reverse desertification by supporting the earth as plant life grows roots into the sand, creating a cycle of nutrients that nourish the soil.

Planting trees through the Karen Kayemeth LeIsrael-Jewish National Fund is a worldwide Jewish priority, and a model that many countries have copied as they attempt to afforest their lost lands. KKL-JNF also researches which trees grow well in the desert, surviving on winter runoff alone, and which do better in wetter, more temperate zones like the Galilee region.

9. Share the knowledge

Back in the 1950s, the Israeli government under Golda Meir founded MASHAV in order to share Israel's expertise in desert agriculture. MASHAV runs a variety of programs, but is best known for its training seminars in Israel and wherever needed – Africa, the Middle East, South America, Central America, India, China – on techniques ranging from greenhouse management and irrigation to fish farming and dairy farming. The MASHAV-sponsored program TIPA (meaning "drop") has helped more than 700 Senegalese farming families earn a living with drip irrigation.

10. Preserve precious water

Almost all of these Israeli successes hinge on wastewater management, on a scale that no other country has ever matched. The country that comes closest to Israel's level of water reuse is Spain, which only reuses about 20 per cent, while in Israel, a whopping 50 per cent of irrigated water comes from recycled wastewater, according to Berliner, much of it recycled through JNF-planted forests.

Senegalese farmers visit Israel

We would like to take this opportunity to wish all of our patients, family and friends a year of good health and happiness. And may we see peace in Israel and around the world.

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Jewish calendars

Rose Kleiner
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The Jewish World

The Jewish calendar, for home and office, provides a framework for both the spiritual and practical aspects of Jewish life. When decorated with magnificent illustrations, both of historical and aesthetic interest, these calendars gain a third dimension.

On the spiritual level the Jewish calendar provides the dates of all the Jewish holidays (both solemn and festive), and reminds us every week which Torah portion, and which portion from the prophets, is read in the synagogue, and gives the times for lighting Sabbath and holiday candles.

On a practical level, today's calendars come with all sorts of other information, and with images of Judaic treasures, whose significance and origins, form a virtual history lesson about the glorious culture and civilization of the Jewish people. Speaking through textiles, metals, paintings, sculptures, prints and ceremonial objects, these images give expression to the Jewish experience through the centuries, and through many lands.

This year Pomegranate publishers have produced two calendars for the wall. Illustrated with works from the Jewish Museum in New York, the Jewish Museum Calendar 2013 features a Ketubah (marriage contract) from Isfahan, Persia (1875); a 1913 painting by Max Ernst (*View from Franz Balke's Window...in Bon*), and Marc Chagall's *Me and My Village* (c. 1911).

Chagall's Me and My Village

But the focus, in this Pomegranate calendar is mostly on more contemporary art, such as a *Menorah, Tree of Life* by Erte (1987); *Fabric Designed for Synagogue Curtains*, by Ludwig Wolpert (1959); Harriete Berman's *Seder Plate* (2000); and Grisha Bruskin's sculpture, *The Wrestle (Jacob and the Angel*, 1995-6).

The second Pomegranate wall calendar, Jewish Celebrations, is decorated with paintings by Malka Zeldis, whose vibrant colours bring to life the joys of Jewish tradition.

Zeldis' paintings capture the fine threads connecting the spiritual and the domestic in Jewish life and celebrations. Each monthly illustration comes with explanatory notes, about the customs and significance of the scenes depicted. Even the personal art works, such as *My Grandmother's Kitchen, Family Scene*, or *My Mother*, come with autobiographical explanations.

Page from a Persian calendar

From Universe publishers comes one wall calendar and one desk calendar this year. Gracing the pages of the Universe wall calendar are images of items from the collection of the Jewish Historical Museum in Amsterdam. There are paintings, sculptures, ceramics, and a very unusual Shabbat clock, with Hebrew writing on it.

Among the ceremonial objects in this calendar there is a beautiful silver Havdalah Set by Dutch artist Piet Izak Cohen (1998); a charming porcelain and silver challah plate from 19th century Germany; and a handsome copper Chanukah menorah from 18th century Netherlands.

Continued on page B51

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Timeless link to Jewish life and culture

Continued from page B50

Eduard Frankfort's oil painting, *Interior of Jewish Home for Elderly People* (Amsterdam, 1880-1920), and Max Liebermann's *Alley In The Jewish Quarter of Amsterdam* (1908), both exude a certain warmth through the settings and combination of colours used by the artists.

The Universe desk calendar has a very unique feature that makes it a most useful quick reference in the busy home. Besides its numerous illustrations of Judaic treasures found on every page, this calendar has a flowchart with each holiday, festival and fast day on the Jewish calendar.

The concise references to each of the feasts or fasts, cover such categories as the history, theme, mood, and customs, along with Torah readings, candle blessings, and the Hebrew date.

Detail of Medieval Hebrew Calendar

This desk calendar is filled with such a variety of illustrations that it offers a virtual cornucopia of art and precious objects. There is the stunning wedding dress from Rabat, Morocco (19th century); the ultra-modern Torah Shield by Moshe Zabari (Jerusalem, 1958); Abraham Manievich's oil painting, *Napoleon Street, Montreal* (1930); a unique Ketubah, which contains photographs as part of its colourful decoration (Dina Knapp, 1997); and Reuven Rubin's *Goldfish Vendor* (1928), to name but a few.

Among the ceremonial objects there is a striking ornate silver menorah (Russia, 1865), which is inscribed with both the year of its production, and with the initials of its owner.

For youngsters there are two delightful calendars this year from Kar-Ben publishers. The first, Sammy Spider's Jewish Calendar, is for the younger child, with brilliant colours, and simple, short comments on the milestones of the Jewish year. It has many creative ideas and activities, as well as recipes, to keep children busy and involved with preparations for the different holidays. The other calendar is for somewhat older children, and the child in all of us.

My Very Own Jewish Calendar continues to bring a variety of facts, trivia, activities, recipes, explanations, and other tidbits in its monthly calendar pages that are as much fun for adults, as they are for the youngsters. This information helps to make children aware of the exciting, and meaningful, Jewish world around them, its history, and its many communities throughout the globe.

Our journeys through this calendar take us to Holon, Israel, where 31 story gardens (each based on a different famous story or fairy tale) have been created in neighbourhoods across that one city. There is a 'stop' in Maui, Hawaii, and in Moscow.

Included in this calendar are also entries on such profoundly tragic events as 9/11 and the Holocaust, but they are presented within a larger context of what it means to be Jewish, and a citizen of the world in this 21st century.

One entry in this calendar tells us that, according to South Korea's ambassador to Israel, the Talmud is a constant bestseller in South Korea, a country of 49 million. Almost every home has a Korean version of these volumes, which is called *Light of Knowledge*. It is even required study in elementary schools. The reason for this interest in the Talmud is the high regard with which the South Koreans have for the achievements of the Jewish people, and for the values learned from the Talmud.

The recipes in this calendar are always suited for the young cook, and take so little time to prepare. For the High Holidays there are Chicken Salad with Apples and Honey, Cranberry Tea, or Cranberry Apple Casserole, which would delight any family. For Chanukah there are chicken latkes.

And this Ashkenazi writer can hardly wait to try making 'folares' for Purim. A traditional breakfast treat, folare dates back to the time the Jews lived in Spain, but continues to be a favourite of Sephardi Jews to this day.

There is also a great and very easy idea for making a Sukkah centrerpiece with a hollowed out pumpkin, something even adults will enjoy doing.

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Israel braces for 'more tense' region in coming year

Israel Hayom exclusive to JNS.org

Israel Defence Forces (IDF) Director of Military Intelligence Maj. Gen. Aviv Kochavi, in his annual intelligence assessment to Chief of General Staff Lt. Gen. Benny Gantz and the IDF general staff, warned on Aug. 27 that Israel will face an increasingly volatile region in the coming year, one that is "more tense and Islamist in nature than before."

According to Kochavi, the area is "experiencing a series of crises, both regional and internal, which add to the overall sensitivity of the players involved and could lead to unexpected flare-ups."

Kochavi said the annual intelligence assessment "is the result of a long and thorough process of research and analysis.

"The work is led by the research unit and utilizes all of the existing intelligence-gathering bodies in the intelligence branch, as well as ones created in the passing year," he said.

In related news, foreign weapon sales by the United States tripled last year to $66.3 billion as Persian Gulf states sought to build up their military supplies amid growing tensions with Iran, a new report said.

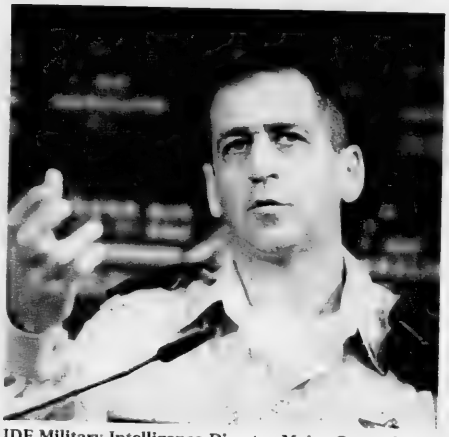
U.S. arms sales reached a record high, up from $21.4 billion in 2010 and $31 billion in 2009, according to a study by the U.S. Congressional Research Service.

The Jewish World

Weapons sales declined amid the global economic downturn but increasing tensions with Iran over its nuclear weapons program have seen Gulf countries spend billions of dollars on defence procurement.

Foreign arms sales have become increasingly important to weapons makers as the Pentagon's budget flattens because of U.S. deficit-reduction requirements.

U.S. military deals with Saudi Arabia topped $33.4 billion last year, according to the report. Agreements included the purchase of 84 advanced F-15 fighter planes and upgrades of 70 of the F-15 fighter planes in the current fleet, said the report.



IDF Military Intelligence Director Major General Aviv Kochavi *(Yehoshua Yosef/Flash90)*

The United Arab Emirates purchased Lockheed Martin's Theatre High Altitude Area Defence system in a deal valued at $3.49 billion last December and 16 Chinook helicopters for $939 million. Oman acquired 18 F-16 fighters for $1.4 billion.

For more evidence of its increasingly precarious position in the Middle East, Israel need not look any further south than neighbouring Egypt. Arab League Secretary-General Nabil Elaraby told the *Cairo Review of Global Affairs* in an article published this week that Egypt should amend its 1979 peace treaty with Israel because the latter is violating the accords with respect to the Palestinians.

Continued on page B53

L'Shana Tova!

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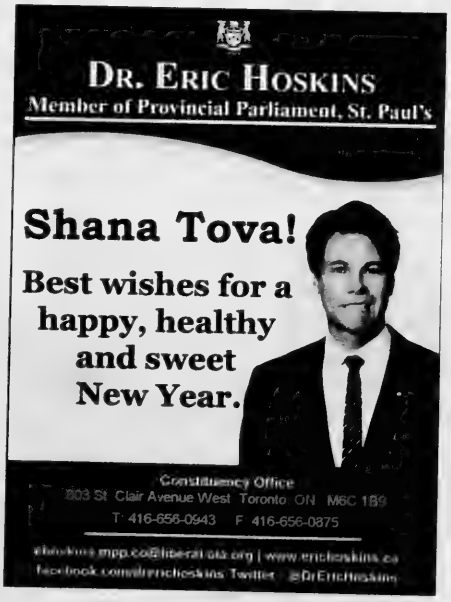

The dynamic of Middle East conflict is changing

Continued from page B52

Elaraby, 77, was appointed secretary-general in July 2011, after a brief stint as Egyptian foreign minister in the first government of the post-Hosni Mubarak era.

"Israel is violating every day what they have committed themselves to do," Elaraby said.

"What I've been asking is [to] look at every step taken by Israel and see whether it really fits with its commitments," Elaraby said. "I'll tell you: no. I'll just give you one example: Camp David, and I was there. They committed themselves that [UN Resolution] 242 would apply to every single front, or to every single country, which accepts to live in peace with Israel. Fine. Palestinians have said for 20 years now we have recognized Israel, but they don't want to apply 242, they don't want to withdraw, they don't want to stop the settlement activities. They have tens of thousands of prisoners who have been there for over 20 years. They are acting in a wrong way. They claim that they have withdrawn from Gaza, but they are surrounding Gaza and any day they will go and kill people in Gaza and go out. They are the occupiers. It's not necessary in occupying a territory to be in every single yard of territory. They are outside but they are occupying it. So, everything is wrong. You need to rectify the relations. This is not going to work at all. You need to rectify the relations to have a healthy relationship in the future."

> *Arab League secretary-general calls for Egypt to amend treaty with Israel*

Elaraby said that the new situation in the Middle East would change the dynamic of the Arab-Israeli conflict.

"The way that the Israelis were using brute force and not taking into consideration the rights of the people around them, particularly the Palestinians, will have to change," he said. "But they are reading it wrongly. They are claiming to the Americans, to the Europeans, 'It is changing here. We don't know what will happen. We will not talk unless they accept our conditions.' They have to realize that if they want to live in peace with their neighbours, they have a chance to do that. But they have to live in peace, they have to act according to the rules of international law everywhere. [The Arab peace plan] has been there 10 years there now, and it's still there. Ten years, they've not reacted to it."

Elaraby said the Egypt-Israel peace treaty should be amended on the security front, as well as the commercial area.

"People in Egypt under the former regime have added things which are not in the treaty," he said. "People say Camp David requires Egypt to sell gas to Israel. Gas was not there at that time. Camp David and the treaty speak about the right of Israel to bid for oil, which Egypt does not need. But people think that it contains obligations on Egypt to sell oil to Israel, which is not true."

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Peter Shurman, MPP - Thornhill

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Punish rabbis who preach hatred

JTA

Knesset Speaker Reuven Rivlin recently apologized to Jamal Julany, one of the victims of a racist attack in Zion Square in Jerusalem in mid-August, during his visit to the 17-year-old.

"We are sorry," said Rivlin, a Likud Party leader. He went on to say, "It is hard to see you hospitalized because of an inconceivable act" and "What happened is the responsibility of every leader and member of Knesset."

This time of year on the Jewish calendar especially calls us to evaluate our actions and mend our ways to avoid the same mistakes next year. An honest evaluation will reveal that this unprovoked attack on three Arab youths by dozens of Israeli teenagers is part of a phenomenon much broader than the character of these youths. It is the result of the chronology of prolonged Israeli government tolerance toward Jewish religious extremism and its manifestations, and of the government's tacit acceptance of racist incitement toward Israel's Arab minority by certain members of Knesset and a number of extreme Orthodox rabbis.

Every religion has its extremists; Judaism is no different. Notably in this raging culture war, the chief rabbi of Safed, Shmuel Eliyahu, has repeatedly called Israel's 1.2 million Arab citizens "the enemy" and urged Jews not to rent or sell apartments to Arabs. He also claims that all Arabs have a violent nature. In his manifesto published in March 2008, he wrote, "The time has come to tell the truth. Providing a livelihood for our enemies leads to grave consequences."

The Jewish World

Anat Hoffman

Shmuel Eliyahu is not alone. There are approximately 50 state-employed Israeli rabbis who, like Eliyahu, engage openly in racist rhetoric toward non-Jews with impunity. While Israeli law clearly states that racist incitement is a criminal offence, there have been no disciplinary measures or a serious police investigation.

When leading public figures dehumanize others, the descent from hateful speech to violent acts is often swift and severe. These rabbis did not physically attack the three Arab teens still recovering in the hospital, but their words and teachings were a major catalyst and a spiritual motivation for their impressionable young followers to take the next step and actually commit a violent act.

There is a direct connection between the immunity given to rabbis and the ease with which a group of teenagers beat up a 17-year-old Arab boy to "teach him a lesson" about eyeing Jewish girls in Zion Square. If the government of Israel is truly appalled by the attack in Zion Square, here is a suggestion: As the state has the power to fire civil servants who are racists, why not use this power immediately?

The Israel Religious Action Center is monitoring racist statements by rabbis and pursuing legal and public action against them. Our recent report, "Love the Stranger as Yourself? Racism in the Name of Halacha," details this disturbing trend.

Racist incitement recently has taken on a new focus: Jewish women and their purity. In Zion Square, flyers are being distributed in Arabic that read "Our girls are dear to us, just like you don't want a Jew to date your sister, we also are not willing to accept an Arab dating one of our women. Just like you would do anything to stop a Jew from dating your sister, so would we! Last week, an Arab who thought he could come here and find a Jewish girlfriend was hurt. We don't want you to get hurt. Respect the honour of our girls because they are dear to us!"

Misogyny and racism meet again, this time disguised as Judaism. The Israeli Movement for Progressive Judaism is working to answer the questions that these recent events pose: What is our Jewish obligation to the non-Jewish minority in Israel? How do we respond to the objectification of women in service of racism?

Jews in Israel and in the Diaspora must offer answers to these burning questions. Jews everywhere have the responsibility to respond to racist statements by Jewish extremists. It is our duty as Jews to remind others and ourselves that the Torah commands us to love the stranger 36 times more than any other commandment.

Jamal Julany remembers nothing of the attack. He is struggling in his hospital bed to gain back the use of his limbs, his eyes and his ears. We must remind ourselves, and the State of Israel, of every blow he received and demand that the state stop turning a blind eye and a deaf ear to racism in its own ranks.

(Anat Hoffman is executive director of the Israel Religious Action Center.)

לשנה טובה תכתבו
Best Wishes for a
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Young Jewish children study at school

Worry about kids' character, not grades, says author

Lisa Keys
JTA

Not long ago, psychologist Madeline Levine gave a lecture at a Jewish day school near her home in Marin County, Calif. The topic: "Your Average Child."

Nobody showed up.

"I guess there wasn't a single average kid at the school," Levine quips now.

"By definition, the vast majority of our children are average," she clarifies.

It's a tough notion for parents to accept, especially since many of us grew up hearing that we were anything but average – we were special. If our kids are average, does that mean that ultimately we are (gasp!) average, too?

To keep such thoughts at bay, we may follow the typical trajectory: load our kids up with classes and activities. Make sure they get good grades, win trophies. This will land them at a top-tier college where, the story goes, they will graduate and embark upon a well-paid career.

But Levine, author of the new book *Teach Your Children Well: Parenting for Authentic Success* (HarperCollins Publishers) says parents focus on the wrong things.

Despite today's high-stakes environment, which combines an uncertain economic future with increasingly fierce competition for spots at top schools, we're overlooking our kids' most valuable assets.

"If you spend all this time going over homework, correcting it, bringing in a tutor, you've lost… time to build other things: character, persistence, generosity – all the things that people now are saying are going to be mandatory" for future success.

In her book, Levine writes: "Every measure of child and adolescent mental health has deteriorated since we've decided that children are best served by being relentlessly pushed, overloaded, and tested. Our current version of success is a failure."

It's a trap in which much of the Jewish community finds itself ensnared, Levine says, given our historical emphasis on education.

The Jewish World

Madeline Levine

"There's always this sense that education is the way to go... If your 15-year-old says, 'I don't want to clear the dishes today, I have my AP chemistry test [to study for],' most [Jewish] parents say, 'Don't worry about it, go study.'

"That's a big mistake. There's more to be learned about the issue of sharing responsibility and community that goes along with three minutes of clearing the table."

While many Jewish schools emphasize community and values, parents too often worry about a botched test.

"We know everything about their grades and not enough about where they go and what they do," she writes. "We monitor their performance, but not their character."

Levine reminds parents of their ultimate goal: "We want to turn out good people who find good partners, find work they like, and contribute to their communities."

Teach Your Children Well is, in part, a response to Levine's previous book, the 2006 surprise bestseller *The Price of Privilege: How Parental Pressure and Material Advantage Are Creating a Generation of Disconnected and Unhappy Kids.* ("Nobody expected it to end up on the *New York Times* bestsellers list," she says.)

Continued on page B56

A's . . .

Tom & Sharon Adler
wish our parents, children, grandchildren, relatives and friends a happy and healthy New Year

KEITH, SHEILA & DENISE ALEXANDER
SUE-ANN LEVY, DONNA, JASON, CHLOE, JACKLYN & JOSHUA BERNS
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Stephen and Karen Applebaum
Jason & Madison
Wish their relatives, friends & neighbours a happy and healthy New Year.

Barry & Eleanor Appleby and Family
Wish their relatives and friends a peaceful, happy and healthy New Year.

David & Margaret Attis and Family
Grand Barachois, New Brunswick
Wish their relatives & friends a healthy and happy New Year

B's . . .

Anne & Allan Bank

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Carmella & Joe Betel

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Kalman & Cynthia Bielak
Yakov, Pamela, Daniel & Naiomi
Simcha, Barbara, Brandon, Brooke & Breanne
Shneur & Tracy, Gideon, Moran & Coby, Shlomo & Tania

wish their relatives & friends a happy and healthy New Year

Susan, Fred, Ricki, Sarah & Leora Birnbaum

wish their relatives and friends a happy and healthy New Year.

ALAN, SYLVIA, ERIN & ALYSSA BOBKIN

Wish their relatives and friends a happy and healthy New Year.

Joe and Sarah Bogoroch

Best wishes to our children, grandchildren, great-grandchildren, relatives and friends for a happy, healthy & peaceful New Year

Richard, Melanie, Adam, Samantha & Matthew Bogoroch

Wish all their relatives and friends a happy and healthy New Year.

Sharon, Syd & Michael Bojarski
Michelle & Jordan Waldman

wish their relatives and friends a happy, and healthy New Year.

Larry & Helen Bossin and Family

Wish all our relatives and friends a peaceful, happy and healthy New Year

Sam and Yetta Brown and Family

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Abe & Freda Blankenstein
Harvey & Fay Blankenstein & Family
Larry & Marla Blankenstein & Family
Randy & Annette Goodman & Family
Joel & Sharon Waisglass & Family

Wish all their relatives and friends a Happy and Healthy New Year.

C's . . .

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel

Ella & Marshall Cohen

Wayne and Ann Caplan

wish our parents, children, grandchildren, relatives and friends a very happy and healthy New Year.

Elsa & Howard Chandler & Family

Wish their relatives, friends & neighbours a happy and healthy New Year.

Joe & Sidia Cowen

Best wishes to our children, grandchildren, relatives, friends and clients for a happy, healthy & peaceful New Year.

'Every kid has a super power'

Continued from page B55

Levine's background embodies the idea that "average" can become extraordinary. Now 62, she grew up in New York City. Her father was a police officer who died young, and her mother was a social worker.

"We had no money, no insurance, nothing," Levine recalls. She studied at the State University of New York, Buffalo, thanks to a scholarship.

"I had the best parents," Levine says. "I was just fine the way I was, whether that was excelling in English or floundering at math. They were more interested in the kind of person I was."

Levine began her career as a teacher in the South Bronx, a downtrodden, violence-plagued area of New York, in the 1970s. ("I was a terrible teacher," she admits. "I was so bad in the classroom, so good at the one-on-one.")

Levine moved to California, where she still lives, to pursue a doctorate in psychology. She has a private clinical practice – on the back burner at the moment, she says – and is a founder of Challenge Success, a Stanford University-based organization that works with schools and families to promote better balanced, more fulfilled lives for children.

She and her husband, Lee Schwartz, have three sons, aged 32, 27 and 21. Looking back now at what she might have done differently, Levine says she'd participate more in her children's Jewish education.

Teach Your Children Well

Why Values and Coping Skills Matter More Than Grades, Trophies, or "Fat Envelopes"

Madeline Levine, PhD

Busy then with her family and career, she now recalls "all the times I dropped them off at Hebrew school, went home and went to bed," she says. "It's one thing to say, 'You have to go to Mitzvah Day.' Well, if Mom's not going… actions speak louder than words."

Levine's youngest son, Jeremy, was her first inspiration to fight the pressure-cooker environment so many kids encounter at school. While her older sons, good students, "were served by the system," Jeremy ("a perfectly average student") was falling between the cracks.

"There was very little to feel good about, starting in about sixth grade," she says. "Nobody was interested in the parts of him that were super good.

"Every kid has a super power… For one kid, it may be calculus. For another, it's an incredible sensitivity toward people." A parent's task, Levine says, is valuing these strengths equally.

"Life hands people all kinds of losses, disappointments, tragedies… Why do we want to have kids night after night sobbing over their homework at 2 a.m. because they can't get it done? It's something we created that has become an enormous stressor.

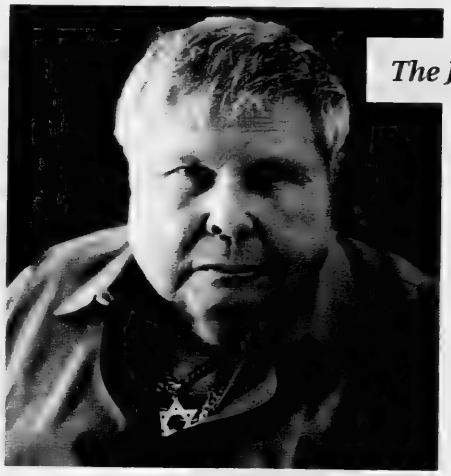
"I feel like adults have a secret – there are a bunch of things you're good at, a bunch of things you're average at, a bunch of things you really suck at," Levine says. "This idea of straight-A students is a perfect mythology to me. Most of us are pretty average in most ways."

'The Weasel,' the Libyan arms dealer and Israel

Bernie M. Farber

A book has been written about him. He has cavorted with Mafia bosses, terrorists, smugglers, murderers and thieves. It is even believed that he knows the final resting place of Teamsters boss Jimmy Hoffa. And why not, he used to be Hoffa's driver in the day. Marvin (The Weasel) Elkind, a petty thief, little-known pro boxer, born in Jewish Toronto, shunted through foster homes and ending up in reform school, has a story that reads like a Hollywood gangster movie.

Elkind began his career as a welterweight boxer who, if it were not for his association with mobsters and crime, might have been a contender. Elkind tells the story of one of his first fights in Miami in 1953. That evening he was scheduled to fight Rocky Castellani, a welterweight who a few years later lost a close split decision to hall of famer Sugar Ray Robinson. Just before the fight was to begin, two toughs with guns showing through their jackets walked in and cleared the dressing room. Then a short, elegantly dressed man walked in puffing on a cigar; it was Myer Lansky, famed American Jewish mobster.



Marvin Elkind

Hob nit kain moireh (don't be afraid), Lansky said to Elkind in Yiddish and proceeded to engage him in a conversation, which led to Elkind understanding that Lansky wanted him to throw the fight in the third round. With an enticement of $1,000 (double what he would have made) and the ever-present threat of what may happen if he didn't, Elkind agreed. As he was about to leave, Lansky turned to Elkind and said wryly, "Boychik, remember, if you don't do this, just be sure you have someone around to say Kaddish."

Yet The Weasel was much more than a second-rate boxer and Mafia hanger-on. Elkind worked as a police informant for more than three decades. Whether it was the FBI, U.S. Customs and Border Protection, U.S. Department of the Treasury or our very own OPP with whom he had a longtime personal connection, Elkind betrayed mobsters, mercenaries, money launderers and many more across both Canada and the United States. However, the sting that Elkind is most proud is the one he pulled against Libyan agents allegedly out to harm his beloved Israel.

It was 1984. Elkind had already been working with OPP detective Al (Robbie) Robinson, himself a legend within the annals of Canadian policing and ironically a man I worked with during my time at Canadian Jewish Congress. Robinson was a tough cop. When I knew him, he was tasked to deal with violent neo-Nazis and white supremacists like Wolfgang Droege, who were trying to influence Canadian youth and somewhat succeeding. For Elkind, Robinson was not just his handler, but as he explained to me, "Look, kid, Robbie and I were almost the same age, but he was like a father to me. He was one of the only people to always say after a sting, 'Marv, you did a good job.' I never really heard that before."

Ensconced in a penthouse apartment in downtown Toronto was a former Libyan diplomat turned international arms dealer, Muftah El-Abbar, who was, amongst much else, a tennis aficionado. Both Canadian and American law enforcement feared he was involved in trying to secure arms for Libyan leader Moammar Gadafi, to be funnelled to the then Palestine Liberation Organization to be used against Israel. El-Abbar was especially interested in military-grade helicopters. He was careful; no American agent to date was able to get near him. Robinson figured if anyone could do the job it was The Weasel.

The Jewish World

Following a briefing by Robinson, Elkind realized that El-Abbar's finances were handled by a Spanish bank in the city. As luck would have it, his estranged brother, Stanley, a successful lawyer in Toronto, was at the time on the bank's board. Even though the brothers had not spoken in years, Elkind, with his usual moxie, devised a plan.

In the 1980s, drywall was in short supply. Elkind was in touch with a Toronto builder he knew working on a large construction project in Miami. Promising him a "million dollars" in drywall, Elkind headed to El-Abbar's bank. Meeting the manager, introducing himself as Marvin Elkind, he explained he had a large business deal for drywall and would require a large loan to purchase it. The bank manger, not knowing of the brothers' estrangement, immediately contacted the builders who confirmed the upcoming business deal. Given all the circumstances, the bank was eager to proceed.

All was in place when Elkind explained that the American builder was coming into Toronto and he wanted to entertain him. The builder, he explained, was a tennis nut, and Elkind confided he knew nothing of the game. So began the scam. The bank manager unwittingly made arrangements for his client, El-Abbar, to meet Elkind's builder friend, who in the end turned out to be a U.S. Treasury agent.

The clever con that Elkind arranged led to El-Abbar's arrest and the subsequent decision it seems for the Libyan agent to work with the CIA. Interestingly, it was this sting that led to information of Gadafi's residence, which was bombed in 1986 in retaliation for what was believed to be a Libyan-inspired terrorist attack against American servicemen in Berlin.

Elkind was a mobster and a snitch. By his own admission, he did some very bad things, much of which he tells me today he is not proud of. As the years have crept up on him, Elkind ponders his own mortality.

"You play the cards you're dealt," he explained in his casual blunt manner, "so if I could do this [stop the Libyans], I figured that maybe the *Ribono Shel Olam* [the master of the universe] will be a little nicer to me when my time comes."

For more information about The Weasel, read *The Weasel: A Double Life in the Mob* by Adrian Humphreys (John Wiley and Sons).

Bernie M. Farber is the former executive director of the Canadian Jewish Congress.

D's . . .

Gloria & Morris Dadoun

Best wishes for a year of peace and serenity, health and happiness to our family and friends and the people of Israel

Leslie & Anna Dan

Wish their relatives & friends a peaceful, happy and healthy New Year

Michael & Sally Robyn, Jamie, Adam and David Deverett

Wish their relatives & friends a healthy, happy & prosperous New Year.

E's . . .

Lily Elsner & Bob Ritter

Michelle, Alan, Zachary & Taylor, David, Shawna, Mike, & Dylan, Brooke, Jordan, & Jillian, & Stacey

Wish their relatives, friends & neighbours a happy, healthy New Year.

F's . . .

Sylvia & Edward Fisch & Family

Wish their relatives, friends & neighbours a happy and healthy New Year

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Morris & Fay Freedman
David, Lauren, Michael & Sara

Allan and Pat Friedland
Marla, Ilan,
Samuel, Elisha & Asher Saksznajder
Wish their relatives and friends a happy and healthy New Year.

Allan and Caryn Friedman
Amanda and Cassie
Wish their relatives, friends & neighbours a happy and healthy New Year

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Betsy & Lou Fruitman
Pamela, Howie, Jeffrey & Jason Gould
Marla, Ronald, Jarod & Phoebe Struminger

Miriam & Ignatz Fulop
Children & Grandchildren
Wish their relatives and friends a happy and healthy New Year

G's . . .

Kristen, Len
Aaron and Jack Ganz
Wish their relatives, friends & neighbours a very happy and healthy New Year!

Cathy and Frank Gold
Ashley & Jessica
Wish their relatives and friends a peaceful, happy and healthy New Year.

Rushing to preserve Ladino legacies

Charlotte Anthony
JTA

Isaac Azose knew he had a treasure in his hands – a nearly century-old booklet for Ladino-speaking Jews immigrating to the United States that featured English, Ladino and Yiddish expressions to help them acculturate into their new communities.

"I thought to myself, I've got a real find here," said Azose, cantor of Congregation Ezra Bessaroth in Seattle, Wash., whose family came from Turkey.

He became one of many people in Seattle to share a Ladino artifact with Devin Naar, an assistant professor in Jewish studies at the University of Washington who is trying to uncover, collect, preserve and digitize the rich heritage of Sephardi Jews.

While small collections of Ladino books and documents can be found at the Library of Congress, the American Sephardi Federation and Yeshiva University, Naar says his project, Seattle Sephardic Treasures, is the first community-based initiative to gather Ladino source materials in one place.

The Jewish World

"More than 10,000 Yiddish books are readily accessible and digitized through the Yiddish Book Center in Amherst, Mass., but no equivalent exists for Ladino and virtually no original Ladino books can be accessed online," said Naar, whose effort is part of the larger Sephardic Studies Initiative of the University of Washington's Stroum Jewish Studies Program.

Ladino, also known as Judeo-Spanish, was the language of Sephardi Jews whose ancestors were expelled from Spain in 1492 and then settled throughout the Mediterranean basin of the Ottoman Empire.

Its Ashkenazi counterpart, Yiddish, continues to survive through haredi Orthodox communities and some secular advocates of the language.

Ladino, however, has faced a steep decline in the past century. While Yiddish has more than three million speakers worldwide, UNESCO estimates that fewer than 150,000 people still speak Ladino.

> ***The language of Sephardi Jews whose ancestors were expelled from Spain in 1492***

Gloria Ascher, co-director of Judaic Studies at Tufts University, offers several reasons for the language's precipitous dropoff: 90 per cent of Ladino speakers, particularly in places such as Bulgaria and Greece, were murdered during the Holocaust; with the rise of Zionism, Hebrew is emphasized as the central Jewish language; Ladino-speaking immigrant parents encourage their children to speak the native language of their new countries, such as English.

After New York and Los Angeles, Seattle has the third-largest Sephardi community in the United States. According to a 2000 study by the Jewish Federation of Seattle, there are 2,700 Sephardi households in the community's total 22,490 Jewish households.

Naar started collecting materials at Ezra Bessaroth, a Sephardi synagogue, at the annual Purim bazaar in March. He has already gathered dozens of documents, including a rare Ladino textbook published in Salonika, Greece, in 1929. He even found a set of letters from the 1930s written by a nine-year old girl from the Greek island of Rhodes to her family members in Seattle.

"She was able to correspond her way and her family's way off the island of Rhodes to evade Nazi persecution and to find safety in the United States," Naar said. "The entire story is preserved in the set of letters. It's really an amazing story."

The value of the objects should not be underestimated, says Noam Pianko, chair of the Stroum Jewish Studies Program.

"It's the stories and the past of the Sephardic Jewish community of Seattle, so it has tremendous communal value," he said. "These documents are important on a scholarly level as well. They tell an untold and yet incredibly important story of the Sephardic Jewish experience in America."

Many of the documents have been buried in basements or closets and breathe an authenticity that can never be captured in academic works.

"I want to make the materials available in their original form so you can see the handwriting, the coffee stains and the lived lives of the owners," Naar said.

Lynne Winters, director of the American Sephardi Federation, says it is remarkable that Naar has gained so many original documents.

"When you can touch something that someone's hands touched however many years ago, whether it is 20, 25 or 100 years ago, there's something unique about that [rather] than just seeing it in a book," she said. "You are touching history and making a physical connection with someone who's passed."

Naar hopes to use his effort as a pilot program to be replicated with Sephardi communities elsewhere in the United States.

"Ladino source materials, although in smaller amounts to begin with, are not easily accessible and there's been no project until now to make Ladino materials widely accessible over the Internet," he said.

Unlike Yiddish documents, which have been catalogued through the YIVO Institute for Jewish Research in New York and other archives, Ladino documents have no such home.

"I have a few Ladino books and they are in pretty rough condition, and there are not going to be anymore coming out," said Randall Belinfante, librarian and archivist at the National Sephardic Library. "People are writing about Ladino culture, but they are not writing Ladino materials."

Lyudmila Sholokhova, the head librarian at the YIVO Institute, says there is no clear estimate of how many Ladino books still exist. However, there are an estimated 600 Ladino works at Yeshiva University, 200 more at YIVO, 200 at the Library of Congress and about 170 at the National Sephardic Library.

"Digitization will bring huge possibilities for people to get access to their heritage and also huge possibilities for libraries around the world to collaborate because at the moment, we don't have a clear idea of what other libraries have," Sholokhova said.

There is a level of interest in preserving the language. Ladino Komunita, an online Ladino forum started by Rachel Bortnick in 1999, tries to unite the Ladino-speaking community. The forum now has 1,400 people from more than 42 countries.

"The language was the rope that tied our culture together," Sholokhova said. "Without the language and without the communities that spoke the language, all we can do is to pick up the pieces and rescue them from oblivion – the food, the sayings, the customs related to our Jewishness in the Sephardic form."

Azose is hoping that Naar's effort will have an impact not just on scholars but on today's descendants of Ladino speakers.

"I think the younger generation will take more of an interest than the current generation," he said. "They will want to know more about their history and where they came from, and their parents may not be able to answer those questions for them – but this will."

The year in review

JTA

The following is a review of the news highlights of the Jewish year 5772.

September 2011

• An Egyptian mob breaks into the Israeli Embassy in Cairo, and Israeli personnel are stuck inside for hours until Egyptian commandos arrive at the scene. Israeli Air Force jets evacuate the Israelis from the country. The attack exacerbates fears in Israel that it is losing a once-reliable ally to the south.

• The Palestinians submit their bid for statehood recognition to the UN Security Council. In speeches at the UN General Assembly, President Barack Obama rejects the Palestinians' unilateral approach, saying that Israel's security concerns are legitimate and must be addressed. In dueling speeches in the same forum, Israeli Prime Minister Benjamin Netanyahu and Palestinian Authority President Mahmoud Abbas trade charges of ethnic cleansing.

The Jewish World

• Turkey expels Israel's ambassador to the country and downgrades diplomatic and military ties.

• Some 15 countries announce before the Durban Review Conference known as Durban III that they will boycott the proceedings. The one-day session receives little attention amid all the goings-on at the United Nations.

October

• Turkey agrees to accept Israel's help after initially rejecting assistance during an earthquake there that kills 430 people and injures 1,000.

• The terrorist organization Hamas releases Israeli soldier Gilad Shalit after the Israeli cabinet approves a deal in exchange for more than 1,000 Palestinian prisoners. Cheering crowds greet Shalit when he finally returns to his family home in Mitzpe Hila after five years in captivity. Less than a week after the Shalit deal, Egypt agrees to release American-Israeli Ilan Grapel in exchange for 25 Egyptians and he reunites with his mother.

Gilad Shalit and his father, Noam, embrace

• The United States stops paying its dues to UNESCO following the UN cultural and scientific agency's vote to grant full membership to the Palestinians. A month later, UNESCO calls for emergency donations because of the loss of U.S. funding. Israel also cuts tax payments to the Palestinian Authority.

• The *New York Times* reports that President Obama is considering granting clemency to convicted Israeli spy Jonathan Pollard, but Vice President Joe Biden objects, telling the president that Pollard would be released "over my dead body." Biden subsequently agrees to meet with Jewish leaders to press the case for Pollard, a U.S. Navy civilian analyst who was convicted in 1987 and has been serving life sentence in a federal prison.

Continued on page B60

Sam & Gitta Ganz and Family

wish their relatives and friends a happy and healthy New Year.

Al Gelfant & Family
Susan Gelfant & Children

wish their relatives and friends a happy and healthy New Year.

Irving & Faye Gold

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Marilyn & Joel Gold
Leslie & Lori and Natalie

Wish their relatives, friends & neighbours a happy and healthy New Year

Gert Goldberg
children Jill, John & Granddaughter Sydney
64 Carscadden Drive

Wish their relatives, friends & neighbors a happy and healthy New Year.

Regina and Charles Goldfinger and Family

Best wishes to our children, grandchildren, great-grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Best wishes for a year of peace and serenity, health and happiness to relatives and friends and the people of Israel

Fay Goldlist
Marlene & Sam Hait
Barry & Randee Goldlist
Rochelle & Seymour Frydrych
Children, Grandchildren & Great-grandchildren

Michael & Francine Goldrich
Yaakov, Kayla, Shimon
Lana, Yechiel, Naomi & Ari

Best wishes to all our family and friends for a joyous and happy New Year

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Moishe Gruda

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel

IRWIN AND NETTA GREENBLATT
Andrea, Erin & Josh

H's . . .

ADAM & ZELDA HARRIS and Family

Wish their relatives and friends a happy, healthy and peaceful New Year.

Sylvia and Barry Hennick
Eleanor, Jeff, Ryan and Joshua Stainsby
Karen, Eric, Jackson and Veronica Machtinger

Wish their relatives and friends a peaceful, happy and healthy New Year.

I's . . .

Kelly and Daniel Isakow & Family

Wish all their relatives, friends & neighbours a happy and healthy New Year.

J's . . .

Bruce & Cathy Jacobs
Jeffrey & Jordan

wish their relatives, friends & neighbours a happy, and healthy New Year.

Lily Rosenberg, The Jacobs, Elias and Krelstein Families

wish their relatives and friends a peaceful, happy and healthy New Year.

Miriam Justein

Best wishes to my children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year

K's . . .

The Kalifer Family

Bernyce & Marv, Ron & Nancy Kalifer, Ellen & Gerry Fialkov, Debbie & Wayne Steinberg and all their families would like to send their best wishes for a Happy & Healthy New Year

Howard & Nancy Kleinberg

Wish their children, grandchildren, relatives & friends a happy and healthy New Year

Israel Koplowitz

Best wishes to our children, grandchildren, relatives & friends for a happy, healthy and peaceful New Year

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Dorry & Alex Korn and Family

Marilyn Kostman
Elayne & Roberto Slimak
Sasha & Keren, Alexa, Jonathan, Noah & Galit
Arny Ian Kostman, Tyler, Jesse & Samantha

Best wishes for a year of Peace and Serenity, Health & Happiness to all our friends

L's . . .

Natalie & Manny Langer

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Yetta Lanys, Shayne & Patti & Family, Marty & Sandy Lanys & Family

Wish their relatives and many friends a happy and healthy New Year.

Vicki & Syd Lanys
Michael & Zachary Lanys
Sheryl, Sheldon, Lindsay and Sean Cheskes

wish their relatives and friends a happy and healthy New Year.

Fela Lichtblau
Children & Grandchildren

Wish all their relatives and friends a peaceful, happy and healthy New Year

Shelly & Marilyn Little
Adam & Amy, Jeremy & Amy, Sari & Ilan

Wish their relatives, friends & neighbours a happy and healthy New Year

Nobel prizes awarded

Continued from page B59

• Five Jewish scientists win 2011 Nobel Prizes: Israeli professor Daniel Shechtman, chemistry; University of California physicist Saul Perlmutter, physics, with Johns Hopkins astronomer Adam Riess; and immunologists Ralph Steinman and Bruce Beutler, medicine.
• A protest encampment in lower Manhattan takes on an increasingly Jewish flavour as services are organized for Yom Kippur and a sukkah is installed for the holiday of Sukkot. Critics charge that the so-called Occupy movement, motivated largely by anger over corporate greed and income inequality, has antisemitic and anti-Zionist undertones – charges that are vigorously disputed by Jewish participants in the protests.
• Former Beatle Paul McCartney marries American Jewish heiress Nancy Shevell in London, the day after the couple attend Yom Kippur services at a British synagogue. McCartney's former wife, Linda Eastman, also was Jewish; she died in 1998.

November
• French President Nicolas Sarkozy calls Israeli Prime Minister Benjamin Netanyahu a "liar" in a private exchange with President Obama during a summit meeting. Obama responds by saying, "You may be sick of him, but me, I have to deal with him every day." Sarkozy subsequently meets with French Jewish leaders in an effort to make amends.
• Evelyn Lauder, pioneer of the pink ribbon as a symbol of breast cancer awareness, dies. Lauder, the wife of cosmetics heir Leonard Lauder and mother of Jewish leader Ronald Lauder, was diagnosed with breast cancer in 1989 and founded the Breast Cancer Research Foundation, which raised $350 million to fight the disease.

December
• Christopher Hitchens, the iconoclastic author, journalist and prominent atheist, dies after a lengthy battle with cancer. Hitchens discovered as an adult that his maternal grandmother was Jewish.

Na'ama Margolis

• Thousands rally in the Israeli city of Beit Shemesh following a report that 8-year-old Na'ama Margolis was spat on by haredi Orthodox extremists on her way to school for supposedly wearing immodest dress. The incident sets off a broad campaign to rein in religious extremism in Israel. Haredi rioters remove signs calling for the separation of sexes on city streets and clash with police.
• Israel releases 550 Palestinians prisoners in the second stage of the prisoner swap for captured soldier Gilad Shalit.

January 2012
• The Government of Canada strengthened its sanctions against the Iranian regime. The new measures focused on front companies used by the regime to avoid existing sanctions, freezing assets and prohibiting dealings with key entities involved with Iran's violations of international law.

Continued on page B61

Rabbi Gunther Plaut dies at 99

Continued from page B60

• Former Israeli Prime Minister Ehud Olmert pleads not guilty to corruption charges after being indicted for allegedly accepting hundreds of thousands of dollars in bribes during the construction of the Holyland apartment project when he was mayor of Jerusalem and later Israel's trade minister. In July, following his acquittal, he says he will not return to politics.

• Aryeh Ralbag, the chief rabbi of Amsterdam, is suspended from his post after signing a document on "curing" homosexuality. Ralbag is later reinstated, saying he was wrong to use his Amsterdam title and that the document did not fully reflect his position on the matter.

• The owner of the *Atlanta Jewish Times* finds himself under fire after penning a column speculating that Israel might assassinate President Obama. Andrew Adler apologizes and, within days, resigns his post.

February

• Rabbi Gunther Plaut, the author of a commentary on the Torah that has become the standard text in Reform congregations, dies at 99.

• Anne Frank and Jewish journalist Daniel Pearl are discovered to have been posthumously baptized by members of the Mormon Church. The controversial practice has long irked some Jews, who find it an insult to the memory of departed relatives. Church leaders respond with measures to eliminate "unauthorized" baptisms.

• A car bomb attack in the Indian capital of New Delhi injures the wife of an Israeli diplomat. Indian police arrest a journalist in connection with the attack who reportedly had ties to Iran. India also announces it has discovered evidence linking the attack to attempted strikes on Israeli targets in Thailand and the republic of Georgia.

• French Jewish director Michel Hazanavicius wins an Academy Award for his film *The Artist*, while Woody Allen takes home the Oscar for best original screenplay for *Midnight in Paris* at the 84th Academy Awards ceremony in Los Angeles. Israel's hopes for a statuette are dashed again when its entry for best foreign film, *Footnote*, loses to the Iranian film *A Separation*.

Rabbi Gunther Plaut

March

• Canada's Parliament passed Bill C-10, which empowers Canadian victims of terrorism and their families to launch civil suits against states, organizations and individuals that sponsor terrorism. This legislation was the result of a long campaign by a dedicated grassroots coalition of Canadians, under the leadership of the Canadian Coalition Against Terror.

• President Obama tells the annual gathering of the American Israel Public Affairs Committee that there is still time to use diplomatic means to prevent an Iranian nuclear weapon. Obama adds that the military option remains on the table.

• In a *New York Times* op-ed, journalist Peter Beinart calls for a boycott of Israeli goods produced in the West Bank, or what he calls "undemocratic Israel." Beinart, the author of *The Crisis of Zionism*, launches a bitter debate while coming under withering criticism for his proposal despite repeated assertions that he loves Israel and was acting in the country's best interest.

• A gunman on a motorcycle opens fire on a Jewish school in Toulouse, France, killing four people: Rabbi Jonathan Sandler, his two young sons, and the young daughter of the school's principal. The shooter, Mohammed Merah, later dies in a standoff with French police. The massacre shocks the French community and thousands march in memory. Two months later, three Jews are attacked in southeast France, and a report by the French Jewish community's protection service comes out saying that the massacre encouraged more French antisemitic attacks.

April

• The Centre for Israel and Jewish Affairs and the Jewish Federation of Winnipeg teamed up with the Norway House Cree Nation to conduct a leadership development mission of 30 First Nations youth to Israel. Chief Ron Evans, who intends to make the trip an annual event, spoke of Israel as a source of inspiration for his community. "The Jewish people are the historic, indigenous people of Israel," said Evans. "For Canada's First Nations, Israel's story demonstrates how an ancient people can maintain their heritage while embracing the modern world – and in so doing, achieve self-determination."

• Mike Wallace, the veteran correspondent for the CBS news program *60 Minutes*, dies at 93. Wallace was born Myron Leon Wallace to Russian Jewish parents who had shortened their name from Wallechinsky.

• Benzion Netanyahu, a noted historian and the father of Israeli Prime Minister Benjamin Netanyahu, dies at 102. Netanyahu was an expert on the history of Spanish Jewry. His hawkish views were said to have a significant influence on his son's policies.

May

• Netanyahu forms a broad unity government with the Kadima Party, avoiding the prospect of early elections. The new coalition includes 94 lawmakers, the largest governing coalition Israel has had since 1984.

• Celebrity hairstylist Vidal Sassoon dies at 84. Sassoon, who grew up in a Jewish orphanage and fought in Israel's War of Independence, established a global network of hair salons and was committed to fighting antisemitism.

• A sell-out crowd of 40,000 haredi Orthodox Jewish men gather at a New York City baseball stadium to hear rabbinical leaders decry the corrosive impact of the Internet. In speeches in English and Yiddish, the rabbis from haredi communities describe the Internet as impure, a threat to modesty and a distraction from Torah study.

• Maurice Sendak, author of the beloved children's book *Where the Wild Things Are*, dies at 83. The son of immigrant Polish Jews, Sendak had said that he spent his childhood thinking about the children who died in the Holocaust in Europe. "My burden is living for those who didn't," he told *The Associated Press*.

Continued on page B62

Wishing all our family and friends a happy and healthy New Year.

Marilyn, Bruce, Erin, Michael & Brian Lubelsky

BARRY AND MINKY LIPSON & Family

Wish their relatives, friends & neighbours a happy and healthy New Year

M's . . .

Carl & Sylvia Mahler

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel

Honey & Milton Mandel and Family

Sam and Lori Merson

Wish their children, grandchildren, family and friends a Happy, Healthy & Prosperous New Year.

JOE & HELEN MORGAN AND FAMILY

wish their relatives and friends a happy and healthy New Year.

Seymour & Florene Moskovitz and Family

wish their relatives and friends a happy and healthy New Year

David Mendlowicz
Itzik Ravuna, Lisa Mendlowicz, Jordan & Danielle
Simon Mendlowicz, Wendy Lebskin & Jenna
Wish their relatives and friends a happy and healthy New Year.

N's . . .

Bernard & Edie Nayman
Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

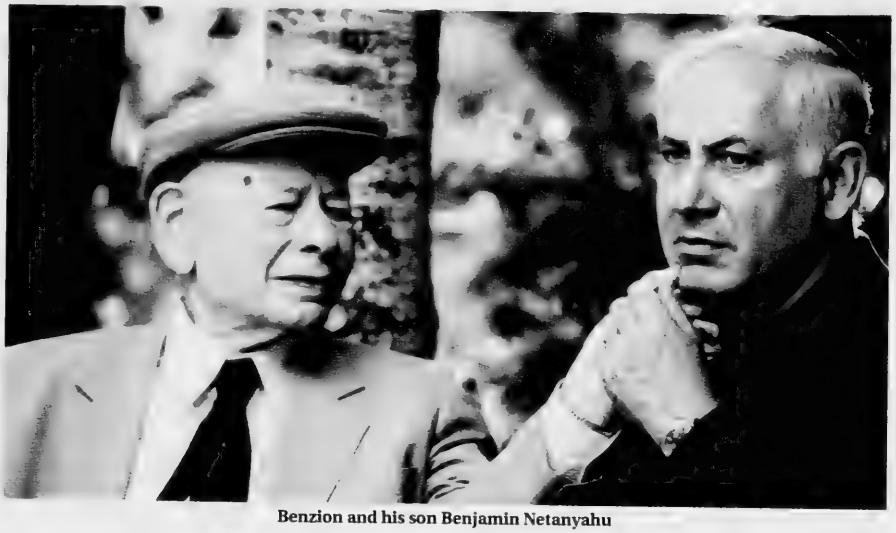
Irving & Eva Nightingale & Family
Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year and to am Yisrael

O's . . .

Best wishes for a year of peace and serenity, health and happiness to my relatives and friends and the people of Israel.
Norma Orlan

P's . . .

Rose & Sam Pacht
Children & Grandchildren
Wish all their relatives, friends a peaceful, happy and healthy New Year.



Benzion and his son Benjamin Netanyahu

Benzion Netanyahu dies at 102

Continued from page B61

• Israeli Deputy Foreign Minister Danny Ayalon and widows of the murdered athletes and coaches at the 1972 Munich Olympics launch a one-minute video campaign after the International Olympic Committee officially rejects a request to hold a moment of silence for the Munich 11 at the London Games this summer.
• President Obama awards the Medal of Freedom to Jan Karski, Madeleine Albright and Bob Dylan, all Jewish, among other recipients.
• Israeli protesters attack Africans and smash windshields at an anti-migrant demonstration in Tel Aviv and a week later, violent demonstrations continue. U.S. Jewish groups condemn anti-African violence and the riots, which end with 17 arrests.
• After the ouster of President Hosni Mubarak during an uprising more than a year ago, Egypt holds the first round of voting in the presidential election. Mohamed Morsi of the Islamist Muslim Brotherhood goes on to win the presidency.

June
• Canada and Israel signed an energy cooperation agreement aimed at strengthening ties between the Canadian sector and Israel's burgeoning energy industry. The agreement, which includes a focus on environmental best practices and unconventional energy sources, will provide Israelis with greater access to Canada's world-class expertise in natural resource management.
• Toronto's Judy Feld Carr was awarded the Presidential Award of Distinction by Israeli President Shimon Peres for her successful, decades-long campaign to rescue the Jews of Syria. Feld Carr, who also dedicated years of service to Beth Tzedec Synagogue and the Canadian Jewish Congress, is credited with enabling more than 3,200 Jews to leave Syria.
• A *New York Times* report confirms long-held suspicions that Israel and the United States collaborated to develop a computer virus to derail Iran's nuclear ambitions. The Stuxnet virus was jointly developed by the Israeli military and the U.S. National Security Agency, according to the *Times*.
• Israeli President Shimon Peres calls for the renewal of peace talks with the Palestinians after being awarded the U.S. Presidential Medal of Freedom. President Obama says Peres embodies Israel's need to simultaneously defend itself and to seek peace.

July
• Israelis protesting the absence of affordable housing and the high cost of living in Israel, stage massive demonstrations. Moshe Silman, a protester who had set himself on fire during a rally in Tel Aviv while blaming the State of Israel for leaving him homeless and helpless, dies several days later from second-and third-degree burns.
• A draft committee formulates a new law on haredi Orthodox military service. Netanyahu later disbands the committee, and its draft law is rejected by Israel's Knesset. In August, Israel starts drafting haredim into the army.
• Israel brings in remaining Ethiopian immigrants and builds a new absorption centre in southern Israel.
• The International Olympic Committee rejects an international call for a moment of silence at the opening ceremonies of the London Olympics for the 11 Israeli athletes and coaches killed by Palestinian terrorists at the 1972 Games.
• Veteran CTV sports commentator Brian Williams made Canadians proud during the opening ceremonies of the London Olympics, after offering a passionate condemnation of the International Olympic Committee's decision to refuse a moment of silence in memory of the Munich massacre. Said Williams: "And as Israel prepares, my position is well known and it is one that I have taken in previous Olympics. It is wrong that the IOC refuses to have a minute's silence for the Israeli athletes that were slaughtered in Munich. Dr. Rogge says the ceremony is not the place to remember a tragic event, but it's one of the most significant and world-changing events in Olympic history. It absolutely should have been done here."
• A terrorist attack in Bulgaria kills five and wounds 33 Israeli tourists; Netanyahu says all signs point to Iran as the culprit.
• Rabbi Yosef Shalom Elyashiv, considered the most important authority of Jewish law for the non-chassidic haredi Orthodox community, dies at 102.
• Germany's government calls for circumcision law after a district court in Cologne rules that the non-medical circumcision of a minor is a criminal act.
• Yitzhak Shamir, former Israeli prime minister, dies at 96. Israel's leaders praise Shamir's dedication and service.

With files from Steve McDonald, CIJA

Dry Bones meets high-technology

Wishing our children, grandchildren, great-grandchildren, family and friends a happy, healthy New Year

Isaac and Minny Peters

Leib and Fanny Pillersdorf and Family

83 Collinson Boulevard
Toronto, Ontario

Wish their relatives, friends & neighbours a happy and healthy New Year.

R's . . .

Ralph & Karen Rabinowicz and Family

wish their relatives and friends a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Rene Rechtsman and Family

Adele & Jan Rolin

Best wishes to our children, grandchildren, great-grand children, friends and relatives for a happy, healthy and peaceful New Year.

THE ROSENS
Hannah, John and Eric

wish their relatives and friends a happy and healthy New Year.

Paul & Phyllis Rosengarten

Best wishes to our children grandchildren, great-grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Willie & Bertha Rosengarten & Family

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Pinchos Rywiec (Rivietz)

Best wishes to my children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mike & Sally Rosen and Family

31 Denmark Crescent

Wish all their relatives, friends and clients a peaceful, happy and healthy New Year.

S's . . .

THE SACKS FAMILY
Annette and Michael
Brooke & Eric
Lisa and Jordan
Ryan, Alexis & Emma

Wish their relatives, friends & neighbours a happy and healthy New Year

Rosita & David Salomon

Wish their relatives, friends & neighbours a happy and healthy New Year.

Mitchell & Lisa Salz
Nadine, Steven & Aaron

Wish their relatives, friends & neighbours a happy and healthy New Year

Sam, Gwyn & Aaron Seidman

Wish all their relatives and friends a peaceful, happy and healthy New Year

Alice Schmid
Monique Irwin
Amanda Irwin Ratner & family
Jordana Irwin Joseph & family

Wish their relatives and friends Happy and Healthy New Year.

Sandy, Ida & Maury Shessel
Elie, Lindsay & Maryam Kochman

Wish their relatives, friends & neighbours a happy and healthy New Year

Nachum & Lea Shore
7 North Park Rd., Ste. 2104
Thornhill

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Best wishes for a Happy & Healthy New Year to all our relatives, clients & friends

Mr. & Mrs. Milton Snow
Mr. & Mrs. Stephen Snow & family
Karyn, Ashleigh, Carly & Jason Schwartz
Dr. & Mrs. Stephen Cohen & family

Jack, Lola, Rose-Mary Sylman
Sid, Evelyn, Madison & Tyler Rochwerg

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Rob & Hedy Steen
Samantha, Ben and Jeremy

Wish their relatives, friends and neighbours a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year

Joel Steinman, Victoria Apanovich & Family

Dorothy Stern

Best wishes to my children, grandchildren, great-grandchild, friends and relatives for a healthy, happy & peaceful New Year.

Zanvel & Sylvia Stern
Derek & Jill Stern
Brett & Corinne Starkman and Family

Wish their relatives, friends & neighbours a Happy and Healthy New Year

Sam, Janice, Dale, Jordan, Aliza and Mason Stern

Wish their relatives and friends a year of peace, good health and happiness.

Laury & Evy Snow

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Rachelle & Jessica Salamon
Lisa, Rob, Benji, Daniel & Jonah Switzman
Mindy, Mike & Brayden Caplan

Wish their relatives and friends a happy and healthy New Year.

T's . . .

Dina and Willie Tenenbaum

Best wishes to our children, grandchildren, great-grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

In the path of Sefarad

Geoff Gans
Special to the CJN

Understanding how the past works on the present isn't just for historians, junk raiders and therapists. It can be important to anyone with a family history of immigration, helping us appreciate who we are today, and possibly even gain perspective on the future.

Ever since our first date, I've been intrigued by my fiancée's Jewish past. Unlike my own eastern European antecedents, Robyn's forebears on her mother's side came to Canada from the exotic lands of North Africa.

So it made sense, planning our first trip together overseas, to include Tangiers, the Moroccan city from where her mom, Esther, had emigrated in 1958. Unfortunately, it was not to be. This was April 2011 and with the Arab Spring in full bloom and news of a bombing at a popular tourist spot in Marrakesh, we decided not to go to Morocco. Instead, we opted for seventeen days in Spain, known in the Bible as *Sefarad*, and settled by Jews over two millennia ago.

We started in Madrid. Walking around on our second morning we came across Casa Sefarad Israel, a cultural centre with offices and exhibition space, part of an organization founded in 2006 as an official bridge between Spain and the Jewish world. I considered the chance encounter a sign we were on the right track.

The Jewish World

Entering, we were greeted by a sleepy security guard who showed us to the featured exhibit of Argentine poet Alexandra Pizarnik. This exhibit, and Pizarnik's life, would offer me the first in a series of insights into the larger story of Jewish movement, or what I pictured as an endless entanglement of ropes tying past to present.

Born in Argentina in 1936 to Russian immigrant parents, Pizarnik was raised in a suburb of Buenos Aires and would go on to make a significant contribution to the post-war literary scene in Paris. As a poet, she was well-regarded and ahead of her time. Beyond her work, the Pizarnik exhibit spoke to the distances that would come to define the poet's life and the crossing lines of geography that made up Jewish identity at the time. Fittingly, her first book of poems was titled *La tierra màs ajena* ("The land far beyond").

For us, the next stop was Cadiz in the deep south of Spain, the most ancient city still standing in western Europe. Founded by the Phoenicians as a walled outpost in 1104 BCE, today, Cadiz is a quiet Andalusian port town. On Sundays, residents gather along the expansive coastline in clusters – tanning, smoking and eating popsicles.

Also interesting about Cadiz is its proximity to Morocco and Portugal. It is believed that after being expelled from Spain in 1492, Sephardim from the bottom half of the country went west to Portugal, only to be expelled once again a hundred years later. It was at that time that they moved south to Morocco via the waters of Cadiz.

As a nine-year-old aboard a boat to Canada, Esther would have taken the opposite route, stopping in Portugal before crossing the Atlantic and arriving in Halifax. That Sunday in Cadiz, sitting on the pier, I imagined what it might have felt like for her, her parents and their ancestors, staring out at the blurred horizon and the promise of a new life ahead.

Continued on page B65

Discovering Spain's Jewish past

The beach in Cadiz

Continued from page B64

For our last stop in search of our Sephardic past, Robyn and I visited the Museum of Jewish History in Girona, a picturesque university town in the state of Catalonia. For a four-euro entrance fee, the museum offers a wide-ranging collection of facts, fashions and fixtures of Spain's Jewish history.

Most impressive about the museum, however, was the building's location adjacent to the site of the *calle*, or high street. In the 11th and 12th centuries, this was the exact locale of the original Jewish quarter, home to many great scholars including Nachmanides, who spent most of his life in Girona.

The view of the street from the museum's second-floor window is nothing special: a stone slab staircase, overgrown by weeds and moss. But the memory that lies beneath its surface is significant: a place where Jewish culture flourished, where one of the principal Kabbalistic schools in Europe was established, and where, ultimately, in the fifteenth century, a ghetto formed in the decades leading up to the Spanish decree.

Today, the street is closed off from the rest of the city. However, to museum visitors, it offers more than simply a view of a forgotten laneway: it offers proof of the past.

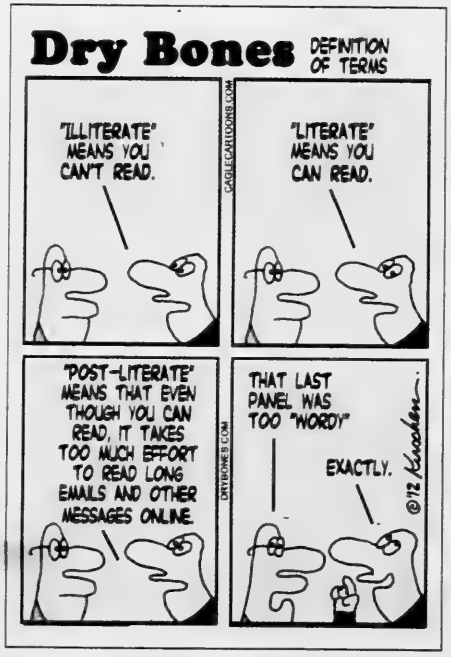
In much the same way that a dead relative's passport recalls the path of a family's movement, the *calle* in Girona stands as evidence of a vanished community. And you don't have to be a miner of history to recognize the significance of this.

Beyond the galleries, eateries and siestas marking our trip, following in the path of *Sefarad* was a way of honouring the Sephardic roots of Robyn's family. One day, I hope to do the same for Svencyonis, Bobruysk, and the various places of my own ancestors' past.

It is only by visiting the physical settings of history that we can see clearly the space that lies between our lives and those who came before us.

(Geoff Gans lives in Toronto's Little Portugal neighbourhood.)

The author at the Museum of Jewish History in Girona



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U's . . .

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Wish their relatives, friends & neighbours a happy & healthy New Year.

Iranian Jewry Today

Shai Secunda
Jewish Ideas Daily/JTA

The Jewish World

In late June 2012, Mohammad-Reza Rahimi, the vice-president of the Islamic Republic of Iran, addressed an international conference on the proliferation of illicit drugs. In describing Iran's narcotics problem, Rahimi acknowledged his country's extensive border with Afghanistan, the largest producer of illegal opium in the world. But he also blamed the crisis on the Babylonian Talmud.

Rahimi parroted old antisemitic screeds about the Talmud preaching Jewish superiority and claimed that it "teaches [Jews] how to destroy non-Jews." Given the alleged absence of "Zionist" addicts from the world – apparently Rahimi is unaware of Israel's documented heroin problem—the vice-president took the presence of Jews in the international drug trade as an indication of the Talmud's evil influence.

The *New York Times* and several major western media outlets published Rahimi's antisemitic remarks and suggested that the affair further increased Iran's growing isolation and intensified the nuclear crisis unfolding between Israel, Iran, and the United States. But the media largely neglected to consider how such remarks affected, and were received by, Iran's own Jewish community. Indeed, the broader discourse concerning the current Iranian nuclear crisis has focused solely on Jews living in Israel. Iranian Jews are simply not mentioned.

Shakrokh Pakhnahad, one of the 13 Jews, on trial in 1999

Numbering approximately 30,000, Iranian Jewry constitutes the largest Jewish community in the Middle East outside of Israel. Very soon after Rahimi's speech, the website of the Tehran Jewish Association posted a letter that its director, Homayun Sameyah, had dispatched to the Iranian vice-president. In it, Sameyah takes issue with Rahimi's allegations against the Talmud, and argues that "besides discussing matters of religious law, [the Talmud] also describes the lives of the sages and prophets, aspects of proper morals and behaviour, and matters of health and medicine, within the limits of that time's science." The letter respectfully but firmly requests that the vice- president clarify his remarks and correct any potential misunderstandings which they may have brought about. Finally, it asks that Rahimi reiterate the difference between Zionists and Jews – a distinction that originated with Ayatollah Khomeini in 1979, when the Jewish community sought assurances that it would be safe in the new republic.

Sameyah's letter of protest, along with other official statements, articles, and announcements uploaded to the Tehran Jewish Association's website, provide a fascinating viewing-point into the Jewish community in Iran today. But like most sources of information on the Jews in the Islamic Republic – including western journalism and even scholarly publications – the view is more peephole than window, and it allows for only a limited and frequently obstructed glimpse at the complexities of this fascinating community.

Jews constitute the oldest minority in the Islamic Republic today by a long shot. The community has an ancient and illustrious history in Iran, dating back to the Babylonian exile in the middle of the first millennium BCE when Jews found themselves under the mostly benevolent rule of the nascent yet soon vast Iranian Achaemenid Empire, founded by Cyrus. Aside from sporadic episodes of persecution, Jews prospered under the various dynasties that ruled Iran. But that changed when the Safavids came to power at the turn of the 16th century and inaugurated Shiite Islam as the state religion. Iranian minorities of all stripes did not fare well under Shiite Islam, particularly in its medieval articulation. The longstanding Shiite persecution complex coupled with newfound hegemony over vast territories often proved a dangerous cocktail, while severe purity laws precluded most forms of contact between Shiite Iranians and everyone else.

By the close of the Qajar period (1786-1925), the Jewish population was seriously depleted. Yet the modernization of Iran and particularly the Constitutional Revolution of 1906-1911, which gave parliamentary representation to Jews and other recognized minorities, finally brought a measure of relief. The ascension of the Pahlavi monarchy (1925-1979) improved the situation for the Jews quite dramatically. As a result of this brief upturn in Jewish fortunes, the Islamic Revolution of 1979 is often seen as a radical deterioration for Iranian Jews. Indeed, many Iranian Jews now living outside of Iran's borders still pine for the autocratic reign of Mohammad Reza Shah Pahlavi (1941-79), over 30 years on.

Unquestionably, the numbers confirm a major decline. Within a decade of the Islamic Revolution, the community had dwindled by some 75 per cent. The popular persecution that followed the revolution, and the difficult years of the Iran-Iraq war made life in the new republic unbearable for much of the Jewish community. Numerous Jews, other minority groups, as well as many liberal-thinking Muslims, packed up their things and escaped. The mass exodus and the stories that Iranian Jews brought with them have to a great extent defined the public perception of what it means to live as a Jew in Iran. Yet, in the years since many of those Jews departed, various political changes have significantly affected Iran's remaining Jews. The Iran-Iraq war, the years of reform at the turn of the millennium, and now the complexities of Mahmoud Ahmadinejad's presidency and the ever-mutating Iranian political scene have successively altered the map dramatically.

In February and March of 2009, *New York Times* columnist Roger Cohen penned a pair of now infamous articles about a trip he took to the Islamic Republic. The image that Cohen painted of Jewish life in Iran was particularly rosy. He observed that furious protests against Israel's war with Gaza did not spill over into antisemitic diatribes and, more personally, that he had "seldom been treated with such consistent warmth as in Iran." The response from many journalists around the country was swift and severe. Their resounding message was that Cohen did not know how to read Iran and its Jews. He had been duped.

In certain respects, the fault lines highlighted by the Cohen fiasco parallel the dispute between Israeli scholars of Iran. On one side, a number of academics, mainly affiliated with major Israeli centres for Middle Eastern studies, are closely aligned with the government's approach regarding the Iranian nuclear threat. Many also see the situation of Iranian Jewry as particularly dire.

Continued on page B67

There are reasons to be concerned

Continued from page B66

On the other, scholars associated primarily with the left, such as Ben-Gurion University's Haggai Ram, criticize the government's view, and offer radical and even subversive re-readings of the current crisis, which suggest that Israel's fear of Iran is largely self-manufactured. Recent work by Orly Rahimiyan – an extensively published doctoral candidate also at Ben-Gurion – makes the case for a more nuanced assessment of the ethno-national identity and political situation of the Jews in Iran today. Rahimiyan argues that Iranian Jews have constructed a complex hybrid identity for themselves that cannot easily be untangled. In this regard, Iranian Jews are very much Iranian, although they are also strongly Jewish.

Following years of secularization during the reign of the Shah, Jews in the Islamic Republic became visibly more religious. (This might be attributed to the general religious fervour that the country has experienced since the late 1970s. Alternatively, it might be related to the fact that the synagogue is one of the few public communal spaces still available for Jews.) In practice, Iranian Jews can visit Israel via a third country. Receiving an exit visa is no longer the bureaucratic nightmare it once was, and technically speaking, many Iranian Jews could leave the country if they so desired. In the summer of 2007, what began as a genuinely felt offer of financial incentives to Jewish Iranians who wanted to immigrate to Israel turned into a debacle that deeply insulted Iran's Jewish community.

Many outside observers attribute Iranian Jewry's frequent criticisms of Israel's treatment of the Palestinians solely to

Members of the Jewish community await the trial of their loved ones in 1999. ***[File photo]***

efforts to appease the Islamic regime. But as disconcerting as the thought may be, it is possible that the critique springs from the widely held Iranian view of the Jewish state, which sees Israel's rule over the Palestinians through the lens of Iran's traumatic encounters with colonialism and related western attempts to intervene in its political affairs.

Nonetheless, there are reasons to be concerned about Iranian Jewry. Contrary to Cohen's observations, not every official parses the difference between Zionist and Jew as neatly as the Jewish community would want him to. In a famous case, just before Passover in 1999, 13 Iranian Jews were incarcerated in the city of Shiraz on suspicion of spying for Israel (three were later released but the rest were deemed guilty). And beyond his remarks about the annihilation of Israel, President Ahmadinejad's Holocaust denial has made the community extremely uncomfortable. So uncomfortable, in fact, that in early 2006 the Jewish community sent a letter of protest to the president (the letter, which unlike the dispatch to Rahimi did not merit an official response, is also uploaded to the

Mohammed-Reza Rahimi

Tehran Jewish Association website). While this episode reflects the highly negative influence that official Iranian rhetoric has had on the Jewish community there, it also reveals a community confident enough to register its complaint in full view.

Roger Cohen wrote his *Times* articles just months before the massive, unprecedented unrest of the summer and fall of 2009 that came to be known as the Green Movement. The protests, which erupted in the wake of a stolen presidential re-election and which the regime and its civilian minions violently suppressed, alerted the world to a republic that was far less stable than previously thought and to a new generation of Iranians no longer willing to be trampled. Where the Jews stood during this tumultuous period is unclear. The status of most religious minorities was simply not part of the reformist discourse. Still, one cannot help but notice the letter of congratulation to Ahmadinejad on his 2005 election which appears on the Tehran Jewish Association's website, and the virtual silence that followed his 2009 re-election.

Early analysis of the Green Movement saw the protests not as revolutionary, but as a civil rights movement that wanted a fair vote. But three years later, following a dramatic Arab Spring, some of the young Iranians who were involved in the movement have come to the realization that their efforts to effect change within the system led only to beatings and humiliations. Despondency reigns. The Islamic Revolution wrought by their parents does not speak to them, nor does it define their identity—even for some of those who are deeply Muslim. A burgeoning underground music and radical arts scene reflects a generation in the throes of the painful process of crafting a new Iranian identity. Thus, despite the appearance of order, the situation remains ripe for change.

A number of western analysts and Iranian expats continue to hope for the return of the Pahlavi monarchy, yet all indications suggest that there is virtually no chance of this happening. A true revolution, if it is to come at all, will take place organically, and may very well emerge from a newly formed Iranian identity. The precise nature of this identity is anyone's guess. Some evidence suggests that Zoroastrianism – the ancient religion of Iran – may play a role, though now in a de-ritualized, nationalistic form. To an extent, the Shah went down this path already, and used it to push a unified secular Iranian national identity that partially effaced minority identities. This time around, however, maybe we will see a pan-Iranian Islamic-Zoroastrian hybrid that allows space for the country's many minority groups, including Jews and Christians. Perhaps even something similar to the vibrantly diverse ethno-religious realities reflected in the pages of the Babylonian Talmud. If only Vice-President Rahimi had bothered to open it.

Shai Secunda is a Mandel fellow at the Scholion Center for Interdisciplinary Jewish Research, and a lecturer in the Talmud department at Hebrew University. He blogs at the Talmud Blog, *which he founded and now co-edits.*

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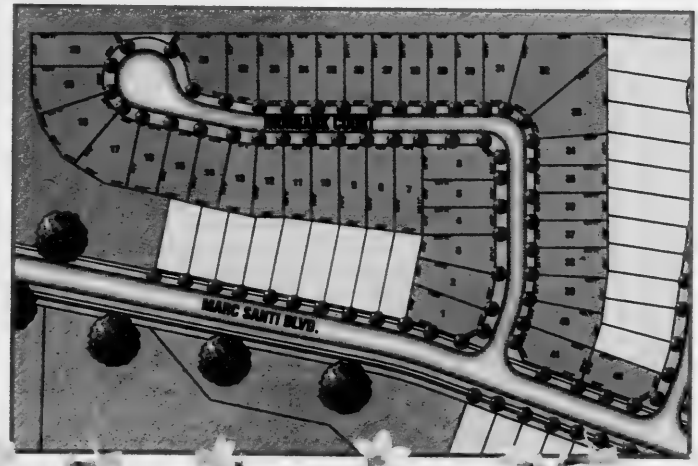

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This Week

National

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Israeli Prime Minister Benjamin Netanyahu met with U.S. President Barack Obama in Washington, D.C., last March. [*Israel Sun file photo*]

Obama-Netanyahu meeting

Now would be a good time

David Horovitz
The Times of Israel

The Iranians must be laughing all the way to the bomb.

Israel and the United States, instead of working shoulder to shoulder to thwart Tehran's nuclear drive, with the clearest understandings on what would necessitate a resort to the last option of a military strike, are diverting their focus to each other's ostensible failings.

The regime in Tehran is territorially rapacious and ideologically extreme. Quite apart from bidding for a bomb, it is guilty of the relentless mistreatment of its own people and of inciting genocide against Israel. However, rather than concentrating on exposing Iran's reprehensible actions to international scrutiny, and thereby bolstering support for whatever action may be necessary to curb the regime's nuclear ambitions, American and Israeli leaders currently spend their days trading mutual recriminations. Rather than discrediting Iran, they are discrediting each other.

Comment

The American low came on Aug. 30, when the chairman of the U.S. Joint Chiefs of Staff, Gen. Martin Dempsey, pronounced that he would not wish to be "complicit" in an Israeli resort to force against Iran's nuclear facilities. Dempsey could have used neutral language to indicate his dismay at talk of an Israeli military intervention that he regards as unwarranted. He could have said he would not want to be "part" of such an action, or "a partner" in it, or "party" to it, or any number of other formulations.

But he chose – and officials of Dempsey's stature, in jobs of such acute sensitivity, do not employ loaded, emotive language by accident – to use "complicit," a word that carries connotations of criminality and illegality. America's top soldier, that is, opted not to highlight the illegality of an ongoing program by a murderously irresponsible regime to obtain the most destructive weapon known to mankind. Rather, he reserved his characterization of illegality for a potentially desperate, high-risk, courageous Israeli effort to thwart that program.

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Shabbat Shuvah – Vayelech
Candlelighting: 6:58
Havdalah: 8:00
Greater Toronto Area

This edition of The CJN went to press on September 14.

CANADA

Fire Guts Kollel

VANCOUVER — A Vancouver kollel will be closed for at least two month after a fire ripped through it Aug. 20. The two-alarm blaze at Ohel Ya'akov Community Kollel broke out just before 1 a.m. It's unclear if it started in the kollel or a kosher restaurant downstairs, where a cleaner noticed smoke and flames. Damage to the space was extensive, but no one was hurt, and books and sifrei Torah were undamaged. The cause of the fire is unknown, but fire officials saw no obvious sign of arson. kollel director Rabbi Shmuel Yeshayahu told the *Jewish Independent*.

50th UJA Campaign

CALGARY — Calgary's United Jewish Appeal launched its 50th-anniversary campaign Sept. 4. The 2011 campaign raised $2.85 million from 1,625 contributors –including 287 new donors – but funding requests for this year total $3.2 million, the city's *Jewish Free Press* reported. "With 100 per cent participation, we can raise that amount," campaign co-chair Micah Libin told the paper.

WORLD

Asset Heirs Sought

TEL AVIV — A non-profit entity set up by the Israeli government is launching a campaign to find the North American heirs of Holocaust victims entitled to unclaimed assets. The Hashava Company, which was set up by a 2006 law, is seeking to find the heirs of more than 60,000 unclaimed assets held in Israel in an effort that began last week. Thousands of Jews across Europe invested in prestate Israel prior to World War II, and those investments have continued to grow. Hashava – Hebrew for restitution – is responsible for finding heirs to the investments and has set up an online database allowing people to search for family names. The campaign, scheduled to last until mid-November, includes advertisements and outreach to shuls and North American Jewish groups.

ZOA Loses Status

WASHINGTON — The Zionist Organization of America lost its tax exempt status after not filing returns for three consecutive years, the *Forward* reported. President Morton Klein said the ZOA hasn't been tax-exempt since March. Since then, he said, it filed returns and hopes to be reinstated by the end of 2012. He said the ZOA sought extensions for the three years because a school in Israel run under its auspices wasn't providing correct data, and the ZOA wanted to clarify the matter, but missed an extension deadline.

Lawsuit Planned Over Bris Ritual

NEW YORK — Agudath Israel of America is reportedly planning to sue New York City after its health department passed a law requiring written parental consent for the *metzitzah b'peh* circumcision ritual.

The New York *Jewish Week* reported on the move based on a forwarded email from the account of Agudah's general counsel. The email said the haredi group is seeking a law firm that would work for free or for "a reduced rate" to bring the lawsuit.

The city passed a measure last week requiring parents to sign off before the direct oral suction procedure is performed. It isn't used in most Jewish circumcisions, but many haredim still adhere to it. Haredi leaders have resisted calls to use alternatives.

The health department vote culminated a year of debate about the practice, sparked by the death of an infant last September and the subsequent revelation that the mohel who performed the ritual on the infant had tested positive for herpes.

A statement by the Orthodox Rabbinical Council of America (RCA) last week noted that "many Jewish legal authorities have ruled that direct oral suction is not an integral part of the circumcision ritual and advocate the use of a sterile tube to preclude any risk of infection." Like Agudah, however, the RCA expressed opposition to the New York City measure, citing "concern about government regulation of religious practices."

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New consul general an expert in anti-BDS tactics

Wants to help Canadians better understand Israel

DJ Schneeweiss

Andy Levy-Ajzenkopf
Staff Reporter

Israel's new consul general to Toronto and Western Canada says he wants to pick up where his predecessors left off in helping Canadians connect with Israel

DJ Schneeweiss assumed his post in August and has spent the last month learning about Canada's Jewish and Israeli communities as he prepares to assert his vision on how best to make Israel relevant to Canadians.

Like his predecessor, Amir Gissin, Schneeweiss, 47, brings youthful energy to his role and comes equipped with a broad background in hasbarah, specifically on the file of the boycott, divestment and sanctions (BDS) movement.

"I am absolutely here to continue the work my predecessors started and help Canadians understand Israel," he told *The CJN* at the consulate last week in one of his first interviews as consul general.

Prior to his new role, Schneeweiss spent several years as the Israeli foreign ministry's primary tactician on all things BDS, travelling the world to fight the delegitimization campaign being waged against Israel. Before that, he was the country's deputy ambassador to China.

Born in Australia, Schneeweiss grew up "very involved" in the Jewish community there before eventually making aliyah at 22 and joining Israel's foreign service.

Although it's early days in his new role in his new city, he said he hopes to help both the Jewish and non-Jewish communities of Canada better understand contemporary Israel.

"The conversation about Israel can't only be about what's important to Israelis. It has to also be about what's important to Canadian Jews," he said. "We want the discussion of Israel to be an inclusive one. That's where I'd like to take [my role]."

He said one of his goals is to make people more aware of the "ordinary humanity" of Israel.

"When you promote the real Israel, it builds ties [to other communities] while ensuring the hostile agenda of anti-Zionists has less entry points than it normally would" to those who are less knowledgeable about the Jewish state.

However, the dialogue with others about Israel must be ongoing, and he knows it will "take a lot of effort by both the [Jewish] community and the consulate to get it into the Canadian bloodstream," he said.

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A Jerusalem update

From the editor's desk...

In May, *The CJN* interviewed Ben Erely, Dana Merzel and Omer Shafrir, three young Israeli idealists who are working to "build" Jerusalem ("Idealists rebuild Jerusalem," *CJN*, June 14). They are involved in a unique program called Building Community, under the joint auspices of The Jerusalem Fund and city hall, in what we described as "the close and cluttered neighbourhood of Kiryat Hayovel." It is primarily an impoverished, down-on-its-luck neighbourhood where thousands of people from diverse backgrounds live clustered and crowded lives.

Merzel and Shafrir worked out of a community centre on Stern Street, one of the city's most notorious redoubts of street toughs and neglected byways.

In typically energetic and youthfully positive manner, they described their mission as trying to "build the human tissue" of the neighbourhood. They are determined to "foster among the residents a sense of confidence and belief in their own skills and abilities, planting in them the notion of interconnectedness among all the residents of the neighbourhood, strengthening the sense of common interests and a shared future."

It was therefore a very heartwarming pre-Rosh Hashanah message that *The CJN* received from Shafrir, in which he updated the paper on the completion of a recent project in the neighbourhood.

Shafrir was walking along the pleasant walking path on the edge of Stern Park in the furthermost, lower part of the street when he happened upon a grimy, garbage-laden, neglected portion of the park.

Out of the corner of his eye, however, he saw evidence that someone had been trying to beat back the tide of the rising garbage, trying to care for what was then entirely neglected.

"Ah. There is potential here," he thought to himself. "There is someone here with whom we can work."

With a bit of luck and blessing, Shafrir found that someone, a humble, low-profile resident of the neighbourhood. Together, they were able to recruit other local residents. Shafrir also managed to scrounge some expert advisors and resources from city hall. In just a short time, he and the humble resident had managed to assemble a volunteer team of neighbourhood residents – old and young, children and grandchildren – to fix what was broken. They succeeded in creating the Stern Garden of the Stern Park on Stern Street in Kiryat Hayovel.

Inset is a photo showing a resident and his daughter working on the garden and a photo of the garden, complete with irrigation tubes, terraced stones for water-gathering, plants and trees.

Building the garden, Shafrir wrote, was but a means toward the larger goal of helping to "build" the lives of the people who live in the neighbourhood.

Two residents of the Stern Street neighbourhood work on the garden.

The garden epitomizes the new, creative, positive beginnings we all hope for at this time of year.

* * *

Rabbi Abraham Feder, former spiritual leader of Beth Tikvah Synagogue in Toronto, has written a children's fable that tells of the heroism and unique strength of character of a young Israeli youth, Tzaki. The book is called *Tzaki and His Holiday Miracles* and published by Mosaica Press Inc. It is a fable told in three parts.

Each part tells a new Tzaki adventure in which the young, daring lad responds to the "cry of help" from soldiers in distress. And each adventure is anchored in the traditions and flavours of a specific holiday. A flying sukkah is central to the magic and mystery of the situations in which Tzaki becomes embroiled. The stories combine endearing instruction about the Jewish holidays, soaring, fairy-tale quality imagination and identification with the Jewish state.

According to Rabbi Feder, the genesis for the stories was in an encounter with his cousins in Rishon Lezion many years ago when he met a "precocious little boy named Yitzhak whom everybody called Tzaki… It occurred to me that telling stories about the adventures of this young Israeli Jew would help bring everyone emotionally closer to the trials of our brothers and sisters in Israel."

Tzaki and His Holiday Miracles helps to instil in an age-appropriate manner for preteen readers a sense of being Jewish and a sense of belonging to a Jewish people.

Edited by Tzipora Ne'eman and lushly illustrated by Lisa Cain, the book is available on Amazon.com and at bookstores.

–MBD

SeeJN

CHALLAH FOR SURVIVORS

Chenell Stern, left, and Raisa Nakhimova baked challah on Sept. 11 through an initiative organized by iVolunteer – a group that connects young people with Holocaust survivors – as well as the Jewish Urban Meeting Place (JUMP), UJA Federation of Greater Toronto's Community Connect and The House. Volunteers delivered their challahs to Holocaust survivors in time for Rosh Hashanah.

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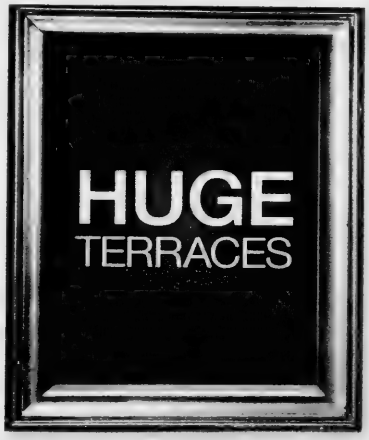

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Toronto asked to beef up discrimination policy

Move prompted by anti-Israel group's participation in Pride Parade

Andy Levy-Ajzenkopf
Staff Reporter

The City of Toronto's executive committee has asked the city manager to strengthen its anti-discrimination policy in the wake of anti-Israel messaging at this summer's Pride parade.

At its Sept. 10 meeting, the committee heard from various citizens and Jewish groups who want to beef up the policy in order to hold parade organizers more accountable for the groups they allow to take part each year.

The move came in response to the participation of Queers Against Israeli Apartheid (QuAIA) in the 2012 parade. The controversial group sat out the 2011 event after threats by the city to revoke nearly $124,000 in funding to Pride if it marched.

QuAIA's presence at Pride has been denounced by Jewish and pro-Israel organizations since the group first started participating in them four years ago.

After its meeting, the committee issued a four-fold directive to city manager Joe Pennachetti to revise the city's declaration of compliance to include anti-discriminatory city policies that go beyond provincial and federal statutes and legislation; report back on amendments to the city's anti-discrimination policy; report on amendments to the city's grants policy, and consider banning the term "Israeli apartheid" from Pride events as a condition for the city funding 2013 Pride Week.

The last point was tabled in a motion by Ward 10 Councillor James Pasternak.

Pennachetti has until April to report back to council.

Representatives from the Centre for Israel and Jewish Affairs (CIJA), B'nai Brith Canada and Friends of Simon Wiesenthal Center (FSWC) all asked the city to strengthen its anti-discrimination policy.

In 2011, Toronto city council ordered Pennachetti to consider whether QuAIA's messaging violated the policy and to rewrite it to ban the term "Israeli apartheid" from city-funded programs.

But Pennachetti's report ruled that the term wasn't hateful, because it had never been ruled to be hate speech by any court or tribunal.

As a result, Pasternak told *The CJN* at the time that the rewritten anti-discrimination rules were just a "mish-mash" of the old policy.

Jewish and pro-Israel groups have been reluctant to bring the matter up in court or at the Ontario Human rights Commission.

Howard English, CIJA's senior vice-president for the greater Toronto region, helped draft his organization's latest plea to the city. He told *The CJN* he hopes Pennachetti will revise the policy so that groups such as QuAIA can't take part in city-sponsored events.

"While it is understandable that city staff would look to the human rights and criminal codes for direction, these statutes should not represent the sole criteria for the city to formulate a policy – whether it involves the Pride Parade or any other event," CIJA's deputation reads.

"City policy should be broader than one which is tied only to anti-discrimination considerations. It should rest on other factors, in addition to compliance with provincial and federal statutes."

One of those "factors" should be the city's own condemnation of the term "Israeli apartheid," which it passed last June, CIJA said.

CIJA also asked the city to consider demanding that groups such as Pride be held more accountable for their actions. That would help create "more transparency about the nature of an event for which funding has been approved," it said.

James Pasternak

"After careful consideration of many factors, with the utmost respect for free speech, council would decide to grant, maintain or deny funding to an organization, guided by broader criteria."

Meanwhile, FSWC asked the city not to "align itself with hate groups" and to "withhold funding from future parades should Pride deem support for hate trumps acceptance and inclusiveness."

It said the city let the situation with Pride and QuAIA "fester" for too long.

More controversy arose earlier this year when it was revealed that one of the authors of the anti-discrimination policy had previously written for Rabble.ca, a left-wing website that routinely characterizes Israel as an apartheid state.

Uzma Shakir, the city's director of equity, diversity and human rights and who helps draft Toronto's anti-discrimination policy, posted numerous entries on the website prior to 2010. In one, she wrote that "Israelis invade, occupy and wage wars in the name of defending a Jewish homeland, and Americans continue to defend their policies of aggression in the name of a state that is firmly grounded in Christianity."

In another, she wrote that the terror groups Hamas and Hezbollah "allegedly question Israel's right to statehood."

Interviewed by *The CJN* last June, Shakir said her personal views did not extend to her professional role with the city, and she downplayed her input into drafting city policy, saying that she was one of many employees involved.

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Manipulated by murderers

As of this writing, the evidence is mounting that the American ambassador to Libya, Christopher Stevens, and three of his colleagues were killed by terrorists in a well-planned, sophisticated attack. The four Americans were not victims of a frenzied mob violently expressing its outrage over the offensive content of a base, anti-Muslim film.

According to a report in the *Times of Israel*, a witness and a senior Libyan security official confirmed that heavily armed militants used the melee of the protest as a cover to attack the U.S. Consulate in Benghazi.

Wanis el-Sharef, eastern Libya's deputy interior minister, said the terrorists executed a two-pronged attack against the Americans. He added that it appeared the attackers had operated with insider information. They knew the precise whereabouts of a safe house to which the doomed diplomats had been taken.

Nor was the timing of the attack against the Americans in Libya, Egypt and Yemen a coincidence.

Stevens and his colleagues were killed in a commemorative celebration at the hands of pro-Al Qaeda terrorists, if not actual members of Al Qaeda, on 9/11.

The day following the attacks, Al Qaeda leader Ayman al-Zawahiri urged Muslims to "topple the western proxies" left in their countries. This was a clear reference to the governments who allow American forces to remain on the sacred Muslim soil of the Middle East.

Not only did al-Zawahiri target Americans, he also took aim at the favourite scapegoat of every Middle Eastern despot: Israel. The Islamic nation, he proclaimed, is capable of defeating the "Zionist-Crusader enterprise... in the heart of the Islamic world and especially in occupied Palestine, like it defeated this enterprise... in Iraq and Afghanistan, and like it managed to deliver the greatest blow in the history of America, on its own land, changing American history and destroying its economy."

There was clearly more to the story of the embassy violence last week than the anger evoked by a vindictive, infantile, stupid, silly film. The protests were angry, to be sure; but they were certainly not spontaneous. They were orchestrated by a sinister group of extremists intent on remaking the world in their Islamist image.

And now, once again, the Arab street throughout the explosive Middle East, is roiling. Mobs of mostly young and unemployed men become fast-moving armies, easily exploited by the blood-soaked hand in the background to provide the drama of the violent, rowdy, yet severely telegenic protest.

Last week, the mob in Benghazi was manipulated to provide cover for murder. Western governments must be wary of this even while they do their utmost to bring the murderers of the American diplomats to justice.

25 years ago in *The CJN*

Nathan Sharansky met prime minister Brian Mulroney and external affairs minister Joe Clark in Ottawa on his first-ever visit to Canada. Prior to meeting them, Sharansky attended question period in the House of Commons, where MPs gave him a standing ovation when his presence was recognized. He also visited Toronto and Montreal.

Dry Bones

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Closing of embassy in Tehran

Prime Minister Stephen Harper did the right thing by closing down the Canadian Embassy in Tehran and by expelling Iranian diplomats from Ottawa ("Canada severs diplomatic ties with Iran," Sept. 13). Iranian officials, from the president down, have slandered Israel, calling the country an insult to humanity and a cancerous tumour, and have issued calls for its disappearance. These insults from one member of the United Nations against the other should be grounds for Iran to be turfed from the United Nations. Instead, time after time, the UN Human Rights Council issues absurd resolutions condemning Israel for a variety of manufactured alleged transgressions. Not a word of condemnation against Iran, until finally Harper exhibits the courage and integrity to do to Iran what the United Nations and the rest of the world should have done a long time ago.

Bert Raphael
Thornhill, Ont.

* * *

The United Church boycott

Three problem areas highlight the hypocrisy of the United Church's decision to boycott products from Israeli settlements in the West Bank ("Community outraged at United Church," Aug. 23):

• It ignores much worse occupation scenarios, all done for aggrandizement and not for survival. Among others, these include India's occupation of Kashmir since 1947; China's occupation of Tibet since 1950, and Morocco's occupation of Western Sahara since 1975. The United Church does not advocate boycotting the products of these settlements. When I pointed this out to a prominent BDS (boycotts, divestment and sanctions) advocate, she called this a red herring, and would continue to attack Israel only. I think it's because Israel is small and Jewish, and the others are not.

• It morally equates Israel's occupation of the West Bank with other occupations, when they are acknowledged at all. In May 1967, when everyone expected Israel's imminent demise, and all the guarantees of the United Nations and the United States proved worthless, Israel fought to survive. How ludicrous would it be for China to claim it conquered Tibet because Tibet had been trying to wipe out China? China conquered for aggrandizement, not for survival.

• It ignores evidence that boycotters aren't striving for an Israel with 1967 borders, but rather for no Israel at all.

Israel withdrew from Gaza and now Hamas is in charge there, dedicated to Israel's destruction. Why would anyone suppose a withdrawal from the West Bank would be different? Farfur, the Palestinian TV Mickey Mouse character, still teaches Arab children to hate Jews and to strive for Israel's destruction.

Nelson Daniels
Toronto

* * *

The Levy report

Smadar Meiri can quote the official Israeli government position during the 1967 Six Day War and the words of Israeli amabassador Abba Eban to her heart's content, but she cannot get past the fact that these good intentions were entirely one-sided ("Levy report requires rebuttal," letter, Aug. 23). At the end of the war, when Israel offered to return the territories, the Arab world rejected this offer in no uncertain terms: no negotiation, no peace, no recognition of Israel, the famous Khartoum "three nos." The Arab position has not changed one iota since then (and was no different before, either). Meiri then accuses Israel of "encroach[ing] on territory that will likely be conceded," yet in the very next sentence, admits that the settlements constitute only about five per cent of the captured territories and will likely be retained by Israel under any agreement. Despite this, she implies that anyone who agrees with the Levy report (which concluded that "Israelis have the legal right to settle in Judea and Samaria) cannot possibly "yearn for peace" (Levy report affirms Israel's rights to territory, Aug. 9).

Jacques Gauthier, a non-Jewish French-Canadian international lawyer has spent more than 20 years studying the legal claims of the various parties to the territories in Judea, Samaria and Jerusalem. His doctoral thesis – successfully defended and therefore, presumably, accurate in its understanding of international law – agrees wholeheartedly with the conclusions of the Levy report.

Stephen Tannenbaum
Thornhill, Ont.

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Majdi Halabi, Guy Hever, Yehuda Katz

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Jewish exodus from Arab lands: redressing injustices

First of two parts

Aharon Mor and Orly R. Rahimiyan

After Israel's birth, Jewish life in Arab lands became untenable

For more than 2,500 years Jewish communities have existed in the lands now known as the Middle East and North Africa, in Aden, Algeria, Egypt, Iraq, Lebanon, Libya, Morocco, Syria, Tunisia and Yemen, as well as in Iran. All of these Jewish communities, however, were severely endangered by the events of the mid-20th century. The spread of Nazi propaganda and extreme Arab nationalism in the 1930s and 1940s threatened the status of Jews throughout the Middle East, and the establishment of the State of Israel in 1948 spurred almost all of these Arab countries to declare war, or support the war, against Israel.

This anti-Zionist sentiment in the Middle East was not directed solely at the State of Israel. Jews living in Arab countries were uprooted from their homes or became subjugated political hostages. In virtually all cases in which Jews fled, their individual and communal properties were unduly seized, expropriated, or confiscated without just compensation from the relevant Arab governments. Furthermore, these Jews were the fortunate ones. Many Jews did not get to leave these Arab countries, but rather were imprisoned, tortured, raped or murdered.

About one million Jews lived in the Arab lands of North Africa and the Middle East at the start of the 20th century. By the start of the 21st century, less than three per cent of that one million still remain, mostly in Iran and Morocco. Approximately 650,000 Jews from the Middle East and North Africa immigrated to Israel between 1948 and 1972 – two-thirds of the Jewish immigrants in this period. Israel absorbed these immigrants at great expense, without receiving compensation from the Arab and Iranian governments that confiscated their possessions.

An estimated $6 to $30 billion (in today's currency) in assets were left behind by the Jews of Arab countries and Iran. The demand of the Jews from Arab countries is not only for financial compensation for their property and rights. What these Jewish refugees want most of all is redress for the historical injustice that they and their communities suffered. Thus, the demand includes an historical reckoning with the tragic events that led to the mass exodus of Jewish individuals and communities from Arab lands, many of which had hosted large and flourishing Jewish communities for more than 2,000 years.

History of Jews in Arab countries

After the Babylonian conquest of the kingdom of Judea and the destruction of the First Temple in 586 BCE, Jews began to settle in various regions of what is now called the Middle East and North Africa. In the centuries following the Muslim conquest of the region in the seventh century CE, Jews were considered second-class subjects but were nonetheless permitted limited religious, educational, professional, and business opportunities.

Contrary to widespread perceptions that Jews led comfortable and safe lives, the reality was that the status of Jews under Islam was often precarious. While the rules of *Dhimma*, or "protected minorities," afforded to Jews and other minorities a form of conditional protection, in no way did it grant Jews treatment as dignified equals. Different Islamic regimes over the centuries imposed serious restrictions on Jews in both the legal and societal arenas. These restrictions frequently were manifested as expressions of contempt, denial of dignity, and incidents of recurring violence targeting Jewish individuals and communities.

In the 19th century, the establishment of colonial regimes in the Middle East and North Africa, chiefly by France and Great Britain, allowed Jews to escape the miserable conditions so often provided to them under the rules of *Dhimma*. Under colonial rule, Jews enhanced their everyday lives and improved their status in society. Efforts by Jewish organizations such as the Alliance Israélite Universelle, which set up a modern network of schools throughout the Middle East, provided Jews with technical skills to integrate in their countries' developing economies. Jews often used their skills and knowledge of foreign languages to act as intermediaries between the European colonialists and the indigenous Muslim population, and often found work in colonial administrations. In countries such as Egypt, Iraq and Libya, Jews became a crucial element in the development of key sectors of the economy.

The Displacement of Jews from Arab Countries: 1948-2005

	1948	1958	1968	1976	2001	2005
Aden	8,000	800	0	0	0	0
Algeria	140,000	130,000	3,000	1,000	0	0
Egypt	75,000	40,000	2,000	400	100	100
Iran	145,000	85,000	80,000	100,000	25,000	25,000
Iraq	135,000	6,000	2,500	350	100	60
Lebanon	5,000	6,000	3,000	400	100	50
Libya	38,000	3,750	500	40	0	0
Morocco	265,000	200,000	50,000	18,000	5,700	3,500
Syria	30,000	5,000	4,000	4,500	100	100
Tunisia	105,000	80,000	10,000	7,000	1,500	1,100
Yemen	55,000	3,500	500	500	200	200
Total	**1,001,000**	**560,050**	**155,500**	**132,190**	**32,800**	**30,110**

The data for this table was derived from multiple sources. The list of sources is available in the original essay, which can be found on the JCPA website.

The post-World War I period presented mixed signals for Jews residing in Arab lands. Jews continued to prosper in the social and economic arenas. However, signs of large-scale rejection by the Muslim majority were becoming increasingly apparent. Local independence movements, which were oriented around the rejection of colonial authority, frequently adopted pan-Arab and pan-Islamic rhetoric without providing a platform to non-Muslim minorities. The best example is the Nasserite regime in Egypt, which promoted pan-Arab nationalism. At the time, Jews were seen as collaborators benefiting from the colonial powers, and this perception was combined with the frustration felt by the Muslim masses that *Dhimma* rule had been suspended in the Jews' favour. The volatile issue of Palestine became a pivotal aspect of pan-Arab propaganda, serving to further antagonize the Arab masses against the Jewish populations living among them. In Egypt, as the partition of Palestine and the founding of Israel drew closer, hostility strengthened, fed also by the press attacks on all foreigners that accompanied the rising ethnocentric nationalism of the age.

World War II brought increased suffering for the Jewish communities in the Arab world. Communities in German-occupied Libya and Tunisia faced persecution, and hundreds of Jews were deported to local work camps or to European extermination camps. In Algeria and Morocco, ruled by Vichy France, Jews endured years of restrictions and fear. In Iraq, nearly 200 Baghdadi Jews were killed and 1,000 injured in a violent pogrom in 1941 called the *Farhud*, which was initiated by Arab anti-British mobs who identified Jews as collaborators with the British. By the end of the war, Jews' sense of security in their countries of residence had been seriously undermined, as had their trust in the colonial powers to defend them. Increasingly, Jews looked to Jewish sovereignty in Palestine as a solution to their plight.

The end of normal Jewish life in Arab lands

The increasingly tense atmosphere surrounding the events in Palestine and Israel's subsequent independence signalled the end of normal Jewish life in Arab lands. During the 1947 Palestine Partition debate at the United Nations, the Egyptian, Iraqi and Palestinian delegates issued violent threats against the indigenous Jewish communities of the Middle East and Africa. These threats were carried out in the weeks and months after the Nov. 29 partition vote, as hundreds of Jews living in Arab lands were massacred in government-sponsored rioting. This resulted in thousands of injuries and millions of dollars in destroyed Jewish property.

Upon the establishment of the State of Israel in 1948, the status of Jews in Arab countries changed dramatically, as virtually all Arab countries declared war, or backed the war, against Israel. The Arab world's rejection of the Jewish state triggered a deliberate surge in state-legislated discrimination and abuse by Arab regimes and their citizenry, making Jewish residence in Arab countries simply untenable, as some Arab leaders, including the secretary general of the Arab League, had threatened all along. In many cases Arab governments evicted their indigenous Jewish populations as part of an expulsion campaign. These campaigns included discriminatory legislation, confiscation of citizenship, limitations on the freedom of movement of Jews, random arrests and forced imprisonment, exclusion from the civil service and quotas in certain fields of employment. Such government-endorsed campaigns don't include the innumerable cases of individual citizens who carried out acts of violence, abuse, and theft targeting Jews. The value of Jewish property confiscated by Arab governments during these expulsions is estimated to be in the tens of billions of today's dollars.

The plight of Jewish refugees was not widely publicized, predominantly because they did not remain refugees for long. Of the hundreds of thousands of Jewish refugees between 1948 and 1972, some two-thirds were resettled in Israel at great expense, all without any compensation provided by the Arab governments who confiscated their possessions.

Moreover, Arab nations conducted misinformation campaigns portraying Jewish life in Arab lands as ideal and respectful, while downplaying the vulnerability and lack of rights suffered by Jews in these lands throughout history. Such efforts also have striven to eliminate the historical contribution of Jews to the larger Arab societies from local and international consciousness. These misinformation campaigns also bred the accusations that the Jews left Arab countries and Iran voluntarily and, therefore, forfeited their rights to any compensation.

Part two will appear next week. Reproduced with permission from the Jerusalem Center for Public Affairs, Institute for Contemporary Affairs

Two infinitudes, two pockets

The 17th-century French mathematician and philosopher Blaise Pascal noted that, as human beings in the world of nature, we are poised between two infinitudes that define us.

On the one hand, there is the infinitely small. We see only the world of the visible. But, Pascal observed, so much is hidden from us – atomic particles, invisible tiny creatures. "All this visible world," he wrote, "is but an imperceptible point in the ample bosom of nature."

On the other hand, as Pascal pointed out, there is the infinitely vast. He wrote: "Nature is an infinite sphere whose centre is everywhere and whose circumference is nowhere."

In other words, the universe humbles us. Pascal expresses this in language resonant with the Yom Kippur liturgy: "For after all, what is man in nature? A nothing in relation to infinity, an all in relation to nothing, a point between nothing and everything and infinitely far from understanding either. The ends of things and their beginnings are impregnably concealed from him in an impenetrable secret. He is equally incapable of seeing the nothingness out of which he was drawn and the infinite in which he is engulfed."

Pascal's meditation on the place of humanity in the universe resonates deeply with the thrust of the High Holiday liturgy. His two-sided image of human existence – "a nothing in relation to infinity, an all in relation to nothing" – brings to mind a famous story attributed to Rabbi Simcha Bunim of Peshischa, a chassidic rebbe in the late-18th and early-19th centuries, a little over a century after Pascal. Unusual for his time, he was both a Chassid and a scientist, an intellectual who read philosophy alongside chassidic teachings and believed that study was the route to a close emotional connection with God.

Because of its thematic connection to the Yamim Noraim liturgy, one of Rabbi Bunim's stories is often retold in the commentary sections and notes of High Holiday *machzorim*: Every person should have two pockets, with a note in one saying, "*Bishvili nivra ha'olam*" (for my sake was the world created), and a note in the other saying, "*Anochi afar va'efer*" (I am dust and ashes).

Most retellings of the story add an interpretation: when we feel worthless, we find reassurance in the note that affirms our centrality to the world. But, lest we get a swelled head, the other message deflates our arrogance. Interpreted in this way, the story addresses the contradiction that our tradition assigns to our position, and that the Yom Kippur liturgy emphasizes: master over all living things, and, at the same time, insignificant and impermanent.

The man with the pockets is a bit like Alice in Wonderland with the magic mushroom: one side makes her grow to gigantic proportions, the other side shrinks her to the point of vanishing. If she eats from one side, the world cannot contain her. If she eats from the other, she risks slipping into non-being.

Sara R. Horowitz

in Toronto

But other versions and other interpretations of the story exist, and these, too, bear in interesting ways on the themes of the High Holidays. Like many rebbes' teachings, Rabbi Bunim's story was passed down through his disciples, orally and eventually in writing, and varying versions can be found.

In one version, the rebbe adds instructions: one must also divide his money between the two note-bearing pockets. When we come upon human misery and injustice, the note stating that the world was created for us functions as a call to action, a reminder of our commonality and obligation to other human beings, our responsibility to other creatures and the natural world. Rather than asserting our importance, the note impels us to use our resources for tikkun olam.

When we feel a longing for material possessions, the other note reminds us of the enduring importance of our spiritual side, because the physical world fades. Evoking our mortality, it is designed not to deflate us, but to give us the courage of our convictions and the sense of urgency to do what we believe is right. Focusing us less on what we are, and more on what we might do, this version carries us from the meditations of the liturgy into the world awaiting us outside.

Moving from fear to faith

As Jews, we've never had it so good. This assertion is contrary to the received wisdom in many circles in the Jewish community. Its leaders, often primed by cynical fundraising professionals, erroneously assume that by presenting Jews as a hounded minority and Israel as if on the brink of destruction, they're helping to promote communal cohesiveness and individual loyalty.

The 12-page supplement to the July 28 issue of the influential international weekly the *Economist* presents a very different and more accurate picture.

Its opening paragraph reads: "Judaism is flourishing, both in Israel, where 43 per cent of the world's Jews now live, and throughout the Jewish Diaspora. The Jews as a nation are flourishing too. Israelis, for all their problems, are the 14th-happiest people in the world, happier than the British or the French, according to a recent global happiness report commissioned by the UN. In the Diaspora, Jewish life has never been so free, so prosperous, so unthreatened."

Rabbi Dow Marmur

in Toronto

At least three reasons come to mind in support of this assertion. First, wherever in the world Jews live today, they do so by choice, not of necessity. Second, Jewish movers and shakers in our voluntary Diaspora are out of proportion to our numbers. Third, the dramatic success of the Jewish state has led to a historic transformation of Jewish self-confidence and power everywhere.

The ghetto is no more, even though naysayers pretend otherwise. They point to the allegedly dwindling Jewish population, the persistence of antisemitism, often in the guise of anti-Zionism, and the political and military dangers that Israel is facing.

Without seeking to deny any of this, there're nevertheless compelling reasons to celebrate the overwhelmingly positive aspects of contemporary Jewish life. The cynical stress on doom and gloom may turn into a self-fulfilling prophecy, because a growing number of young Jews are being put off by it and, as a result, choose to withdraw altogether from Judaism and Jewry.

Rabbi Donniel Hartman, president of the Shalom Hartman in Jerusalem, is well aware of it. He writes: "As a people we have replaced vision with crisis as the central force and motivation of identity, philanthropy, and unity. We have found amongst the plethora of demographic studies an inexhaustible gold mine. We now have an unending source to feed our fear."

The fear of demography is being augmented by the fear of antisemitism. There are organizations in our midst whose main objective seems to be to identify enemies in the vain belief that this will strengthen our commitment to Judaism. Not that we should be blind to prejudice and discrimination, but we must see the incidents in proportion, not in distortion. And we must never allow our enemies to define our Judaism!

And if the fears of demography and antisemitism aren't enough, there's the fear of the annihilation of Israel, promoted by reactionary forces that assume a catastrophic prognosis will galvanize the Jewish people.

Rabbi Hartman's critique of the fear of demography is, therefore, equally relevant to the other fears that cloud our sense of reality and poison our efforts to enjoy being Jewish. He writes: "We don't need a demography of fear; we need a demography of aspirations and responsibility." And again: "We need to marshal our talent to create a different reality, to remove self-destructive policies, and through the power of ideas offer an alternative and compelling vision."

Rabbi Hartman challenges us to repudiate fearmongering. I understand him to imply that, for example, instead of bewailing intermarriage and the low Jewish birthrate, the community should reach out to all Jews, including non-Jewish spouses and their children, to make Judaism sufficiently attractive for them.

Instead of consistently playing the antisemitism card, we must promote interfaith and intercultural understanding in the service of an open and healthy society, both in Israel and in the Diaspora.

Thus, for example, although the recent malicious United Church resolution to boycott goods from Israel should be decisively repudiated, contact with the organization must be maintained, and even intensified. It'll also effectively strengthen those who're pained by the apparent anti-Jewish direction of their church.

As for Israel, in addition to protecting ourselves from enemies from without, we must face the problems within by helping to bridge the potentially self-destructive gaps in Israeli society in economics, religion, politics, gender equality and many other areas.

In this season of collective introspection, we turn to our religious and communal leaders to help us move from fear to faith.

A Kafkaesque drama unfolds in Tel Aviv

Franz Kafka, an aspiring, unknown Czech Jewish writer living in Prague, was a clerk by day, toiling anonymously over personal injury claims for the Worker's Accident Insurance Institute.

Writing at night, after a long day's work, he published a few short stories and finished his novella, *The Metamorphosis*, before his untimely death on June 3, 1924.

Prior to succumbing to tuberculosis in a Vienna sanatorium, Kafka penned a letter to his friend, Max Brod, a journalist, author and composer whom he had met in 1902 when they were both students at Charles University. The letter, discovered in his desk in Prague, took the form of a request. "Dearest Max," Kafka wrote, "Everything I leave behind me... in the way of diaries, manuscripts, letters, sketches and so on, to be burned."

Sheldon Kirshner in Toronto

Kafka had already burned most of his personal documents, but had not gotten around to disposing of his unpublished novels. Brod ignored his friend's last wish, justifying his decision on the basis of a letter he had sent to Kafka in 1921 in which he had said he would definitely not burn his papers.

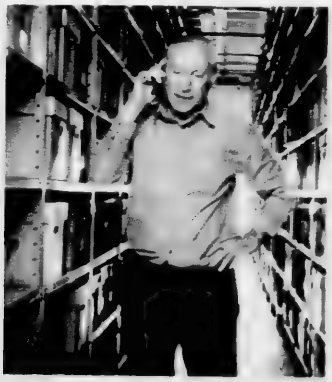
Brod had enormous faith in Kafka's talents, though Kafka himself was doubtful about his abilities. Brod, therefore, decided to prepare Kafka's novels for posthumous publication.

Since Kafka's German-language novels were unfinished, Brod tinkered with them, altering punctuation, changing the order of chapters and the like.

Thanks to Brod's belief in Kafka, and his skills as an editor, three of Kafka's seminal novels, *The Trial*, *The Castle* and *Amerika*, were published in the 1920s.

Brod, a Zionist, departed for Palestine in 1939, leaving Prague literally minutes before Germany closed the Czech border. Packed into one of his suitcases were the rest of Kafka's papers.

More than 70 years on, the contents of Brod's suitcase have become the object of a literary cause *célèbre*, the hub of legal wrangling and the subject of a new Israel documentary, *Kafka's Last Story*, which was screened at the Toronto Jewish Film Festival recently.



Sagi Bornstein

After arriving in Palestine, Brod and his wife, Elsa Taussig, settled down in Tel Aviv, where they lived until the end of their lives. Brod, a dramaturge for the Habimah Theatre, grew close to Otto and Esther Hoffe, a couple he had met after his wife's death in 1942. Brod, supposedly an extrovert and a womanizer, employed Esther as a secretary, but she was probably his lover as well.

With Brod's passing in 1968, his valued trove of Kafka papers was passed to Esther, who kept them in an apartment she shared with dozens of cats.

In fact, Esther was in possession of one-third of the papers, Brod having sent two-thirds of the cache to Switzerland in 1956 to Kafka's four nieces.

One of the nieces, Marianna Steiner, bequeathed the bulk of the papers to Oxford University's Bodleian Library so that the first critical edition of her uncle's writings could be published.

During the following years, she and her relatives donated yet more of the papers to the library. Today, they are jointly owned by Oxford University and one of the daughters of Kafka's sister.

The Oxford University collection consists of diaries, letters, postcards, drawings, doodles, photographs and notebooks in which Kafka practised Hebrew and wrote some of his novels and short stories.

In 1988, 19 years before she died, Esther sold the original manuscript of *The Trial* to the German Literature Archive in Marbach, Germany, for close to $2 million. The sale prompted the American novelist Philip Roth to quip that a "Kafkaesque irony" had been inflicted on the world because Kafka's three sisters had been murdered during the Holocaust.

With Esther's death in 2007, her two daughters, Eva Hoffe and Ruth Wiesler, assumed ownership of the papers.

But due to ambiguities in Brod's will, the National Library in Jerusalem claimed a right to them, contending that Brod had left the papers to Esther as an executor rather than as a beneficiary.

In his will, Brod stipulated that his literary estate should be placed in the National Library, Tel Aviv's municipal library "or another public archive in Israel or abroad." Since the Tel Aviv library renounced its claim, the National Library remains the only claimant.

This past April, Israeli Attorney General Yehuda Weinstein ruled that the papers belong to the public and should be held in public trust by the National Library, noting that Brod's wishes should be respected.

Weinstein in his verdict stated, "It seems that the deceased, who was Jewish and a Zionist and who came to Israel after Prague was taken over by the Nazis, would have wanted his literary estate to be kept by the State of Israel, which was the centre of his life and was where he died."

In closing, he claimed that Eva Hoffe and Ruth Wiesler (who died last May) had not proven that they had received the manuscripts from their mother as a gift.

Several months ago, the director-general of the National Library, Oren Weinberg, announced that he would make the papers available on the Internet and would publish Brod's works, most of which have not been translated into Hebrew.

Franz Kafka

Max Brod

In the meantime, however, they remain in Tel Aviv, scattered between Esther's apartment on Spinoza Street in the centre of the city and several safety deposit boxes in banks. It will be left to a court in Tel Aviv to decide whether the papers are the property of Eva Hoffe and her late sister, Ruth, the National Library or the German archive.

The drama over the final disposition of the Kafka papers has consumed Israeli filmmaker Sagi Bornstein, whose documentary rehashes the controversy.

"It's a great story to tell," he said in an interview while the Toronto Jewish Film Festival was in progress.

Bornstein declined to say which of the parties in the dispute has a rightful claim to the papers.

"What's important now is that they be digitized for everyone to see. It's not a big deal who actually owns them."

He intends to make a sequel to *Kafka's Last Story* once the case has been definitively resolved by the court.

"There is still no end to it," he said. "There is still a lot of unfinished business."

Bornstein's opinion of Kafka remains undimmed. "He had an amazing imagination. He was a genius."

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Jews, Muslims meet to break down stereotypes

Paul Lungen
Staff Reporter

The Jewish-Muslim dialogue in Toronto is gathering steam. Last week, some 65 people gathered at a Toronto library to discuss ways of improving relations between the two groups. At the same time, around 10 Pakistani journalists interviewed three Canadian Jews by phone on a range of topics, including Israel and the purported Jewish control of the media and Hollywood.

Organizers termed the meetings a success. "The vibrations were very positive," said David Nitkin, president of EthicScan, one of the conveners. "It was a chance to break stereotypes and hear people's stories."

Tariq Khan, publisher of *Weekly Press Pakistan* (*WPP*), an online news service in English and Urdu, said, "My vision is that we are building a bridge between Jews and Muslims. Also, my main objective is that non-Arab Muslims should recognize, accept the Jewish State of Israel… [This] will take some time, because it is such a large [Muslim] population."

The meeting marks the fourth time Jews and Muslims have gathered in Toronto to explore ways to improve relations. The gatherings have attracted the attention of Jewish communities across North America.

"It helps that Tariq knows 1,400 journalists [in Pakistan] and can push the message in Urdu, Pashtun and Arabic," Nitkin said.

Participants at last week's gathering included 50 adults and a little more than a dozen high schools students from both communities.

Participants talked about the mundane – their day-to-day lives, how they came to Canada, what they do for a living – to how they perceive the State of Israel. The Muslim participants, who largely hailed from Pakistan, India and Bangladesh, discussed the impact of 9-11 on them.

Jewish participants were asked about Israel, and even what a kippah is, Nitkin said.

Many of the Muslim participants had heard very little about the Holocaust, largely because not much is written about it in Urdu, Khan said. His own wife was "completely surprised" to learn about it. The Jewish participants largely were unaware of the "holocaust" suffered by Muslims in 1947 during the partition of the Indian subcontinent into the modern states of India and Pakistan, he added.

The journalist interviews reflect increased interest in Israel, Khan said. *WPP* is doing its part, providing news about the Jewish state to Urdu-speaking readers, thanks to an arrangement with the Israeli *Tazpit* news service.

Tariq Khan
[Ouvais Ahamed Khan photo]

A write up on the *WPP* website provided readers with highlights of the international press conference. The Jewish participants – Nitkin, Judie Oron, an Israeli-Canadian journalist and author of *Cry of the Giraffe*, and Andria Spindel, president of the March of Dimes – were asked about the history of the Jewish People and their ties to Israel.

WPP reported that the Jewish interviewees said there was no need to have tension between Pakistan and Israel and that Israeli people "see a bright future for Pakistan, which may become a bridge of tolerance and co-operation to connect Israel with the Muslim world in the near future."

Responding to suggestions that Jews control the media, the Jewish participants said if that was the case, why are the media so often critical of Jews and hostile to Israel? *WPP* reported the participants asking.

The Jewish interlocutors also referred to Israeli academic excellence and scientific achievements. They noted that the Palestinians living in Israel participate in Israeli elections, practise their religion and enjoy a higher standard of living than Arabs living nearby.

"What emerged… was how little contact there was between Pakistani Muslims and Jews. The lack of good information in Pakistan about Israel is unfortunate," *WPP* said.

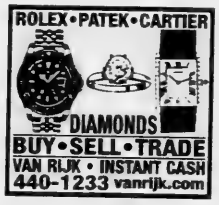
Nitkin said the dialogue has drawn the attention of not only those who wish to emulate it, but also those who oppose it.

He is, however, hoping to see others seeking goodwill run similar programs. He would also like to see more programs, such as joint sports and cultural events and perhaps a fact-finding tour by Canadian Muslims to Israel.

Khan himself has repeatedly expressed an interest in visiting Israel. Ajmi Muslim – those who are not Arab – "have no grudge against the Jews or Israel," he said.

In fact, Afghani Pashtuns are historically descendants of some of the 10 lost tribes of Israel and call themselves sons of Joseph, or sons of David and sons of Moses, he said.

Khan said the dialogue is scheduled to continue, with the next meeting likely at the end of October. "What we are doing here, the message is going to Pakistan. We want to create a strong basis for further dialogue."



Canadian Society for Yad Vashem
The Holocaust Martyrs' and Heroes' Remembrance Authority

INVITES THE COMMUNITY TO JOIN US ON
SUNDAY, SEPTEMBER 23, 2012, AT 11:00 AM
FOR OUR
ANNUAL YIZKOR MEMORIAL CEREMONY
and for the launching of the
REMEMBER. REFLECT. RECOMMIT. CAMPAIGN

AT THE HOLOCAUST WALL OF REMEMBRANCE
EARL BALES PARK, TORONTO

For more information about the Canadian Society for Yad Vashem, the Remember. Reflect. Recommit. Campaign, and how to engrave the names of your loved ones on the Holocaust Wall of Remembrance, please contact the Society's office at:
416.785.1333 | info@yadvashem.ca | www.yadvashem.ca

About the Canadian Society for Yad Vashem
The Canadian Society for Yad Vashem is one of the largest and most prominent societies among Yad Vashem's 28 representative bodies worldwide. The Society supports Yad Vashem's initiatives and implements its important vision across Canada. Through its educational and commemorative activities, the Society carries out Yad Vashem's mission of ensuring that the Holocaust and its lessons are forever engraved in the memory of humankind.

About the Remember. Reflect. Recommit Campaign
The Remember. Reflect. Recommit Campaign will revitalize the Canadian Society for Yad Vashem Holocaust Wall of Remembrance, a memorial site at Earl Bales Park. This site was built by the founders of the Canadian Society for Yad Vashem to commemorate those who perished in the Holocaust and to pay tribute to Survivors, who, after rebuilding their lives in Canada, have since passed away. Structures at the Holocaust Wall of Remembrance, existing and new, as well as landscaped gardens, will serve as a backdrop to meaningful events such as the Canadian Society for Yad Vashem Yizkor Ceremony, programs, and initiatives that will allow people of all faiths to learn about the Holocaust and its universal lessons. The campaign offers a variety of prominent naming opportunities, which will allow you to honour the legacy of a loved one.

About Yizkor
Yizkor, which means "remembrance" in Hebrew, is Judaism's memorial prayer that is traditionally recited by family members to remember and elevate the souls of their dearly departed loved ones. Occurring during Judaism's most holy days, between Rosh Hashanah and Yom Kippur, the Canadian Society for Yad Vashem Yizkor Ceremony is the public observance for our community to remember those who were murdered in the *Shoah* and to pay homage to Holocaust Survivors.

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Soviet Jewry protesters, Group of 35, ca. 1974. Ontario Jewish Archives

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Temmy Latner Centre reaches out with picnic

Barbara Simmons
Special to The CJN

Toronto's Forest Hill, typically bucolic and stately, is also a place of hustle-bustle, moms and strollers, dogs with attitude, parks and great coffee.

A floor above a coffee shop on Spadina Road, operating for almost 12 years amid secular world commerce, is the Temmy Latner Forest Hill Jewish Centre.

Its members and leaders thrive on community involvement with events such as the recent Picnic in the Park, which featured magic, crafts, games and food in a circus-like atmosphere. The Rosh Hashanah and Yom Kippur "Family Experience" was a one-hour interactive service for everyone – especially parents, children and grandparents – to learn together while sitting on beanbag chairs, taste-testing apple, honey and pomegranate, and experiencing an interactive puppet show and shofar blowing.

The aim of the Temmy Latner Centre, led by the dynamic Rabbi Elie Karfunkel, is to nourish individual community connection through learning, living and the celebration of Jewish life. More than 200 families are involved with the centre.

The centre plans to move to a soon-to-be-built new home just down the street from the current location. The Temmy Latner Centre is a living legacy to the Jaslo Synagogue in Poland, which was destroyed in the Holocaust, and is open to Jewish people of all levels of observance.

Perhaps it is that openness that people see and feel when it comes to the centre's appeal. It has a reputation for giving people what they want in terms of Jewish education and worship, as well as community programming. The centre is moving forward at warp speed, possibly because of its commitment to inclusiveness.

"This community has an open feeling. Some people are wary of approaching an Orthodox synagogue, but the majority of our community come from all levels of observances," said Dalia Appelrouth, whose husband, Rabbi David Appelrouth, is the centre's educational director.

Rabbi Karfunkel said that "people want to go to a place where they don't necessarily take themselves seriously, but they take their Judaism seriously. It's the members of our centre that make it special. Everyone knows your name, kind of like *Cheers*. It's a warm place and people can connect."

Darren Gluckman, a single dad who doesn't come from a traditional background, agrees. "The centre has opened my eyes to the beauty of traditional Judaism, and the community has welcomed me and my daughter without question or judgment," he said.

Youth director Sam Weisbrod works to increase the synergy between the centre and those who access its educational programming. "Our objective is to let the Forest Hill Jewish community know about our great events, as our planning is essentially to expose kids to the awesomeness of Judaism," said Weisbrod.

It has taken awhile for the Temmy Latner Centre to establish a place within the community. Since 2000 "the little community that could" has defied the odds against gaining a prominent place in a city that already has established religious centres of every denomination

Weisbrod said the centre aims to offer programs that people can enjoy. "We offer social programs, serious and fun programs," he said.

Dalia Appelrouth stressed that the centre is committed to making Judaism exciting and available to all Jews, and specifically those in Forest Hill. "We want to engage the community to become inspired and further educated about their rich Jewish heritage in bite-size, fun, intellectually stimulating programs," she said. "We strive for a warm environment where we are not judgmental of anyone who walks thorough our doors."

Rabbi Elie Karfunkel, left, with Toronto councillor Joe Mihevc at picnic

The Temmy Latner Centre also offers unique outreach services such as two weeks of delivering daily hot dinners to members with newborns, as well as the "mezuzah doctor," who will make house calls to the members of the Jewish community, ensuring parchments and lettering of mezuzahs are in good condition, and positioned properly on outdoor doorways.

From tots to teen programs, including hosting Torah High, the centre's educational programming is relevant to everyday life. At a recent open-to-the-public event the centre held in a Forest Hill home, school phobia was a hot topic shared by concerned parents.

And then there is the romantic nature of Temmy Latner Centre. It is a big singles scene, especially during the weekly Saturday morning kiddush. Weisbrod isn't joking when he suggests that a "lot of couples have met their significant other over the chicken fingers."

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IDF represents all Jews, major general says

Sheri Shefa
Staff Reporter

The Israel Defence Forces' first female major general, Orna Barbivay, was in Toronto last week to talk about the demographic challenges facing Israel's army and to appeal to the Jewish community to support its soldiers.

Barbivay, the keynote speaker at the annual fundraiser for the Association for the Soldiers of Israel – Canada (ASI-Canada) on Sept. 9 at Beth Tzedec Congregation, spoke to *The CJN* about the importance of the relationship between the Diaspora and Israeli Jewish communities, as well as the significance of organizations such as ASI-Canada.

Orna Barbivay

Although there are many people in Israel and abroad who are eager to serve their country, the army struggles with a growing number of citizens – particularly women – who seek exemptions, said the 50-year-old Barbivay, who made history in June 2011 when she was appointed as head of the IDF's manpower directorate and became Israel's first female major general.

Many of those who seek exemption do so for religious reasons, she said, adding that she hopes more haredim will choose to enlist and that the IDF will be able to accommodate them without compromising the quality of the army.

Barbivay stressed the army's connection to the Diaspora.

"The IDF doesn't just represent Israelis, but Jews all over the world," she said. "It's important that everyone does their part, whether they're Jews in Israel or living abroad, in whatever way they can."

She noted the "bond that we have with Canada, that is one of unity and a shared ambition to see Israel thrive."

During her time in Toronto, Barbivay addressed students at the Anne and Max Tanenbaum Community Hebrew Academy of Toronto's Richmond Hill campus, as well as students at Bialik Hebrew Day School, and she met with ASI-Canada's young leaders.

Barbivay, who conducted the interview in Hebrew, said organizations that support the IDF are important "because terrorism is becoming more of an issue. There have been many political changes in the Middle East and the IDF needs to be ready to deal with those challenges and changes."

ASI-Canada is a non-profit organization that supports Israeli soldiers on active duty by offering social, educational, cultural and recreational programs.

Among the many programs is one designed for "Lone Soldiers," or soldiers who don't have family support in Israel – whether they're orphaned or have chosen to leave their families behind and move to Israel to volunteer in the army.

According to Barbivay, about half of the 5,000 lone soldiers come from the Diaspora.

"We try to give them everything they need, because they are coming as volunteers. We want to do everything we can to make them comfortable."

Barbivay, a mother of three, added, "I want their parents to know that if they send their kids to Israel to serve that they'll be taken care of."

Speaking about the issue of the decline of females enlisting in the army, she said 42 per cent of women don't enlist. "In my eyes, that number is really bad. We talk about everyone needing to enlist, and we see that 42 per cent aren't going."

Of that 42 per cent, about 35 per cent claim religion as the reason, and some make that claim falsely, she said.

According to an agreement between the Jewish state and the first Israeli Chief Rabbinate, religious women are exempt from IDF service if they choose not to serve.

"For those who claim religion as a reason, if they are thought to be using it as an excuse, we want to be able to force them to go... We're trying to make everyone go, even if it means changing the law," Barbivay said.

She added that for each young woman who falsely claims to be religiously observant in order to escape service, there is another who actually is religiously observant but chooses to serve despite the difficulties.

"There are religious women who even get to the rank of officer, so when we see them succeeding, it makes me think that all religious women can," she said.

In recent years, 90 per cent of military jobs, with the exception of core fighting units, have opened up to women.

"Women have all the opportunities to advance if they want to," she said.

Demographics suggest that the difficulties with the haredi community will not be subsiding over the next 15 years.

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What to eat before you don't

On Yom Kippur, we are supposed to be thinking about prayer and atonement, and not about earthly pleasures such as eating and drinking. Unfortunately, fasting can often force us to focus on our stomachs and not on our souls. To help us keep on track, here are some tips to help prepare for the fast.

In the days leading up to the fast…

• **Taper off from caffeine:** "The nausea and headaches many people report while fasting have nothing to do either with food or fluid," says dietician Judy Baumann. "They are usually the result of caffeine withdrawal. People who drink several cups of coffee a day taper to half decaf and half regular a week or so ahead of time. Then they gradually work their way down to only decaffeinated coffee by Yom Kippur." [**http://bit.ly/fastip1**]

• **Vary your meal schedule in the week before the fast:** If you are extremely regular about your mealtimes, eating at different times tells your body not to expect to be fed at precisely 12:30 p.m. and 6 p.m. [**http://bit.ly/fastip3**]

On the morning before the fast…

• **Eat a big breakfast:** Start the day with a large breakfast based on cereals, breads and fruits, which can provide the energy you need during the day. These high-fibre foods will be far downstream by the time of the pre-fast meal and will not keep you from eating enough food at the pre-fast meal. [**http://bit.ly/fastip4**]

• **Drink up:** The hardest part of fasting is dehydration. Drink plenty of fluids throughout the day. [**http://bit.ly/fastip5**]

•**And cool down:** Make sure you are in a well-ventilated area especially if it's hot out. Keeping your body temperature normal will help keep you hydrated. [**http://bit.ly/fastip6**]

During the pre-fast meal…

• **Don't stuff yourself:** Eat a normal meal that balances carbohydrates, fibre and protein. "The temptation to stuff oneself with as much food as possible before a fast may seem appealing, but in truth it is unwise," explains chef Lauren Braun Costello. "The more you eat, the more you want to fill your belly the next time around. So it is recommended to eat a normal-size meal… [Avoid] particularly salty foods that will make you thirsty or dehydrated. Complex carbohydrates and proteins are ideal." [**http://bit.ly/fastip7**]

Jewish & Digital

Mark Mietkiewicz

• **Make that meal tasty:** That pre-fast meal doesn't have to be bland. Spices such as lemon or herbs are fine for fasting, but salt and monosodium glutamate should be reduced as much as possible. [**http://bit.ly/fastip4**] You can go with the tried-and-true chicken soup and potatoes or consider Sautéed Porcini Chicken and Arugula Salad. [**http://bit.ly/fastip8**] According to the Talmud, eating before the fast is a mitzvah equal to the mitzvah of fasting on the day of Yom Kippur. [**http://bit.ly/fastip9**]

• **Take extra care if you have a special medical need:** Speak to your doctor and rabbi if you are diabetic [**http://bit.ly/fastip10**] pregnant [**http://bit.ly/fastip11**] or nursing. [**http://bit.ly/fastip18**]

Several websites warn people with eating disorders about the dangers of fasting. "These women do not have to be put at risk," says Rabbi Dovid Goldwasser of Congregation Bais Yitzchak in Brooklyn, N.Y. "God's most important commandment to the Jewish People is to respect their bodies." [**http://bit.ly/fastip12**]

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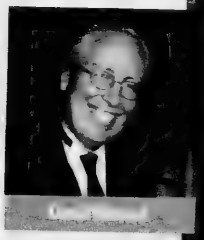

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The role of piyutim in tshuvah

Many people ask me about the piyutim. What are they, where do they come from, and are we obligated to sing them?

Piyutim are liturgical songs composed as early as the eighth century and sung during the High Holidays, as well as Shabbatot, yamim tovim, and lifecycle events. The rabbis who composed them were great thinkers and scholars who wrote them to help us to immerse ourselves in the themes of the holidays and to elevate our tfillah (prayer) and our attempts at tshuvah (repentance).

The custom of reciting piyutim in the services is ancient. The Rambam (1135-1204) references them in his *Guide for the Perplexed*, as does Avraham Ibn Ezra (1090-1167) in his commentary to *Kohelet*. Ibn Ezra himself composed many piyutim with the intention of having them incorporated in the liturgy of Shabbat and the holidays, and his father was one of the most renowned *paytanim* (liturgical poets) in history. Rabbi Yehuda Halevi (1075-1141) was an outstanding *paytan*, as was Rabbi Shlomo Ibn Gabirol (1021-1058). Rabbeinu Bachya (d. 1340) quotes stanzas from famous piyutim in his *Chovat Halevavot*.

Rabbi Yosef Ibn Migash (1077-1141), the Rambam's father's teacher, gave a responsum in which he states that the inclusion of piyutim in the holiday liturgy is an old and universally accepted custom. Even earlier, Rav Saadiah Gaon (882-942) includes piyutim in his siddur and states that he has selected what were in his opinion the best ones, implying that many others were already in circulation by this time.

Sephardi Window

Rabbi Ilan Acoca

One of the classic piyutim in the Sephardi tradition, *Shema Koli*, was written by Rav Hai Gaon (969-1038) himself.

Rosh Hashanah and Yom Kippur are days where we attempt to achieve the mental and emotional state of *lifnei HaShem* (standing before God). Once in this state, we begin, through prayer, to focus on repentance and the purpose of our lives. Thus, we see that prayer is the central mitzvah (commandment) during the Yamim Nora'im (Days of Awe) and that the piyutim prepare us emotionally for this special experience.

While all Jews have piyutim in their liturgy, they are integral to, and especially so, in the Sephardi tradition. The piyutim serve to connect us to God and to our fellow Jews as well.

One of the most powerful and inspirational moments of the year is Neilah, the final prayer of Yom Kippur, when I hear my congregation sing the well-known piyut, *El Nora Alila*, written by the famous poet Rav Moshe Ibn Ezra (father of Avraham Ibn Ezra cited above). It is a moment that reminds me of my childhood and brings me to tears of hope and promise for the new year. This piyut is such a profoundly moving way to conclude Yom Kippur.

The beauty of our piyutim in these Days of Awe, and indeed throughout the year, fosters a closeness to God. Let each of us strive this year to tap into the power of the piyutim in order to realize the tshuvah that each of us is seeking.

Can such tolerance ever be again?

Rabbi Erwin Schild

Guest Voice

Rummaging through some old files, I came across a printed program from an important event in our Jewish community, the dedication of a new synagogue. It was the new building of the Shaarei Shomayim Congregation on St. Clair Avenue West in Toronto. The date was Sunday, Nov. 27, 1949.

Shaarei Shomayim, often called "the St. Clair Shul," was then, as it is now, a prominent Orthodox synagogue whose membership included a galaxy of leading "baalei-batim" of Jewish Toronto. Its spiritual leader was Rabbi Judah Washer, whose name appears several times on the program and who delivered the dedicatory address, in the presence, among others, of the lieutenant governor of Ontario, Ray Lawson, the president of the University of Toronto, Sidney Smith, and Rabbi Samuel Belkin, president of Yeshiva University in New York. Rabbi Abraham Price, head of the Yeshivah Torath Chaim, delivered the invocation. My name also appears (which is probably the reason that I kept the program), and so do the names of two of my colleagues, fellow graduates of the yeshiva: Rabbi Abraham Kelman and Rabbi Gedalia Felder. David A. Newman, a highly respected lawyer and stalwart of the younger Orthodox generation, was chairman of the event.

Now comes the surprise.

Among the active participants in the "religious service" was not only Rabbi Reuben Slonim, one of the first Conservative rabbis in Toronto, who offered the "Prayer for King and Country," but also the spiritual leader of Holy Blossom Temple, Rabbi Abraham L. Feinberg, who led the Congregation in the responsive reading of Psalm XXX! Rabbi Feinberg was known for his classical Reform orientation. And if that was not enough, the closing benediction was given by Rabbi Aaron Kamerling, also a Reform rabbi, who worked with Jewish students at U of T.

Can you imagine such an example of trans-denominational toleration in our community today? Would an Orthodox rabbi dare to demonstrate such religious inclusiveness? Yet that was the strength of our unity at the time.

Religion can divide and religion can unite. I think back with a great deal of melancholy to the days when our commonality outweighed divisiveness. It was not due to a lack of commitment to belief. It was due to greater love and deeper understanding.

Alas, what was, was. Can it ever be again?

Rabbi Schild is rabbi emeritus of Adath Israel Congregation in Toronto.

Wishing all our family and friends a happy and healthy New Year

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The Board, staff and students
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Mrs. Reta Merkur ז"ל,
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Shia and Mordechai Simmons.

May the entire family be comforted among the mourners of Zion.

Asking teens, 'Are you a Zionist?

Class Act

Daniel Held

In collaboration with professors Alex Pomson and Howie Deitcher of Hebrew University, for the past two years, I have been listening to Jewish high school students describe their views on Israel and Zionism. In total, we've interviewed and videoed nearly 100 day school students as they recount their developing relationship with Israel and the various factors that weigh into forming their opinions.

We've learned more than I can possibly recount in this column, but I will use this space to tackle one particularly intriguing issue.

Among the American teens we interviewed, about one-third either flatly rejected the label or wavered about whether to call themselves Zionist. When asked, "Do you consider yourself a Zionist?" we heard responses like that of Rachel, who stated, "I don't really know, because I'm all for the State of Israel and all for Jerusalem and I support Israel no matter what... I would just not put the specific label and the restrictions on saying that I am a Zionist."

These are **not** teens estranged from Israel. In addition to attending day schools, many travel frequently to Israel, read news from Israel, and attend Zionist camps and youth movements. So why do they dither when asked if they're Zionists?

Listening closely, we found a difference in the way they view a Zionist's engagement with Israel and their own.

In defining a Zionist, they described politically motivated engagement – public activity motivated by instrumental considerations. For example, Mike stated, "A Zionist is someone... who always supports Israel no matter what, who ensures that Israel, and acts to ensure that Israel, has security and stability in the world and will always be around for Jews to go to. They will build it up, they will protect it, and they will advocate for it."

When defining their own relationship to Israel, however they spoke of a civically motivated engagement – public activity motivated by a sense of duty, regardless of the outcomes.

When Jordana describes a Zionist she says, "They go to rallies. They express their opinions. They tell it to other people and try to convince them that [Israelis] deserves their own state." But in describing her own relationship to Israel she states, "To me, Israel is a home for me, personally, and I think for every Jew... I think the whole beauty of Israel is that when people go to Israel, even if they don't want to make aliyah, I think they still feel some kind of connection to the land, so although it's not necessarily their home-home, it's still a type of home for them."

Initially we were puzzled and troubled that so many highly engaged Jewish teenagers would waver when it came to defining themselves as Zionists.

But upon closer inspection, we realized that their hesitation is not an indication of a distanced relationship to Israel, but a nuanced understanding of their relationships to Israel vis-a-vis their conception of Zionism. By understanding these two underlying relationships to Israel – politically and civically motivated – we can begin to address what and how we teach about Israel and Zionism and tailor our pedagogy to develop the desired deep and rich relationships.

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Program helps students become leaders

Sheri Shefa
Staff Reporter

In an effort to keep Jewish student leaders involved in Jewish community life following graduation, UJA of Greater Toronto's Community Connect launched a pilot program at the University of Western Ontario called CORE.

CORE – which stands for capacity, opportunity, return, engage – is a leadership development initiative that aims to transition Jewish student leaders into Jewish community leaders once they leave campus and enter the workforce.

The pilot program, which involves staff and students from Western Hillel and Israel on Campus (IOC), is also meant to reach out to students uninterested in or unaffiliated with organized Jewish campus life, said Western Hillel's executive director Naomi Mazer.

"When they came to us with the idea to have Western be the pilot campus for the launch of this leadership rollout, we were very excited about that," Mazer said.

She suspects Western was chosen as the site for the pilot because the campus is residential, meaning many students come from Toronto and live on campus.

Mazer said the strategy is to use the CORE objectives to implement a program called the Campus Entrepreneurs Initiative (CEI).

Through CEI, Hillel hires student interns with leadership skills – particularly Jewish students who are not involved in Jewish campus life – in the hope that they will connect with other Jewish students who operate beyond the Hillel bubble.

"We're going to use CORE to focus on the needs of those engagement interns, but we're going to open it up to other leadership students who are doing similar type of work in other clubs as well," Mazer explained.

Western's Israel on Campus president Jordan Magidson, left, Western Hillel executive director Naomi Mazer and Western Hillel president Noah Fenyes are going forward with the CORE pilot program designed to help Jewish graduates stay connected to the community.

"As interns they're responsible for creating 40 new relationships and having Jewish discussions and tracking the Jewish journeys of students and go through leadership development training along the way."

Monthly sessions will be provided to any student interested in Jewish leadership, with a focus on networking and relationship building.

Stephen Shedletzky, a consultant who worked with UJA's National Young Leadership assistant director Lior Cyngiser to help develop the program, said he would have wanted a program like this when he was a Western student.

"When I was at Western, I was involved in starting a Jewish fraternity there, Sigma Alpha Mu," Shedletzky said.

He said it was through his involvement with the Jewish fraternity that he formed relationships with Hillel staff, including Mazer.

Although he grew up in a family that he considers more traditionally Jewish than religious, he said when he attended Western, "I really resonated with Jewish values. When I came home, I didn't really have that outlet anymore. I had the outlet of friends and going out to Jew-dos and whatnot, but I didn't have a meaningful outlet to get involved in community or religion."

Once he graduated from Western's Richard Ivey School of Business in 2009 and entered the corporate world, he said he didn't feel a sense of fulfillment.

"So I decided to go it on my own."

He started a business coaching organization and, soon after, connected with UJA Federation to serve as a consultant for the pilot program.

"It was so appealing because I had such a rich and meaningful experience as a Jewish leader on campus… and I saw this as such a fantastic opportunity to approach a student like me and say, 'Hey, when you come back to Toronto and you're looking for a way to contribute to a meaningful cause, here's how you can develop yourself as a Jew and a leader.'"

In addition to focusing on relationship building, team dynamics is another priority.

"You operate both as an individual and as a team working together and also across other organizations… I think that's something the Jewish community in general can benefit from," Shedletzky said.

For more information, contact Mazer at Naomi@jewishwestern.org.

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Rabbi Dr. Nachum Berlat appointed Senior Chaplain Emeritus and Scholar-in-Residence at Baycrest Health Sciences

Baycrest Health Sciences, a global leader in innovations in aging and brain health, is pleased to announce the appointment of Rabbi Dr. Nachum Berlat to Senior Chaplain Emeritus and Scholar-in-Residence.

Rabbi Dr. Berlat has touched the lives of so many during his 25 years as Baycrest's Director of Spiritual Care, providing friendship, religious and spiritual support to residents, clients, families, healthcare professionals, Baycrest staff, volunteers and visitors of all faiths.

At an organizational level, he has led the transformation of pastoral care at Baycrest into an integrated professional program aligned with medicine, nursing, social work and other disciplines.

Rabbi Dr. Berlat's scholarship in pastoral counseling, Jewish history and Jewish bioethics is complemented by mediation skills and a charismatic warmth and good humor that has helped him connect with people of all backgrounds, and foster relationship-building within the community.

Teaching others has been fundamental to his work at Baycrest. He has trained chaplains of all faiths and denominations to provide service at Baycrest Hospital and the Apotex Centre, Jewish Home for the Aged, led Sabbath and Jewish Holy Day services, and contributed to Jewish Education and Cultural and Heritage programs at Baycrest in countless ways.

This month Rabbi Dr. Berlat retires from his director position to begin his new role which will include continued involvement in teaching activities with Baycrest's Medical Residency Program and with nursing and allied health disciplines, leading cultural and spiritual programs at Baycrest, and providing spiritual support to clients and families in a volunteer capacity.

On behalf of Baycrest and our community, we extend our heartfelt appreciation to Rabbi Dr. Berlat for his immeasurable contributions to our cultural and spiritual programs. We look forward to his continued counsel.

Dr. William Reichman
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Tube

BGU president works for gender equality

Carmi a member of 'class' of 1948

Sheldon Kirshner
Staff Reporter

Rivka Carmi was a "child of the state," an Israeli who was born in 1948, the year David Ben-Gurion proclaimed Israel's statehood in the teeth of Arab threats to invade the newly established nation.

"We were told we had a special role to play in Israel's development," said Carmi, a native of Zichron Yaakov, one of the first Jewish settlements in pre-state Israel. "I took it seriously."

Carmi, the daughter of European immigrants who arrived in Palestine in the early 1930s, has the distinction of being one of the most distinguished members of the "class" of 1948.

A physician who has campaigned for gender equality in Israel, she was the first woman to be the president of an Israeli university. She was appointed president of Ben-Gurion University of the Negev six years ago. Based in Be'er Sheva, it is Israel's newest institution of higher learning.

Prior to this, as dean of Ben-Gurion University's faculty of health sciences, she was the first female director of an Israeli medical school.

Two years ago, in yet another breakthrough, she became the first woman to serve as chair of the Committee of University Heads in Israel.

"I never dreamed of becoming the president of a university," said Carmi, who was recently in Toronto on an official visit on behalf of Canadian Associates of Ben-Gurion University of the Negev. "I wanted to go back to my clinical work and research."

Although she was flattered to be offered the position, Carmi was not even sure she wanted it. Nor was she certain she was the right person for the job.

But after deciding that the presidency would be the fulfilment of a life-long dream and ambition to help develop the Negev, which accounts for two-thirds of Israel's pre-1967 land mass but holds only 10 per cent of its population, she relented.

For Carmi, Ben-Gurion University, founded in 1969 to promote the development of the Negev, is the place to be. "I came here in 1975 with a mission," said Carmi, a graduate of the Hebrew University's Hadassah Medical School. "I wanted to be part of Ben-Gurion University's new medical school, which was only two years old."

Rivka Carmi

Carmi's mother, Zipporah, a Polish Jew who admired Ben-Gurion, Israel's first prime minister, was delighted when she joined the Soroka University Medical Center and the faculty of the university.

"Ben-Gurion was a central figure in my childhood," she said. "Ben-Gurion's vision of settling the Negev was a serious concept for me. The future of Israel was and is in the Negev. It's the only region where Israel can physically expand as a country. I expect its population to double within about a generation, though we must preserve its natural beauty. What is Zionism if not settling the Negev? If we can conquer the Negev, we can do anything."

Since becoming its president, Carmi has worked to upgrade its academic stature, both in Israel and abroad, and make it an integral and indispensable part of Be'er Sheva, the gateway to the Negev.

"My goal is to invest in research and getting the university much more involved in Be'er Sheva and in the development of the Negev," she explained in an interview.

The university has a student body of more than 20,000 students, and employs about 5,000 teachers, researchers and administrative and support workers.

More than half of its students are enrolled in undergraduate courses, but in the future, four out of 10 students will be on the post-graduate level, Carmi said.

Close to 1,300 of its students are Israeli Arabs, of whom about half are Bedouin. During her presidency, Carmi has made special efforts to bring in Arab students.

Spread over five campuses in six different schools, the university has eight research institutes, including the Jacob Blaustein Institutes for Desert Research, and a host of interdisciplinary research centres from the Ben-Gurion National Solar Energy Center to the S. Daniel Abraham International Center for Health and Nutrition.

At present, the university is building an advanced technology park, a collaborative effort between industry and academia that is expected to provide employment opportunities in the Negev.

Its first building is scheduled to open next June, and the entire complex will be up and running within eight to 10 years, Carmi said. "It will have a tremendous impact on the Negev," she noted.

A leader in desert research, the university played a major role in developing drip irrigation, a cutting edge technique, and has made important contributions to dry land agriculture, solar energy, water purification and desalination and the cultivation of dry-climate exotic fruits.

"Our research is geared to turning the desert into a place that can sustain life," she said. "In this respect, we have really managed to make the desert bloom."

The university, too, has striven to promote the advancement of the Negev in terms of education, culture and health.

She added, "Without us, Be'er Sheva would be a small village. By our mere existence, the city has been positively affected."

The university has been affected by government cutbacks in funding, Carmi said, but is trying to work around them.

Although she no longer has the time to conduct hands-on research in such fields as neonatology and medical genetics, she remains a consultant and a scientific reviewer for various international journals and funding agencies.

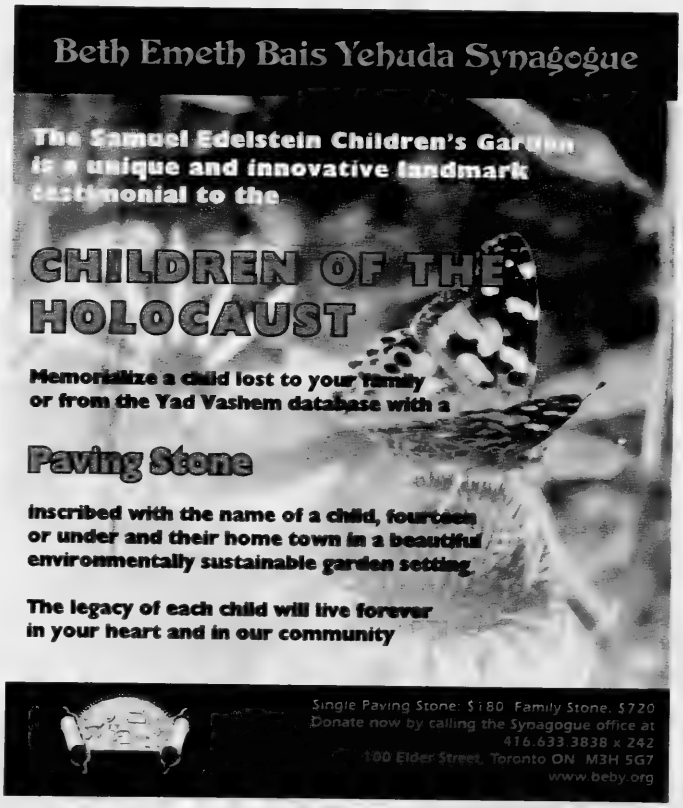
A believer in free speech and a middle-of-the-roader in her political beliefs, Carmi defended the right of Neve Gordon, a faculty member, to publicly support the boycott, divestment and sanctions movement against Israel and to brand Israel as 'an apartheid state.'

"He's entitled to these views as an individual," she said. "But I loathe his views."

Carmi's term of office ends in May 2014, but she is still contemplating whether to accept an extension. "I really don't know yet," said Carmi, the mother of a 34-year-old daughter who works as a management consultant in New York City.

Whatever her decision may be, Carmi can rest assured that her career has already had a significant effect on the cause of gender equality in Israel.

"There is a lot of light at the end of the tunnel," she said, suggesting that another Israeli university may soon be on the cusp of appointing a woman as its next president. "This would be really good news," she said, savouring the prospect.



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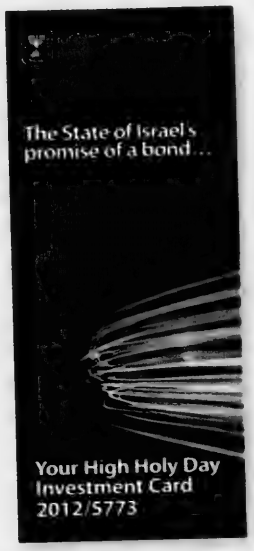

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Arabs urged to copy Israel to succeed

Diane Koven
Ottawa Correspondent

OTTAWA — Israel is locked in conflict because the Arab world would rather destroy the Jewish state than copy it, Rabbi Daniel Gordis said in his keynote address at the kickoff of the Jewish Federation of Ottawa's annual campaign.

"Israel models something to the world, something the Palestinians ought to copy, not destroy," said Rabbi Gordis, the Koret Distinguished Fellow at the Shalem Center in Jerusalem.

In spite of the many and constant threats to its existence, what Israel has accomplished in its relatively short history is something to be emulated by the very neighbours who seek to destroy it, he said.

Rabbi Gordis, an American who moved to Israel in 1998, is a prolific author and dynamic speaker. His address was based on his latest book, *The Promise of Israel: Why its Seemingly Greatest Weakness is Actually its Greatest Strength.*

Describing the many personal challenges and fears involved with day-to-day life in Israel, Rabbi Gordis posed the question, "Is it worth it?"

"I would like to propose to you this evening that that conversation about whether or not it is worth it – and, more important, why it is worth it – is a conversation we are not having… the conversation about Zionism has effectively been hijacked, and we have allowed it to be hijacked," he said.

In the past, when Israel was thought of only as a place of refuge, and the Jews considered underdogs, the conversation was very different, he added.

Rabbi Daniel Gordis
[*Peter Waiser photo*]

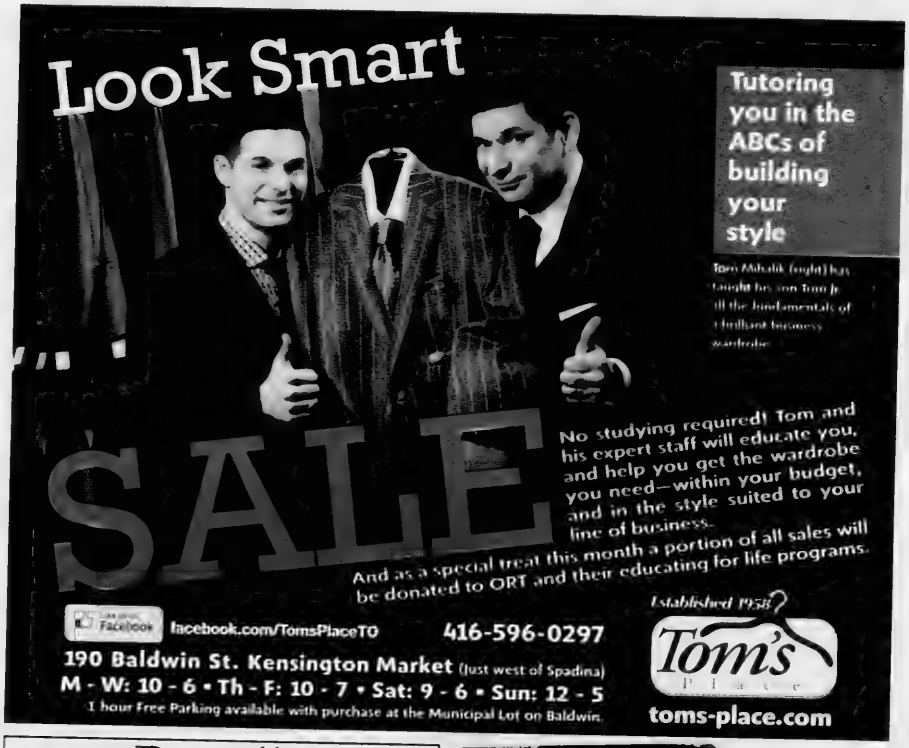
Today's Jews are comfortable discussing the Arab Spring, "but there is nothing we can do about what happens in Egypt… or in Syria," he said.

"We can affect how it is that Jews think about Israel… to begin to frame a conversation in which I remind myself why does the country matter… Our obligation tonight and beyond, as people who care deeply about Israel, is to re-frame the conversation."

Because of the State of Israel, Jews around the world can stand tall and hold our heads up, he said. Israel today has much to offer the world and should serve as a model to other countries, an example of what can be accomplished by such a small country even in the midst of tremendous stress and turmoil.

The campaign kickoff, held Sept. 9 at Centrepointe Theatre, was attended by Miriam Ziv, Israel's ambassador to Canada, as well as local MP Pierre Poilievre. Ian and Randi Sherman and their three sons, Jonathan, Matthew and Adam, chaired the event.

The 2013 annual campaign chair Michael Landau and women's division chair Susan Viner-Vered, urged members of the community to become involved as both volunteers and donors.



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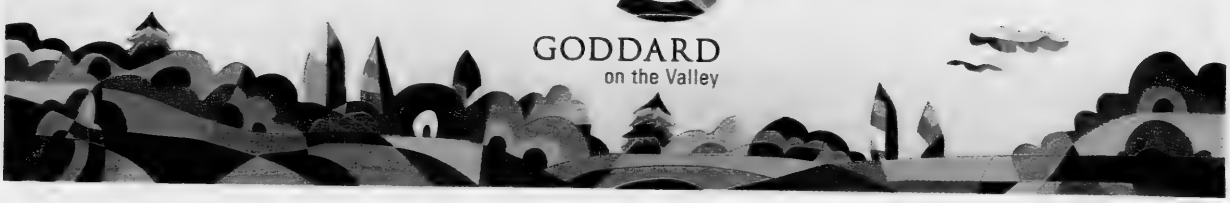

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2. Earl Bales Park
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4. Carthabie Park
5. Forest Valley Outdoor Education Centre
6. [illegible]
7. [illegible]
8. Wilmington Park
9. Canadian Air & Space Museum
10. West Don Parkland
11. Franklin Park
12. Maple Leaf Park
13. [illegible]

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1. Prosserman Jewish Community Centre
2. Jewish Public Library
3. North York General Hospital - Branson Site
4. Darche Noam Synagogue of Toronto
5. Beth Jacob Synagogue
6. [illegible]
7. [illegible] TTC Bus Station
8. Beth-Emeth Synagogue
9. [illegible] Subway Station
10. [illegible]
11. [illegible]
12. [illegible]

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3. [illegible] Supermarket
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99-year-old Winnipegger wins medal for volunteerism

Myron Love
Prairies Correspondent

WINNIPEG — When Sophie Shinewald first received the call informing her that she was to be a recipient of the Queen's Diamond Jubilee Medal for volunteerism, she thought it was a joke and almost hung up.

"[But] I was very excited to have received the honour," says the still active and energetic Winnipeg Jewish senior, who, at 99, was the oldest recipient of the award. "My children and grandchildren were very proud."

The new medal, created last year to mark Queen Elizabeth II's 60th anniversary on the throne, was presented to her Aug. 22 by her member of Parliament, Kevin Lamoureux.

Shinewald noted that she was nominated for the award by her grandson, Benjamin Shinewald, a lawyer in Toronto who served as national executive director of and general counsel to Canadian Jewish Congress from 2008 until last year. (He is currently president and CEO of the Building Owners and Managers Association of Canada.)

"I didn't know anything about it," Sophie Shinewald said.

She said her first volunteering experience came when she was 12 and her older sister volunteered her to teach sewing to students at the Peretz School.

Shinewald is a qualified teacher who worked in the fur business in her early years. After marriage, when her two children started school, she began a 16-year career as a supply teacher in north Winnipeg. She also served as a member of the school board at Luxton School while her children were attending school there.

In her apartment, Sophie Shinewald holds up her Queen's Diamond Jubilee Medal. [*Myron Love photo*]

It was after her husband died 25 years ago that Shinewald began volunteering in earnest. Her volunteer work has focused mainly on two areas. For the past 20 years, she has manned the front desk at the Gwen Secter Creative Retirement Centre, a program for seniors.

"For many years, I used to go in early on Tuesdays and put up the tables for bridge, too," she said. "I have really enjoyed all the people I have gotten to know at the Gwen Secter."

Twelve years ago, Shinewald sold her house and moved into the Rosh Pina Co-op, a largely Jewish seniors apartment block affiliated with the nearby Etz Chayim Synagogue (formerly Rosh Pina). For many years, she took it upon herself to organize movie nights Saturday evenings for the residents of the block and some outside visitors.

"Every week, I would take the bus to the local library and select a DVD to show," she says. "A lot of people over the years enjoyed the evening."

The movie nights came to an end about 18 months ago when the block's caretaker suddenly died. By that time, the number of people attending had dwindled, and Shinewald decided to "retire" from the project.

Shinewald attributes her good health and energy to good genes. She is looking forward to her 100th birthday next April.

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Columnist accuses Israel of pulling Canada's strings

Canada's sudden decision earlier this month to sever diplomatic ties with Iran elicited a huge amount of media attention.

Reports, analyses and commentaries were everywhere, and their quality varied greatly.

On what we might call a higher level of analysis, CBC's Wendy Mesley interviewed three experts – Aaron David Miller, Hooman Majd and Janice Stein – on the Sept. 9 *The National* about the reasons behind Canada's move.

According to Reports

By PAUL MICHAELS

Stein, director of the Munk School of Global Affairs, provided a three-part explanation:

• The Canadian embassy in Tehran had been unable to function. Embassy staff had been "totally shut out" by Iran and were "absolutely unable" to do anything for Canadians in Iranian jails.

• There was a growing concern here about the Iranian embassy's "monitoring" of Iranian Canadians.

• The Harper government wanted to send a clear message, following the meeting in Tehran earlier this month of the 120-member Non-Aligned Movement, that the decision of the international community to isolate Iran must be taken seriously.

Tony Burman

That was the considered judgment of one of Canada's most respected academics.

By contrast, on the lower level of analysis (if that word even applies here) was the unidimensional view of *Toronto Star* columnist and Ryerson University journalism professor Tony Burman. Canada cut its ties with Iran because, he claimed, Canada takes its marching orders from Israel.

As Burman put it: "Canada's abrupt actions against Iran seem to confirm that the Harper government's outsourcing of Canada's Middle East policy to Jerusalem is now complete."

According to Burman it's not an assessment of our national interests and Iran's outrageous behaviour that drives our Middle East policy – at least not in this case. Rather it's that we're a puppet at the end of Israeli Prime Minister Benjamin Netanyahu's strings. "There is little else to conclude," Burman wrote, meaning there is nothing else to conclude. Such is the depth of his analysis.

An exasperated Burman was left to ask "what in God's name" led us to lose our "honest broker" standing? – apparently forgetting that he'd already answered his own question: Israel.

Did it not occur to Burman that his thesis, unsupported by any actual evidence, is an insult to Canadians? Apparently not.

Burman's presumptuousness is not uncharacteristic.

Last January he boldly, if mistakenly, predicted that, "within the next several months," having entrapped U.S. President Barack Obama into joining it, Israel would launch a war on Iran. To Burman, the clever entanglements Israel foists on other countries, great and medium powers alike, seem boundless.

* * *

To be taken more seriously is the *Globe and Mail's* Doug Saunders. In his Sept. 8 column, he was also critical of Canada's decision, downplaying the Iranian nuclear threat by claiming that even Benny Gantz, Israel's chief of the armed forces, doesn't believe that Iran is "pursuing" nuclear weapons.

Saunders got this wrong. Gantz certainly believes that the Iranian leadership is pursuing a nuclear weapons capacity that is very dangerous, and not only to Israel. Gantz argues only that Iran has not yet "decided" to go the final step of producing the weapons themselves.

As Gantz explained a few months ago in a much-discussed *Ha'aretz* interview: "If the supreme religious leader Ayatollah Ali Khamenei wants, he will advance it to the acquisition of a nuclear bomb, but the decision must first be taken. It will happen if Khamenei judges that he is invulnerable to a response."

In contrast to both Burman and Saunders was Margaret Wente in the Sept. 11 *Globe*. She acknowledged the grave risk that a nuclear Iran poses and commended the principled stand that our government took in breaking ties: "Instead of doing nothing," she wrote, "Canada is using what moral force it has to condemn a pariah state. Iran probably doesn't care. But other countries will take note, and some might even follow suit. It's possible that the force of international opinion might even affect Iran's behaviour. So good on us. We did the right thing."

Paul Michaels is director of research and senior media relations for the Centre for Israel and Jewish Affairs.

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זה הזמן שכואב:

בחודש דצמבר 2003, כשלושה חדשים אחרי שמלאו לו שמונים שנה, התברר למשורר נתן יונתן כי חלה במחלה חשוכת מרפא וימיו ספורים. מאז ועד מועד פטירתו במרץ 2004, הוא כתב כשלושה-ארבעה שירים, בהם נתן ביטוי רב עוצמה להתמודדותו עם המוות שקרב ובא. "זה הזמן שכואב" הוא אחד מהם. השיר פורסם כשלוש שנים לאחר מותו בספר שירי העזבון שלו ("שירים שנשארו", הוצאת ידיעות אחרונות 2007). זהו שיר שמבטא מכאוב חסר תקנה בשל פרידה בלתי נמנעת בין גבר ואשה שאוהבים עד כלות ומנסים להיאחז זה בזו כל עוד נפשם.

את השיר העצוב והמדהים הזה הלחנתי מספר ימים אחרי שהספר הגיע לידי, בנחשול של כאב של מי שמתגעגע לחבר קרוב שלא ישוב עוד.

בחייו של נתן יונתן הולחנו כ 200 משיריו ("חופים הם לפעמים", "אם זה קוצים כואב").

השיר " זה הזמן שכואב" יוצא לרדיו וליוטיוב השבוע, לרגל ראש השנה וכחלק מטקס הענקת פרס נתן יונתן, וזה השיר החדש הראשון של נתן יונתן שיוצא לרדיו בהפקה מלאה מאז מותו.

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וכל מה שאבד לא יקום לתחיה,
אבל משהו עז ומאוד אמיתי
מחבק בי אותך. מחבק בך אותי.

"לא, האושר איננו זקוק למלים,
רק אני רעבה למילת אהבה",
כך אמרת ודמעת. לא אמרתי מילה,
רק בכיתי בלי קול והייתי שלך.

"זה הזמן אהובי, שכואב לי נורא,
כמו פרפר שנלכד בעיגול המנורה,

משהו שרציתי כל כך לא קרה,
ולמי יש עוד כוח לשוב חזרה".

אהובה, אם נזכרנו אולי מאוחר,
אם הלך לו היום, עוד נשאר קצת מחר,
ודמעה ששתקה על לחיך היפה,
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אני רוצה להקדיש את השיר הזה לשנה החדשה. אני רוצה ללמוד ממנו שהזמן קצר, ושצריך לחיות ולאהוב עכשיו, כאילו כל יום הוא האחרון שלנו. ומתי שרק אפשר –להיות טוב לאנשים אחרים, לנסות להבין מה כואב להם ואיך לעשות את החיים שנשארו לנו יותר טובים, ואפילו קצת. אבל שישאר בינינו.

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2012

Jewish Education

UJA Federation of Greater Toronto's Centre for Jewish Education (CJE) is dedicated to strengthening, enriching and promoting the quality of Jewish education across the Greater Toronto Area. A top priority of UJA Federation, the CJE provides services and support to over 70 day and supplementary schools, 1,700 educators and 15,000 students. In fact, this year alone, UJA has allocated $12,241,000 for Jewish education. Devoted to fortifying and advancing quality Jewish education, the Centre for Jewish Education continues to build the capacity for a sustaining Jewish day school educational system, and to develop more educational portals and opportunities for enhancing Jewish supplementary school programs.

TUITION $10,120,000

Tuition Subsidies and Operating Grants **$9,850,000**

These subsidies and grants enable 14 funded Jewish day schools to welcome children from lower income families into their classes. Over 2,200 of 8,000 students are receiving the benefits of these grants and subsidies. This is the largest tuition subsidy to Jewish day schools from a Jewish Federation in North America, and demonstrates UJA Federation's ongoing commitment to Jewish education. This includes the support of the Julia and Henry Koschitzky Day School Grant which promotes Hebrew and Bible literacy.

Diverse Learning Program **$270,000**

UJA Federation's Diverse Learning Program supports former students of the She'arim Hebrew Day School with diverse learning needs to reach their potential in a Jewish environment. The program provides children with leading edge educational approaches and support in a communal environment at Associated Hebrew Schools.

CJE OPERATIONS $819,000

This includes the CJE administrative costs including operational staffing, shared services, occupancy and office expenses.

EDUCATION PROGRAMS AND SERVICES $1,302,000

Day and Supplementary Schools Services **$80,500**

Services include: Israel Engagement Programs, Zimriyah, Rikudiyah, Bible Contest, School Fairs, Jewish Media Centre and Creative Writing Contest.

Supplementary Schools **$580,000**

These funds are used to support supplementary schools with program grants and a new initiative to improve quality and expand outreach.

Special Education **$560,000**

These funds are used to support Jewish day schools to provide student assessments, social work services, educational remediation services and consultations. This allows the schools to address special learning needs of the school population.

Third Party Evaluation Process for Day Schools **$42,500**

This is a new initiative to establish and promote the highest quality of education programs.

Other Services **$39,000**

Professional development programs, Insurance, Jewish Educational Service of North America.

Visit JewishToronto.com/BudgetReport for more information on how your dollars help impact the lives of so many in our community and around the world.

Sukkahville 2012 finalists

Creative sukkot help less fortunate

Compiled by CJN Staff

Winning designs for this year's second annual Sukkahville competition will be displayed at a ceremony and family event, Sept. 30, noon to 4 p.m., at Mel Lastman Square.

The competition is sponsored by Kehilla Residential Programme, a UJA Federation of Greater Toronto agency that helps those who need affordable housing in the Jewish community.

Funds raised through sponsorships will be used to supplement Kehilla's new rental assistance program, which bridges the gap between market rates and what the poor in the Jewish community can afford to pay.

From 42 submissions, which came in from architects, artists, design specialists and students from as far away as India and Tunisia, five finalists have been chosen by a panel of judges, and given a stipend with which to erect their structure.

The five finalists, whose submissions are seen above from left, are: *Embryonic Canopy* by Craig Deebank, Toronto; *Harvest Wave* by Andrew McGregor, Robert Miller, Raymond Bourraine and Teresa Cacho, New York, N.Y.; *Hegemonikon* by Christina Zeibak and Daphne Dow, Houston, Texas; *Sukkanoe* by Gregory Marinic, Nicolas Herrera, Kevin Pham, Michelangelo Sabatino and Serge Ambrose, New York, N.Y. and Houston, Texas; *Woven Sukkah* by Ion Popian of San Francisco.

The five sukkot will be put up for sale at the end of the exhibit, and each will carry a retail price of $3,600, the amount that each submission received from the organization to build the structure.

The event at Mel Lastman Square will include the awards ceremony, a hands-on build a sukkah opportunity by Habitat for Humanity, and music by Klezconnection.

Visitors can meet the artists and walk through the structures, which will remain on display until Oct. 3.

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- JON KLEIN

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Beit Halochem Canada honours
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Don't miss this exciting and inspiring event!

JOIN US FOR LUNCH
as we honour fashion icon Jeanne Beker, Beit Halochem Canada's first recipient of the Woman of Distinction Award, recognizing the achievements of a phenomenal woman

Wednesday, Oct. 17, 2012
11:30 a.m., Bayview Golf and Country Club
25 Fairway Heights Drive, Thornhill

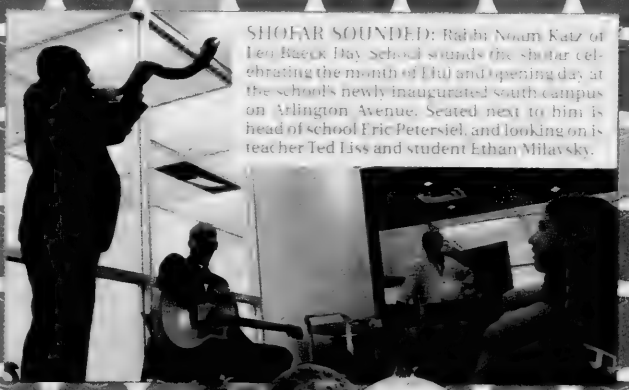
TICKETS $100
Diamond pendant door prize, Gift Bags, Auctions and much more!

Funds raised will enrich the lives of our wounded heroes through a variety of sports, recreational and specialised rehabilitation programs at Beit Halochem Centres in Israel.

AID TO
DISABLED VETERANS OF ISRAEL
(CANADA)

APPLESCIENCE: [illegible]

MUSICAL MEETING: [illegible]



SHOFAR SOUNDED: Rabbi Noam Katz of Leo Baeck Day School sounds the shofar celebrating the month of Elul and opening day at the school's newly inaugurated south campus on Arlington Avenue. Seated next to him is head of school Eric Petersiel, and looking on is teacher Ted Liss and student Ethan Milavsky.

Mazel Tov
מזל טוב

Mazel tov to Neda & Stephen on your engagement! Wishing you all the best. Lots of love from the Kanani and Links families.

Mazel tov to the Rabinovitch and Lichtman families on the marriage of Iris & Andrew.

Happy first birthday to our precious Charlotte, daughter of Sandy & Shawn Blankier. Mazel tov with love from the grandparents.

Gayla & Jeff, along with big brother Jake, are thrilled to announce the arrival of their son, Liam Cohen, named in honour of Lily Polon.

Martin & Emese:
Wishing you both a very happy first anniversary and many happy, healthy returns.
The Oseni Family.

Mazel tov on the birth of Tzvi Hersh Nocks HaLevi

Email your digital photos to cblackman@thecjn.ca or go online to www.CJNews.com and click the "Family Moments"

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What's New

By LILA SARICK

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Deadline reminder: Due to the holidays, deadlines have changed. Sept. 21 is the deadline for the issue of Oct. 4. Sept. 24 is the deadline for the issue of Oct. 11. All deadlines are at noon. Phone 416-391-1836, ext. 269; fax 416-391-0829 or send an email to: whatsnewcjn@gmail.com.

Saturday, Sept. 22

PRE-HOLIDAY LECTURES

Rabbi Avrohom Plotkin discusses "Must I Forgive Everyone Before Yom Kippur?" at Chabad of Markham, 905-886-0420; www.chabadmarkham.org.

Sunday, Sept. 23

OVARIAN CANCER FORUM

The GTA Ovarian Cancer Peer Support Network holds a forum on "Living with Ovarian Cancer," YMCA Central, 20 Grosvenor St. To register, www.ovcaPeers.com.

YIDDISH CLASSES

Yiddish classes, all levels, will be offered at Beth David Synagogue, starting today. Fun Yiddish classes for children begin **Oct. 14.** A Yiddish conversation class will also be offered Thursday afternoons starting **Oct. 18.** Call **Ester Klimitz**, 416-635-2883, ext. 5189; committeeforyiddish@ujafed.org.

SECULAR SUNDAY SCHOOL

Morris Winchevsky School, a secular Jewish community school, begins classes today at 918 Bathurst St. To register, visit www.mwstoronto.org or call 416-789-5502.

GENEALOGY WORKSHOP

Jewish Genealogical Society of Canada (Toronto) holds a workshop for beginners, 1:30 p.m., Edithvale Community Centre, 131 Finch Ave. W. Please register at program@jgstoronto.ca

Monday, Sept. 24

HIGH SCHOOL IN ISRAEL

Ramah Jerusalem High School and USY High hold an information session at the Ellis family's home, 109 Codsell Ave., 7:30 p.m. Speaker will be **Daniel Laufer**, school director. To RSVP, email: ramahisrael@jtsa.edu.

RABBI KROHN

Rabbi Paysach Krohn discusses "Reaching Upward, Searching Inward," 8 p.m., Beth Avraham Yosef Synagogue, 613 Clark Ave., Thornhill.

BETH TZEDEC HAVERIM

Fern Dworkin sings the music of George Gershwin, Cole Porter and Irving Berlin, 1:30 p.m. at Beth Tzedec synagogue. $5. For info, contact **Dorion Liebgott**, 416-781-3514, ext. 23, museum@beth-tzedec.org.

Other News

VOLUNTEERS NEEDED

Circle of Care needs volunteer drivers for kosher meals-on-wheels delivery and visitors, especially people who speak Hebrew, Yiddish, Russian or Hungarian. Call **Lysa Springer**, 416-635-2900, ext. 496.

Reena, a social service agency supporting people with developmental disabilities, needs administrative volunteers for its Thornhill offices. Call **Millie Chadwick**, 905-889-2690, ext. 2112, or mchadwick@reena.org. Baycrest needs volunteers of all ages (over 13) to escort residents to evening and weekend programs and be companions. Call 416-785-2500, ext. 2572.

Continued on page 31

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At Circle of Care, help comes in many ways. When you volunteer, you make a difference to your community. Whether delivering a Kosher meal or spending time with a senior, volunteering is a rewarding and invaluable experience.
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Continued from page 30

Hospice Thornhill needs volunteers to help families dealing with serious illness and for fundraising. 905-764-0656.

SUKKAHVILLE

Five architecturally unique sukkahs will be on display at Mel Lastman Square, 5100 Yonge St., **Sept. 30**, noon-4 p.m. There will be free snacks, family activities and music by The Klezmatics. The exhibit will be on until Oct. 3. www.sukkahville.com.

HIGH HOLIDAY TICKETS

High Holiday tickets for services at Shaar Shalom Synagogue are now available to the public. Call 905-889-4975.

Chabad of Markham is offering tickets for non-members. Call 905-886-0420, ext. 221.

A secular, humanistic observance of Yom Kippur will be held at the Winchevsky Centre, 585 Cranbrooke Ave. For tickets, call 416-789-5502 or email info@winchevskycentre.org.

B'nai Shalom Congregation of Halton-Peel is holding services in Oakville. Call 905-901-9889 or email info@bnaishalom.ca.

Oraynu Congregation for Humanistic Judaism is holding services at The Avenue Banquet Hall, 1600 Steeles Ave. W. For tickets, 416-385-3910; roby@oraynu.org.

Am Shalom Congregation, a Reform synagogue in Barrie, has tickets available for the High Holidays. Call 705-792-3949 or www.amshalom.ca.

Rabbi Gedalia Zweig leads High Holiday services at Cedarvale Terrace Shul, 429 Walmer Rd., no cost. Call to reserve a place, 416-707-3161; 416-967-6949.

JVS CAREER SERVICES

JVS offers career counselling for people making an educational plan, a career change or who need focus in their career search. Call 416-649-1629, email careercounselling@jvstoronto.org.

HOLOCAUST RESOURCES

Baycrest Holocaust Resource Program is offering support groups for child survivors of the Holocaust and adult children of survivors starting this month. Call **Shoshana Yaakobi**, 416-785-2500, ext. 2271, or email syaakobi@baycrest.org.

LET THERE BE LIGHT

New Voices for Yiddish presents the musical *Let There Be Light*, **Oct. 14**, 2 p.m., at the City Playhouse Theatre, Thornhill. For tickets, call 905-882-7469.

SINGLES EVENTS WILL RETURN

FALL LECTURE SERIES

Registration is open for Temple Emanu-El's fall lecture series, Mondays at 2 p.m. starting **Oct. 15**. Speakers include **Iain Scott** (on Marilyn Horne); **Doug Purdon** (on Norman Rockwell's America); **Rick Phillips** (on Chopin); **Adam Chapnick** ("Foreign Aid in the 21st Century"); **Nelson Wiseman** ("Canadian Multiculturalism"). $45 for the series/$10 per lecture. Call 416-449-3880.

JF&CS GROUPS

BEREAVED PARENTS

Bereaved Jewish Families of Ontario provides 8-week self-help groups. Call **Beth Feffer** at JF&CS, 416-638-7800, ext. 6244, or bfeffer@jfandcs.com.

FOR SENIORS

Association of Jewish Seniors meets **Sept. 20** at 9:30 a.m., Shaarei Shomayim Synagogue. **Dr. Samir Sinha,** director of geriatrics at Mt. Sinai Hospital, discusses "Ontario's Senior Care Strategy." **Oct. 4**, AJS holds its sukkot lunch with entertainment, $20/$25. RSVP needed. **Tammy** 416-635-2900, ext. 458.

Charming Earl Bales Seniors Club in the Park. (60+). **Valerie**, 416-395-7881. The clubhouse is temporarily closed for renovations. All activities are in the Earl Bales Community Centre. Casino Rama, Oct. 17. Lunch and leaves trip, Oct. 23. Sunday night dance, Oct. 14. Tuesdays, gentle exercise, 10 a.m. first class free; Wednesdays, social bridge, 12:30 p.m.; Thursdays, line dancing, 10 a.m.; social bridge, 12:30 p.m.

Bernard Betel Centre, 1003 Steeles Ave. W. 416-225-2112, ext. 124. **Sept. 23,** open house with free classes and programs, 10 a.m.-3 p.m.

Seniors Gentle Fitness classes offered at Edithvale Community Centre, 131 Finch Ave. W. 416-665-9050. Feldenkrais awareness through movement, Mondays; Tai Chi Chih, Thursdays. Register before Sept. 27.

Earl Bales Seniors Woodworkers has state-of-the-art equipment and is open to seniors interested in woodworking and crafts. Call **Morty**, 416-783-6078, 416-630-6487.

Seniors Bowling group is looking for members, meets Tuesday afternoons at Playtime Bowl. Call **Gerry**, 416-633-7594.

Seniors Cultural Club meets Tuesdays, 10 a.m., Borochov Cultural Centre, 272 Codsell. 416-630-9444.

New Horizons is a Jewish Hungarian seniors club that offers kosher food, card games, casino trips. 416-256-1892.

Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub. Refreshments $2. Call **Pearl**, 416-635-6317, or **Marcia**, 416-932-1229.

Beth Emeth Bais Yehuda Synagogue welcomes new players for mah-jong and Rummikub Monday and Wednesday afternoons. 416-633-3838.

Active Seniors & Boomers, Miles Nadal JCC, 416-924-6211, ext.155. Oct. 4, **Harold Troper** discusses **Judy Feld Carr** and the secret rescue of the Syrian Jews, 1:30 p.m. **Iain Scott**'s opera series begins Oct. 16.

Active 55 Plus Fitness, Miles Nadal JCC, 416-924-6211, ext. 526. **Colin Blayney.** Enjoy a free leisurely bike tour of downtown Toronto, Sept. 23, 9:30 a.m.

Circle of Care/Baycrest has expanded and has some spaces at its day centre for seniors with dementia. Meals and transportation provided. Call 416-635-2860.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com.

Toddler daycare spots available, call **Kailah**, ext. 4351.

Red Cross babysitter's course Oct. 7. Call **Danya**, ext. 4235.

Chai Dancers, a multicultural folkdance performing group, has openings for new members. Dance experience required. Call **Teme Kernerman**, ext. 4364.

A new social club for people over 55 is being formed. Call **Bernice**, 416-633-7034 or **Terrie**, 905-709-1090.

Beginners Israeli folkdance starts Sept. 10, 7:30 p.m. Intermediate Israeli folkdance starts Sept. 24, 8:30 p.m. International folkdance starts Oct. 10, 8 p.m.

MILES NADAL JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org.

Stay and Play at the fitness centre, Sept. 23; 9 a.m.-5 p.m. Free demos of classes, ext. 500.

An exhibit by **Ira Moscowitz,** *Spiritual Routes*, is on display at the gallery until Sept. 25.

End Shabbat and kick off Nuit Blanche with a musical, rooftop Havdalah, Sept. 29, 8 p.m.

For information about the adult daytime choir, email gillians@mnjcc.org. No experience needed.

Media Mondays, film studies, lectures with clips, returns with "The Social Cinema of Sidney Lumet." Starts Oct. 15. Call ext. 606.

A new theatre group, led by **L.J. Nelles**, starts Oct. 18. Actors rehearse pieces from new Canadian Jewish theatre. Call ext. 606.

The Michael Bernstein Chapel holds services Thursdays at 7:15 a.m. and Sundays at 8 a.m. Call **Coleman Bernstein**, 416-968-0200.

SCHWARTZ REISMAN CENTRE

9600 Bathurst St., Vaughan. 905-303-1821. www.srcentre.ca.

The daycare is still accepting registrations.

ESSAY CONTEST WINNER: Akiva Malamet, left, a graduate of the Anne and Max Tanenbaum Community Hebrew Academy of Toronto, recently came in first in the Morris J. and Betty Kaplun Foundation Essay Contest. Aaron Seligson, right, president of the Kaplun Foundation, presented Malamet with prize money, a cheque for $1,800, at a luncheon in New York City recently. This year's essay topic was *Remembering the Holocaust: What Can You Do So That We Never Forget*. For next year's topic, visit www.kaplunfoundation.org.

TV doc's new show answers viewers' questions

Cara Stern
Special to The CJN

You might wonder how Marla Shapiro does it all.

In addition to her full-time medical practice, her reporting work for *CTV News* and *Canada AM*, lecturing at universities, and much more, she's launching a new television show called *Dr. Marla and Friends*.

The show, which premieres Sept. 24, answers viewers' health questions and delivers the latest news in the world of health and medicine.

"Health care is about a partnership between the patient and the health-care provider," Shapiro says. "The best way to be a member of your health-care team is to be empowered by knowledge."

Each week, Shapiro will delve into recent health-care news, and give viewers insight into tests and other situations that they might never experience unless they were undoing treatment themselves, she says, using a sleep study as an example. "What is a sleep study? What does it look like?"

She will also discuss medical misconceptions and host health panels featuring experts who will debate and discuss important issues.

The viewers will drive the topics, she says, adding that she expects a huge viewership, consisting of people from all ages. "Regardless of how old you are or how young you are, that this will be the place to go to get your questions answered."

Although Shapiro has had plenty of airtime to discuss health issues, this show gives her the chance to delve deeper and offer the viewers more information.

"This is a new opportunity to reach out the viewers in a longer format," she says.

So far, she has received a wide variety of questions from the public. "Is tap water as good as bottled water? If I get a shingles vaccine, can I give my children chicken pox? Why do my ears pop on a plane?" she says. "They're really varied and they're lots of fun."

Many viewers will remember when Shapiro faced her own health issues back in 2004, when she was diagnosed with breast cancer. In 2006, Shapiro released *Life in the Balance*, a book detailing her life as she fought the illness.

Marla Shapiro

She says it had a built-in audience – unfortunately, she adds – because so many people are diagnosed with breast cancer each year. The book gives insight into how her family dealt with the diagnoses.

"It's as much about life balance as it is about my breast cancer experience," she says. She also released a documentary called *Run Your Own Race*, which covered with the same period of her life.

Shapiro has been a medical correspondent for *CTV News* for many years, as well as a reporter for *Canada AM*. She writes a weekly health blog and an "Ask Dr. Marla" column. She is the founding editor of ParentsCanada, which publishes parenting magazines. She also works as an associate professor at the University of Toronto and lectures at universities across the country.

Her work doesn't stop there though. She sits on a number of boards, including Baycrest, Cancer Care Ontario, and the Canadian Menopause Society, and she boasts she is the only Canadian to sit on the board for the North American Menopause Society.

Not to mention her full-time medical practice.

She says it's not too difficult to manage it all, because it ultimately comes down to doing what she loves.

"It doesn't really feel like work," she says. "It just feels like great fun to do the things I do."

In addition to mastering the art of multitasking, Shapiro says organization is the trick to balancing so many different jobs – as well as a lack of need for sleep.

"I do sleep, though," she insists, laughing. "It's organization and passion that keeps me going."

She credits her parents for shaping her values of hard work. "My family values and the way I was raised had a huge impact in terms of who I am and how I run my own life, and what my personal values are," she says.

She says she hopes she has transferred the same values to her children. "My family and I are very active in UJA and in the community," she says, adding that it's important to give back through involvement, rather than simply through financial donations.

Her 28-year-old daughter is involved in the Jewish community, particularly through her career at Bialik Hebrew Day School, and her 17-year-old son has shown a well-rounded commitment to his community, she says.

Her family life has been quite busy, too, with the arrival of the person Shapiro calls the most exciting member of her family: her first grandson, who is now six months old.

She says her patients remind her how lucky she is to be able to do her work, which she considers a great honour and privilege.

"I think how enormously lucky I am to have parents who encouraged my education," she says. "I've been so lucky to have an incredible academic experience both in Montreal and in Toronto, and I don't take what I do lightly at all."

These are some of the values that will go into the new show, she says. "A great respect for our viewer and really taking into account who they are and what our values are, and doing the best job we can to meet the values of the show and keep it as up to date and current as we can."

OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Mark Dworkin	Aug 31/12	37 Braeburn Drive
Leonard Blatt	Sep 1/12	3800 Yonge Street
Irving Wortsman	Sep 3/12	73 Ridelle Avenue
Reta Merkur	Sep 3/12	30 Misty Crescent
Ruth Swimmer	Sep 1/12	784 Centre Street
Doreen Goldstein	Sep 2/12	7825 Bayview Avenue
Debbie Simon	Sep 3/12	589 Balliol Street
Lorraine Iverson	Sep 3/12	89 Skymark Drive
Sadee Kershner	Sep 4/12	3560 Bathurst Street, Apotex
Jayne Berman	Sep 4/12	174 Old Forest Hill Rd
Mervin Gollom	Sep 4/12	8 Wynn Road
Gary Jundler	Sep 5/12	55 Ameer Avenue
Philip Miller	Sep 5/12	375 Sunset Drive
Fran Winer	Sep 5/12	323 Mutual Street
Kati Ajzensztadt	Sep 6/12	3560 Bathurst Street
Pearl Brody	Sep 5/12	61 St. Clair Ave West

HEBREW BASIC BURIAL

da Kausfater	Sep 1/12	10 Vale Carsway

YAHRZEIT

In loving memory of

Harry and Ida Weisleder ז"ל

Dad, always a song in your heart.
Mom, a kind, caring and generous soul.
You lived for us and will be with us forever.

Love, your Children and Grandchildren

The unveiling of a monument to the memory of the late
MARIANN MOLNAR ז"ל
will take place
Sunday, September 30th at 12:00 p.m.
Bathurst Lawn Memorial Park
Bathurst South of Steeles
Shaarei Tefillah Section
Relatives and friends are invited to attend

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The unveiling of a monument to the memory of the late
JOE PINKUS ז"ל
will take place
Sunday, Sept. 23rd at 11:30 a.m.
Pardes Shalom Cemetery
Judean Benevolent Section
Relatives and friends are invited to attend

Spin-A-Thon to raise funds for cancer research

Susan Minuk
Special to The CJN

What started as a personal healing journey in memory of his father, the late Rami Peled, has become a philanthropic mission to help fight cancer.

Rami Peled died at age 58 in January 2011, after an eight-year battle against a rare form of stomach cancer. Now, his son, Tom, a 24-year-old Israeli, has partnered with the Israel Cancer Research Fund (ICRF) and is biking across the United States to raise funds for cancer research.

Tom Peled

Tom Peled felt he could best work through his bereavement last year by moving out of his comfort zone and challenging himself physically and mentally. So, last summer, he embarked on a 3,000-mile bike trip through six European countries.

After his European tour, he formed an international cycling charity, Bike for the Fight (BFF), of which he is now CEO, as a way to honour his late father and fight the disease that robbed them of so many precious years together, by raising awareness and financial support for ICRF.

As part of this year's bike-trip fundraiser, ICRF Toronto is sponsoring its first annual BFF Spin-A-Thon on Sept 23.

Peled began his 3,000-mile American journey with a team of three others Aug. 1 in Los Angeles, continuing through several U.S. states. He will end his trek in New York City Oct. 24. At the end of each day's ride, Peled shares his personal story with those he meets. He hopes to encourage others to join his cause by donating money or accompanying him on part of his trip.

"One can't measure with one's eyes the rewards that biking across the country has provided. The people and friendships made along the way [are like] planting seeds. We may not see the effect immediately, but suddenly we learn of acts of kindness that have sprouted," Peled said in an interview.

Thirty-five spinners will be taking on the challenge at the ICRF BFF two-hour Spin-A-Thon. Each spinner will have a personal fundraising page. The goal is to raise a total of $20,000.

Peled will be taking a break in his bike trip to fly to Toronto to participate in the BFF Spin-A-Thon, which will be followed by a reception to celebrate his accomplishments hosted by Jeff Bly, executive board member of ICRF.

Not a spinner? Let Tom spin for you by signing up to be a virtual spinner. Registration is $36, with a suggested minimum fundraising goal of $500. Prizes are awarded for top fundraisers. Registration is still open.

Peled, who is a student at the Lauder School of Government, Diplomacy and Strategy at the IDC college in Israel, has already attracted a number of partners and co-sponsors, including El Al Airlines, Hillel in Israel, Maccabiah 2013, the Embassy of Israel and Microsoft Israel, which has developed a facebook and smartphone app for the project where supporters can track Peled's progress. (www.facebook.com/BikeForTheFight)

Peled has received support from a number of Israeli leaders, including Israeli President Shimon Peres and Jerusalem Mayor Nir Barkat.

Peled and his team – Eran Rozen, 24, Roey Peleg, 27, and film student Luca Seres, 23, who is making a documentary about the journey – are all students who have chosen to quit their summer jobs and devote their energy and time into this project. They will be starting school one week late this year, as well.

Asked if they celebrate Shabbat on the road, Peled said, "Our team's core principle is to not bike on Shabbat... We celebrated Shabbat at the Chabad in Boulder City, Colo., with some 150 college students who were excited to hear about our project."

He feels that their message is getting through. "After biking some 75 miles each day, we open our computers. We are very moved by emails from people who have lost a loved one to cancer, and who tell us that they have been inspired by us and want to make a difference by donating to our cause. These rewards are what keep the forward momentum," he said.

Peled is selling blue BFF wristbands and hopes to make BFF a brand for the Jewish world. "I want to encourage others to follow my lead," he said.

All funds collected will be donated to ICRF, a North American organization with six chapters, including one in Toronto and one in Montreal. Founded in 1975, ICRF gives grants to top Israeli cancer researchers in scientific institutions across Israel.

To date, BFF has raised $40,000 – almost half of Peled's $100,000 goal. The ICRF BFF Spin-A-Thon in Toronto takes place from 12 to 2 p.m. at Mayfair Club West. For more information and to register, visit bff.icrf.ca.

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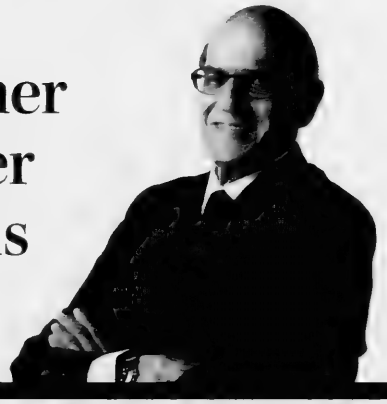
A former partner returns



Aikins Law is very pleased to announce that the Honourable Martin H. Freedman, Q.C., C.Arb., has rejoined the Firm as Counsel, following his recent retirement as a Judge of the Manitoba Court of Appeal.

Prior to his appointment to the Court in July 2002, Mr. Freedman carried on an extensive arbitration practice in Manitoba and other provinces, resolving labour relations and other disputes in both the public and private sectors. He will resume his arbitration practice and will also be Counsel to the Firm in litigation, administrative law, corporate law and business law matters.

Mr. Freedman can be reached at mhf@aikins.com or (204) 957.4600.

To learn more about Martin's practice, scan the QR code with your mobile device.

30th Floor – 360 Main Street
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AIKINS LAW

Caring for caregivers

Program teaches how to cope when loved ones have dementia

Carolyn Blackman
Staff Reporter

Living with Dementia is getting ready to start up again this October. This unique program, which was launched in the spring, is in partnership with Holy Blossom Temple and Mount Sinai Hospital's Reitman Centre.

The program is the first satellite community-based program coming out of the partnership, and is aimed at family members who are caring for loved ones with dementia.

Gerry Richman, who co-leads the program with Esther Zeiler and Sandy Atlin, said that it offers a component for both caregivers and their loved ones.

An adult educator and professional life coach, Richman said she has an interest in helping those in the community who are often overlooked, "and family members and caregivers need a lot more attention. They are trying to cope with [a situation] that is very new to them. We help them develop skills to help cope with the challenge."

The seeds for the partnership were planted, said Richman, when Dr. Joel Sadavoy, head of geriatric psychiatry at the Reitman Centre for Alzheimer's support and training, and head of community psychiatry services at Mount Sinai, came to speak to a group at Holy Blossom about the Reitman Centre's Carers program, which provides practical, skill-based tools and emotional support for family members caring for loved ones with dementia.

A concurrent arts-based program for cognitive and interpersonal stimulation is provided for the family member with dementia.

"We discussed the possibility of a satellite program at Holy Blossom, and after months of meetings and conversations, we recruited volunteer staff who were trained by Mount Sinai," said Richman.

They launched the 10-week program in the spring, and offered simultaneous sessions with caregivers and their loved ones.

Part of the program for caregivers includes role-playing based on their own challenging situations. "We ask them to journal their situations, and bring them to each session," said Richman.

After a two-hour session, she said, everyone comes together, and they have a Judaic component to the program. "We have a rabbi or cantor come in and they lead us in music and prayer."

She said the spring session was "highly successful. Participants bonded, and discovered they were not alone."

Sadavoy said that caregivers have never been identified as a population in need. "Dementia care will fail unless the caregiver can adequately manage their loved one at home. Almost everyone with dementia has disturbances, which disrupt relationships and impair communication. Caregivers are highly vulnerable to breakdown under the burden of care."

For information on the program, email templemail@holyblossom.org.

"Quit your kvetching and get on with it."

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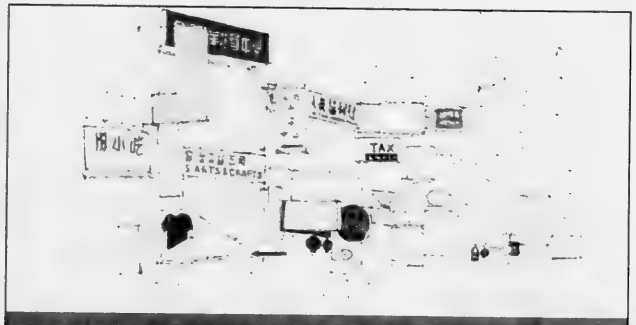
The Koffler Centre of the Arts has been teaching children and adults dance, music, painting, drawing and ceramics for over 35 years.

We have expanded across the GTA this fall, and now offer a variety of classes at ***three*** locations: at the **Prosserman JCC**, at the **Schwartz/Reisman Centre** on the **Lebovic Jewish Community Campus** in Vaughan, and at **The Leo Baeck Day School, South Campus**.

Classes start in October. Sign up today!

***REGISTER NOW ONLINE: www.kofflerarts.org/classes**



ERICA BRISSON: LOCAL COLOUR INFO CENTRE

October 4 to November 11, 2012
Koffler Gallery Off-Site at Miracle Thieves
249 Crawford St. (at Dundas St. W)

Inspired by tourism information centres and public consultations, Brisson creates a social space where she maps Toronto landmarks based on discussions with each visitor, creating a postcard campaign to reveal diverse and subjective perceptions of the city's visual identity.

OPENING RECEPTION: Thursday, October 4, 2012 | 6 – 9 PM | FREE

HONESTY

October 18 to November 4, 2012
Tues – Fri, 5 – 9 PM | Sat – Sun, 2 – 6 PM
Honest Ed's, 581 Bloor St. W. | FREE

An unconventional performance by **Jordan Tannahill** and starring **Virgilia Griffith**. *Honesty* plays out in various locations within Toronto's discount emporium. Shape-shifting between voices, transcending age, gender, and race, Griffith embodies the diverse people who sustain Honest Ed's, and becomes a living, breathing record of the store.

Presented in association with the Koffler Gallery Off-Site exhibition *Summer Special* and in collaboration with **Suburban Beast**.

KOFFLER @ THE IFOA

Sunday, October 28, 2012 | Noon
Harbourfront Centre, Fleck Dance Theatre
207 Queens Quay W.
$18 General | $15 Members

The Koffler co-presents Man Booker Prize-winning British author **Howard Jacobson**, talking about his new book *Zoo Time* at the International Festival of Authors.

authors at Harbourfront Centre

Presented together with the **International Festival of Authors**. Tickets: **www.readings.org**

LIFE IN STILLS

Thursday, November 1, 2012 | 7 PM
Bloor Hot Docs Cinema, 506 Bloor Street W.
Film: General $12 | Members $10
Film + post-event at the Victory Café
(incl. drink ticket and food): $18

The award-winning Israeli documentary exploring the relationship between Ben and his grandmother Miriam as they try to save a landmark photo studio in Tel Aviv from development.

Presented with **SizeDoesntMatter** and **Sternthal Books**. Tickets: **www.kofflerarts.org**

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Break the fast with make-ahead recipes

Randy Fingrut
Special to The CJN

After a day of fasting, nothing is better than an inviting, nourishing meal that takes a minimum of effort. These appetizing Yom Kippur recipes can be made in advance so that you can spend less time in the kitchen and more in the company of friends and family.

At the end of the fast, serve a tray of freshly sliced apples with honey. Meanwhile, you can have everything else ready and on the table within an hour. The Cheese and Vegetable Strata is packed with carbohydrates and protein, so there is no need to pair it with meat or fish to satisfy your hunger when breaking the fast. Enjoy this selection of delectable Yom Kippur recipes

APPLE AND RAISIN SALAD

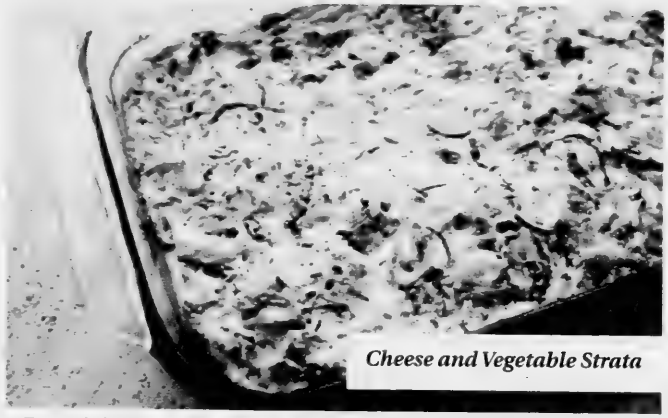
Dressing

2 tbsp. canola oil
1/2 cup white balsamic vinegar
1/2 cup water
1/4 cup golden raisins (soak in warm water for one hour, drain)
2 tbsp. honey
1 large clove garlic
1 tsp. basil
1 tsp.oregano
zest of one lemon
1 tbsp. lemon juice

Combine all ingredients in a blender or food processor and process on high speed until smooth. Refrigerate. Stir or shake well before using.

Salad

5 cups romaine lettuce, chopped
2 cups shredded red cabbage
2 Granny Smith apples, chopped
1 cup shredded carrot
1/2 cup chickpeas, (from a tin, rinsed and drained)
1/4 cup chopped walnuts
1/4 cup raisins



Cheese and Vegetable Strata

Toss salad with dressing just before serving.

CHEESE AND VEGETABLE STRATA

A strata is a layered casserole dish similar to a quiche or a frittata. The difference is that the ingredients are not all mixed together. A strata is made with an egg mixture poured over layers of bread. The casserole needs to be left between one hour and overnight before baking. It is then served warm as an entrée.

8 eggs, beaten
2 1/2 cups skim milk
2 tbsp. extra virgin olive oil
4-5 garlic cloves, minced
1 tbsp. dried oregano
1/2 tsp. salt
1/4 tsp. pepper
1/2 tsp. dry mustard
1 tbsp. dried parsley
1 loaf of challah, crusts removed
3 cups shredded cheese, part mozzarella, part cheddar
3 medium-large zucchinis, thinly sliced
1-2 red peppers, thinly sliced
1 1/2 tbsp. chopped chives

Spray a 15x10-inch, 4-quart, Pyrex baking dish with canola oil or olive oil. In a large bowl, combine eggs, milk, oil, garlic, oregano, salt, pepper, mustard and parsley. Place one layer of bread in dish, top it with one-third of the zucchini slices and then cover that with one-third of the cheese. Spoon about one-third of the egg mixture over this first layer.

Repeat this step for second and third layers.* Arrange red pepper slices over top and sprinkle with remaining cheese and chives. Using a pastry scraper or a large sharp knife, score the strata. Push right down to the bottom of the Pyrex dish, forming 12-16 pieces.

Cover tightly with plastic wrap and refrigerate overnight. Bake strata in a 350-degree oven for one hour. Then, using the pastry scraper or knife, cut along score lines and remove individual pieces from dish with a large offset spatula.

*If the challah is very thickly sliced, make Strata in two layers rather than three.

MALIBU COCONUT CHEESECAKE

9- or 10- in. springform pan
3 cups light cream cheese
circle of parchment paper
1 cup sugar
12 oz. package of shortbread cookies
1 cup coconut
1/4 cup coconut rum
1 tbsp. sugar
3 eggs
1/2 cup light coconut milk
3 tbsp. margarine, softened
1 cup coconut, toasted*

Crust: Spray springform pan with cooking spray and line with parchment paper. Process cookies in food processor, or place in a large plastic bag and crush with a rolling pin to make crumbs. Add coconut, 1 tbsp. sugar and margarine, and mix. Press crumb mixture firmly into base of spring form and up the sides. Refrigerate.

Preheat oven to 350.

Filling: Mix cheese and sugar until smooth. Add eggs, rum and coconut milk and blend well. Pour into crust.

Fill an ovenproof dish with water and place on lower rack of oven. Place cheesecake on middle rack. Bake for 50 to 60 minutes. Edges will be set, but centre will wiggle. Turn off heat and let cheesecake sit in oven with door partly open for 1 hour. Refrigerate. Remove cheesecake from springform pan when cold, at least 4 hours or overnight. Top with toasted coconut.

*To toast coconut: preheat oven to 300. Place coconut on a parchment paper-lined baking sheet. Bake approximately 10 minutes until coconut becomes golden in colour. Watch carefully as it burns quickly.

For more delicious recipes, go to cjnews.com

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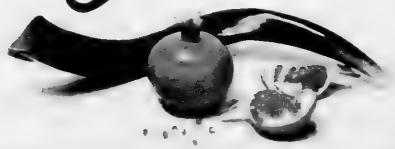
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Anti-Islam filmmaker is Egyptian Christian

JTA

NEW YORK — He's not a Jew.

At least that's the latest on the man behind the anti-Islam film *Innocence of Muslims*, which has fuelled attacks on U.S. diplomatic installations in Libya, Egypt and Yemen. The Libya attack left the country's U.S. ambassador, J. Christopher Stevens, and three other diplomats dead.

The filmmaker appears to be an Egyptian Christian rather than an Israeli Jew, as he had claimed in interviews.

The *Associated Press* tracked down an Egyptian Coptic Christian living in Southern California who admitted to involvement with the film's logistics, and whose middle name and a known alias closely resemble the apparently fake name – Sam Bacile – used by the filmmaker.

A federal law enforcement official, speaking on condition of anonymity, told the AP on Thursday that authorities had concluded the 55-year-old Egyptian man, Nakoula Basseley Nakoula, was the key figure behind the film.

A 14-minute trailer for the crudely produced film ridiculing Islam's Prophet Muhammad and posted to YouTube with an Arabic translation has been cited as the reason for the outbreak of violence at U.S. diplomatic posts in the Middle East.

Palestinians protest the anti-Muslim, California-made film at the Damascus Gate in the Old City of Jerusalem. *[Flash90 photo]*

On Tuesday night, heavily armed Islamists stormed the U.S. Consulate in the Libyan city of Benghazi, killing Stevens and three members of his staff. Fighters claimed that their actions were driven by anger at the film, though U.S. officials believe the assault may have been pre-planned.

The deadly attack followed angry protests at the U.S. Embassy in Cairo, where rioters breached the compound's walls and destroyed its American flag.

On Thursday, protesters stormed the grounds of the U.S. Embassy in Yemen's capital city of Sana'a. There were also more anti-American demonstrations in Cairo and other capitals of Muslim countries. In the wake of the initial violence, several media outlets interviewed a California man who gave his name as Sam Bacile who reportedly had produced, directed and written *Innocence of Muslims*. The man said he was an Israeli-American real estate developer hoping to help Israel with the film, which he said was financed with $5 million by 100 Jewish donors.

While media outlets, including *JTA*, widely repeated his claims, they quickly came under scrutiny. There appears to have been no such person by that name involved in film or real estate, nor was that name known in California's Jewish and Israeli communities. A high-ranking Israeli official in Los Angeles told *JTA* on Wednesday that extensive inquiries among Hollywood insiders and members of the local Israeli community failed to turn up a single person who knew a Sam Bacile.

To read entire story, go to cjnews.com

March of the Living Canada
www.marchoftheliving.org
Registration opens online
OCT 10, 2012
Registration Deadline:
OCT 29, 2012

Information Meetings TORONTO
THUR, OCT 4, 2012 at 7:00 p.m. or
THUR, OCT 18, 2012 at 7:00 p.m.
Beth Emeth Synagogue, Toronto, 100 Elder Street (Parking off of Wilmington)
CONTACT: Sherri Rotstein 416.398.6931 ext.5359 srotstein@ujafed.org

Information Meeting MONTREAL
WED, OCT 3, 2012 at 7:00 p.m.
YM YWHA (Grover auditorium) 5400 Westbury, Montreal
CONTACT: Ali Newpol 514.345.6449 ext.3209 ali.newpol@biec.org
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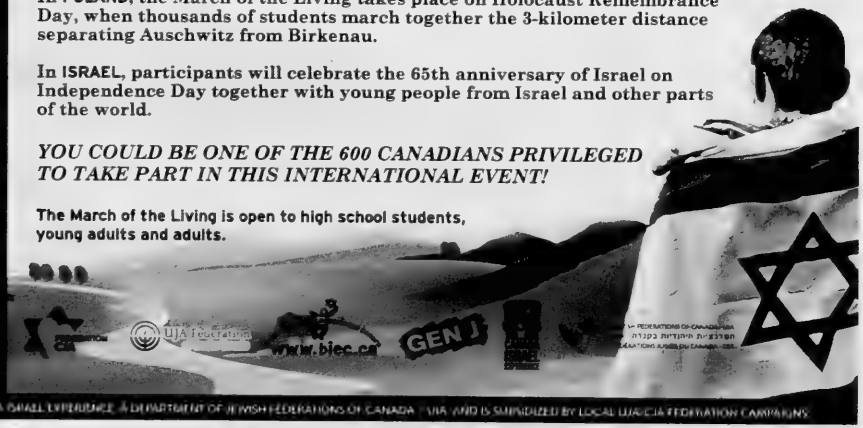
In POLAND, the March of the Living takes place on Holocaust Remembrance Day, when thousands of students march together the 3-kilometer distance separating Auschwitz from Birkenau.

In ISRAEL, participants will celebrate the 65th anniversary of Israel on Independence Day together with young people from Israel and other parts of the world.

YOU COULD BE ONE OF THE 600 CANADIANS PRIVILEGED TO TAKE PART IN THIS INTERNATIONAL EVENT!

The March of the Living is open to high school students, young adults and adults.



THE CANADIAN MARCH OF THE LIVING PROGRAM IS COORDINATED BY CANADA ISRAEL EXPERIENCE, A DEPARTMENT OF JEWISH FEDERATIONS OF CANADA - UIA, AND IS SUBSIDIZED BY LOCAL UJA/CIA FEDERATION CAMPAIGNS

Baguettes joining pita in Israel

Ben Sales
JTA

NETANYA, Israel — On a street off Independence Square, storefronts advertise *La Creperie Galette, Nouvel'hair* and *Agence Immobiliere.*

Families lounging under parasols at cafe tables chat in French and enjoy a sunny afternoon. Nearby, the Mediterranean waves lap up against tranquil beaches.

But in the local language, Independence Square is called not La Place de l'Indépendance but Kikar Ha'atzmaut. And this scene takes place not in Nice or Cannes but in Netanya, a coastal Israeli city about halfway between Haifa and Tel Aviv.

The scene is not unique.

From Netanya to Jerusalem and all the way south to Eilat, Israel's French community is growing and leaving its mark on Israeli society. Some 2,000 French Jews have arrived in Israel annually since 2009.

French immigration first spiked above 2,000 in 2002 and reached nearly 3,000 in 2005. The French Consulate in Tel Aviv estimates that as many as 150,000 French Jews live in Israel, although only about 70,000 are officially known to the consulate. Many split their time between Israel and France.

"The kids were small and we said, 'It's better to come'" to Israel, said Avraham Doukhan, a French real estate broker who made aliyah 15 years ago. Doukhan says the younger generation of French immigrants is generally integrating well.

"The kids, they aren't French, they're Israeli. They know Hebrew better than French," he said.

With 600,000 Jews, France is the world's third largest Jewish community behind Israel and the United States. The immigration levels of the past few years mean that one of every 300 French Jews is making aliyah – more than five times the annual rate of U.S. residents moving to Israel. French Israelis say that antisemitism in France motivates Jews to come to Israel, as the growing French community here becomes increasingly attractive.

"They began to understand that they are less than one per cent of the [French] population and Arabs are larger," said Avi Zana, director of Ami, an Israeli organization that aids French immigrants. "The only option is to close ranks in the community, to express themselves less as Jews. Jews feel comfortable, safer in Israel."

Attacks against Jews and Jewish sites have made the country's Jewish community insecure, from the crashing of stolen cars into a synagogue in 2002, through the abduction and subsequent death of Ilan Halimi, 23, in 2006 and to the Toulouse shooting at a Jewish school in March in which four Jews were killed. The SPCJ, the French Jewish community's protection service, documented more than 90 antisemitic incidents in the 10 days that followed the Toulouse shooting.

In 2004, then-Israeli Prime Minister Ariel Sharon called for French Jews to immigrate en masse to Israel, causing controversy in France. But Christophe Bigot, the French ambassador to Israel, praised France's fight against antisemitism and said that positive feelings, rather than fear of attacks, should drive immigration to Israel.

"Real immigration should be driven by Zionism, religious beliefs, familial reasons, but not by fear," Bigot said. "On the French side we've taken every action to ensure the security of the French Jewish community. That doesn't mean it's always successful, of course."

The French Consulate has taken notice of the growing expatriate community here and provides myriad services including financial assistance, French-Israeli schools and cultural events such as film festivals or theatre.

For all its growth, though, the French community in Israel has remained insular, settling in concentrated areas and establishing centers of French culture, as in Netanya's Independence Square. Many French citizens here speak no Hebrew.

"They want to be like they are in France, to not be mixed," said Barbara, 26, who moved to Israel from France eight years ago. "If they stay with only the people they know, they won't know how the state works," she said, asking that her last name be withheld because of job concerns.

A Jerusalem baker makes baguettes using old-fashioned techniques.
[Flash90 photo]

French immigrants' behavior, however, is not unusual among immigrant populations in Israel, as Russian and American expatriate communities also have formed.

Also, French Jews do not feel completely rooted to life here, expatriates say. France is a quick flight away, and a salary in euros rather than shekels is tempting. And unlike Russian or Ethiopian immigrants, French Jews can return to a safe, democratic country.

Many French Jews thus have chosen to purchase apartments here for a potential future immigration, as well as for vacations. Coastal cities have proven popular for French buyers both because they recall the French coast and they already have large French communities. The purchases, however, may have made buying a home more difficult for Israelis, according to real estate agents in Netanya.

French immigrants feel "like the city is theirs, but it's not theirs," said Myriam Luzon, a French resident of Netanya. "They do what they want, but there are Israelis here, too."

A few French Jews in Netanya said they expect the majority of France's Jews to move to Israel within the next decade. Zana said the community already here does not get enough respect from native-born Israelis.

"The Israeli people laugh at the French accent," said Zana, who has lived here for 35 years. "They look at them as tourists. The Israeli approach is not right, not responsible."

But Zana hopes that French Israelis, who tend to be traditionally observant and politically to the right, will become more involved in Israeli politics and society. He notes that they have already contributed much to Israel, from a solid work ethic to a democratic tradition and better taste in food.

"The boulangerie, patisserie, all of the fine food, that's not Ethiopian or Russian influence, it's French," he said. "The falafel is not more Israeli than the baguette. It just got to Israel before the baguette. I don't think in another 20 years we'll be eating baguettes less than pita."

JIAS CANADA

JEWISH IMMIGRANT AID SERVICES OF CANADA

2012 Annual Membership Meeting

The 2012 Annual Membership Meeting of Jewish Immigrant Aid Services of Canada will be held in Toronto, Ontario at:

4600 Bathurst Street
Goldstein Showroom (Room 415)
on Sunday, November 18th, 2012 at 9:30a.m.

JIAS Canada
Suite 315, 4600 Bathurst Street,
Toronto, ON, M2R 3V3
Tel: 416-630-9051
email: national@jias.org

Israel Briefs

Population nears 8 million

Israel's population is nearing 8 million, up almost 100,000 from the end of 2011, according to data released on the eve of Rosh Hashanah. The Central Bureau of Statistics reported the population of Israel stands at approximately 7,933,200. At the end of 2011, it was at 7.837 million. The new figure includes approximately 5,978,600 Jews, or 75.4 per cent of the population, and about 1,636,600 Arabs, or 20.6 per cent. The 318,000 people categorized as "others" include 203,000 foreign workers, of whom some 60,000 are African migrants.

Teens charged

Hebrew* Shades *sells out

The first Hebrew printing of the popular novel *Fifty Shades of Grey* sold out in a day. The 50,000 copies of the book by British author E.L. James, which went on sale Sept. 9, were sold out by the next morning, the Israeli business daily *Globes* reported. The book, the first of a trilogy and initially published in English in June 2011, has sold 40 million copies in the United States and 10 million in Britain, according to *Globes*. The novel details a sadomasochistic relationship between a female student and an older businessman.

2nd-most educated country

Israel has the second-highest percentage of adults with a post-high school degree among member states of the Organization for Economic Co-operation and Development (OECD), according to an OECD education report released last week. The Education at a Glance 2012 study revealed that 46 per cent of Israeli adults have a university degree, the second-highest percentage after Canada, at 51 per cent. The OECD average is 31 per cent. In Russia, which isn't an OECD nation, 54 per cent of adults have obtained a higher degree. Israel also has a very high percentage of high school graduates, standing at 92 per cent in 2010, compared to the OECD average of 84 per cent.

Files from JTA and TimesofIsrael.com

Meeting would send message of partnership

Continued from page 1

The Israeli low came on Sept. 11, when Prime Minister Benjamin Netanyahu complained, at a press conference with his Bulgarian counterpart, that "the world tells Israel to wait because there is still time [to thwart Iran by non-military means]. And I ask – wait for what? Until when? Those in the international community who refuse to put red lines before Iran don't have a moral right to place a red light before Israel."

Netanyahu said "the world," but it was the United States – whose Secretary of State Hillary Clinton had two days earlier dismissed the idea of giving Iran an ultimatum on halting its program – that he was accusing of "moral" failure.

The Iranian challenge is more acute for Israel than it is for the United States. We are closer and more immediately threatened, and our capacity to inflict substantive military damage on Iran's nuclear facilities is more limited than that of the United States. Our "window of opportunity" to stop Iran thus closes sooner than does America's.

But this U.S. administration has vowed to stop Iran attaining nuclear weapons. It has argued that an Israeli strike could not destroy the Iranian program but would prompt Iran to rebuild and accelerate its drive to the bomb, and would shatter the sanctions effort. Many wise and experienced Israeli figures share those assessments and muster additional arguments against an Israeli attack.

The Israeli government may not be confident that a second-term President Barack Obama or a first-term president Mitt Romney would actually send in the bombers. It may dispute the American assessment that there would be sufficient time for a U.S.-led coalition to act if Iran made a breakout bid for the bomb. It may feel that a solo Israeli strike is necessitated, now, even though this might merely delay an Iranian bomb – because who knows what else might change if a delay of a year or two can be achieved. But asserting that America's contrary position is not "moral" is unjustified and counterproductive, the more so when the prime minister has repeatedly acknowledged that the United States recognizes Israel's sovereign right to take the decisions it feels necessary to ensure its security.

> **The Iranian challenge is more acute for Israel than it is for the United States**

The Israeli tactic that has played out over recent months – whereby Israel has worked strenuously to create the impression that it is poised to strike at Iran – galvanized the international community, focused attention on Iran and may have helped intensify sanctions pressure. But it now appears to have been overplayed. But in addition to the Americans, almost the entire leadership of the Israeli security establishment, past and present, is cautioning against military action at this stage.

For Israel to allow that window of military opportunity to close – as the window will, we are told by the security chiefs, sometime in the next few months – is to subcontract the nation's security to the United States. Doing so may be Israel's best option. It may prove to be a catastrophic mistake. Whichever is the case, it would require an immense – existential – degree of faith and trust, by Israel, in an ally that has proved supremely steadfast, but that ultimately acts according to the balance of a vast array of its interests, not only Israel's.

The prime minister has said several times that he will not place Israel's security in the hands of its friends, even the best of them. But ultimately he may conclude that he has to do precisely that. As he agonizes over this most fateful of decisions, phone conversations with the leader of that best of friends are doubtless helpful. But the phone is no substitute for face-to-face conversation.

For the president not to find an hour to meet with the prime minister during his U.S. trip, and for the prime minister not to adjust his schedule as necessary – whether in New York or Washington, D.C., or anywhere else – would be unforgivable.

However much they may dislike each other, mistrust each other, privately accuse each other of narrow and unbecoming political machinations, what other meeting on the presidential schedule could possibly take precedence over a tête-à-tête with the prime minister of a major ally whose small country is being threatened with destruction and whom you are imploring to hold his fire and place his nation's destiny in your hands?

It is surely not beyond the skills of the keepers of the presidential and prime ministerial diaries to find that treasured hour early one morning or late one night – or to apologetically shift or cancel a previously scheduled Obama meeting with a world leader whose nation's demise is not being sought daily by the would-be nuclear Islamists.

A meeting, at this critical juncture, would give leaders who are responsible for the well-being of millions of people the opportunity to explore in person central aspects of the life-and-death decisions they are weighing right now on behalf of those millions.

And crucially, too, after the unfortunate, unnecessary exchanges of derogatory rhetoric, an Obama-Netanyahu meeting would send out a clear and important message of U.S.-Israel unity, co-ordination and partnership – a message to Americans, to Israelis and to the Iranians.

Timesofisrael.com

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Israel transfers money to PA

JTA

JERUSALEM — Israeli Prime Minister Benjamin Netanyahu ordered the transfer of some $63 million to the Palestinian Authority to help ease its economic crisis.

The transfer on Sept. 11 came after Netanyahu consulted on the issue with Finance Minister Yuval Steinitz, and then asked his special envoy, Isaac Molho, to co-ordinate with the Palestinian leadership, according to a statement from the Prime Minister's Office. The money is an advance on tax revenues collected for the PA by Israel.

"We are working on several fronts in order to help the Palestinian Authority cope with its economic problems," Netanyahu said on Sept. 11.

"We have made several changes in the taxation agreements. We are advancing certain transfers. We have also helped with Palestinian workers and with a series of other steps in order to make things easier for them.

"Of course, there is a global reality and it is also related to the internal management of every economy, but for our part we are making efforts to help the Palestinian Authority survive this crisis. I hope that they will succeed in doing so. This is in our common interest."

Palestinians have been staging demonstrations in the streets of the West Bank recently to protest the extreme economic hardship. The protests turned violent and destructive on Sept. 10, with thousands of protesters burning tires and attacking police in Hebron and Nablus. Protesters also reportedly smashed the windows of the municipal building and a police station in Hebron. Palestinian taxi, truck and bus drivers staged a one-day strike on Sept. 10. Civil servants did not receive paycheques for the month of August.

PA Prime Minister Salam Fayad announced measures to ease the economic hardship, including lowering the value-added tax and prices on diesel, gas and kerosene. Israeli officials are concerned that the unrest over economics and frustration with the Palestinian leadership could turn into a third intifadah directed at Israel, *Reuters* reported.

Palestinians in Ramallah demonstrate against the high cost of living. The signs read, "Why does our government force us to rummage for food? No to raising prices."
[Flash90 photo]

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The Search Committee will begin its review of candidates immediately and will continue until the position is filled. Please respond electronically, in confidence, with a letter of introduction and curriculum vitae that includes the names of three references (who will not be contacted without the consent of the applicant) to the Academy's consultant:

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Chris Stevens remembered

Philip Podolsky
Times of Israel

JERUSALEM — American Ambassador to Libya Chris Stevens, killed along with three other embassy staffers in Benghazi where protesters stormed the U.S. Consulate Sept. 11, was a noble person, harbouring deep empathy for both sides of the Arab-Israeli conflict, said those who knew him during his stint as political section chief at the U.S. Consulate in Jerusalem.

Stevens was killed when gunmen stormed the U.S. Consulate in Benghazi in what officials now believe was a planned terror attack.

Chris Stevens

Ehud Yaari, Israel's Channel 2 Arab affairs analyst, described the late envoy as a likable person and one of the most talented American diplomats of his generation.

Attorney Daniel Seidemann, an expert on Jerusalem, knew Stevens well and cultivated a friendship with him. "This was a man everyone loved, the intrigues and machinations of the world of diplomacy notwithstanding," he told Ynet news.

Stevens, who was fluent in French and Arabic, reportedly "fell in love" with the Middle East when he taught English as a Peace Corps volunteer in Morocco in the 1980s. His other overseas assignments included Damascus, Cairo and Riyadh.

"If there is such a thing as a noble American, it was he. He was able to sit in a room with Israelis and Palestinians and to empathize with both sides," Seidemann said. "He had an ability to see the bigger picture, and he was very open-minded. Israel was never just a job for him. He had a connection with it, he was committed to the Middle East."

According to the U.S. State Department, Stevens is the eighth U.S. ambassador to be killed in the line of duty.

TimesofIsrael.com

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UJA Federation of Greater Toronto

A bumper harvest of books from all over

Bill Gladstone
Special to The CJN

When Beth Kaplan's *Finding the Jewish Shakespeare: The Life and Legacy of Jacob Gordin* first came out in hardcover several years ago, a review in these pages lauded it as a "wonderful and meticulously researched book" and concluded: "Although *Finding the Jewish Shakespeare* does not convince us that Gordin deserves the epithet of 'Jewish Shakespeare,' it easily demonstrates that he has found the biographer he deserves, and shall certainly find no better."

A great-granddaughter of Gordin, Toronto resident Beth Kaplan wrote the book as a labour of love and used it as her master's thesis in creative writing. Also praised by Aaron Lansky, Tony Kushner and other notables, the book was recently released in paperback by Syracuse University Press, making it accessible to a new audience of readers. *Finding the Jewish Shakespeare* should be essential reading for everyone interested in Yiddish theatre, past and present.

Beth Kaplan lives in a heritage home in Cabbagetown and teaches memoir and personal essay writing at both the University of Toronto and Ryerson University. She maintains a blog of her creative writing (www.bethkaplan.ca) and recently published *Yours Truly: a Book of the Blog*, a collection of her online pieces. The book came into being after some of her readers suggested she put her online chronicle into more permanent form. "Wouldn't that defeat the purpose? I wondered. A blog's advantage is its fluid immediacy; could that up-to-the-minute zap translate to print? And yet, though I love and depend on my little white laptop MacZine, books will always mean much more. A book is a perfect package of thought and feeling, just the right heft to slip into a pocket, open on the beach or in the bathtub, read in bed. The only battery a book needs is the reader's brain."

The author writes of her own personal world. She discusses art, literature, music, politics, writing and other topics. The prose offers realistic characters and incidents. Although her entries won't appeal to a universal audience and may be of most interest to a limited range of readers, Kaplan writes well. Niche books like this one may be the future of book publishing.

* * *

Just as good things often come in small packages, good books often come from small presses. Consider *The Old Blue Couch and Other Stories*, a collection of seven short stories from Ottawa poet-writer Seymour Mayne. Published by Ronald P. Frye & Co., these stories are small in scope but well put together.

The title story, for example, concerns the eponymous sofa that was spirited away from the author's front porch in the dead of night by persons unknown. Trying to undo their larcenous deed, the same persons returned the old blue couch to its former resting place in broad daylight. The message? Even thieves have consciences.

From Inanna Publications of Toronto comes *Barbara Klein-Muskrat Then & Now*, a collection of a dozen short stories by Sharon Abron Drache, formerly of Ottawa, now back in her hometown of Toronto. These linked stories combine memoir writing and fiction in interesting and unusual ways.

The title piece, *Reaching for Mordecai Richler*, is so unmistakably about the real Richler that Drache evidently saw no point in cloaking him in a "roman-a-clef"-type literary disguise. This realistic Richler has been pulled into Drache's fictitious world, a realm that likely parallels Drache's own but actually belongs to her alter ego, Klein-Muskrat. Although the blurred line between memoir and fiction is often disconcerting, one appreciates Drache's subtle satire of the various literary personalities she is jibing, herself included.

* * *

I know of Toronto-based Ethel Harris as a fine abstract painter. Her recent poetry volume, *Tremolo*, is my first encounter with her poems (Hummingbird Press). They are direct, moving, and surprisingly good. The theme is fall, winter, spring – that is, the coming death of a loved one, the blackness when it occurs, and the slow revitalization of new shoots of life pushing through the soil. The book is dedicated to the poet's late husband, Milt Harris (1927-2005).

Kudos also to 97-year-old poet Lawrence Sandy, a resident of The Terraces at Baycrest, who recently published *Winter's Tales*, a collection of poems, after joining a poetry class four years ago. (Wordrunner Press)

* * *

Blockade: The Story of Jewish Immigration to Palestine (1933-1948) by Gerald Ziedenberg is an impressive work of historical nonfiction. Published by Authorhouse, the book tells the heroic story of Jewish immigration to British Mandate Palestine, detailing the many ships that participated in this struggle from tiny sailboats to the ill-fated Struma to the legendary Exodus 1947. The author is a retired Toronto pharmacist who earned an MA in history late in life.

Toronto author Pearl Goodman has written *Peril: From Jackboots to Jack Benny*, in which she reconciles her handed-down experience as a child of survivors with her experience growing up in Toronto the Good. Or, in her own words: "The unison beat of thousands of pairs of jackboots clicking and echoing on pavement so many years before my time, and the little girl that I was, listening to the insipid whining of Jack Benny on TV." (Bridgeross)

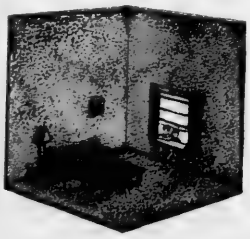
* * *

I have yet to read Toronto author Anne Dublin's most recent novel, *The Baby Experiment* (Dundurn) but if it's anything like her previous award-winning titles (*Bobbie Rosenfeld: The Olympian Who Could Do Everything*, or *The Orphan Rescue*) it's bound to be good. A work of historical fiction for young people, *The Baby Experiment* focuses on a 14-year-old Jewish girl in 18th-century Hamburg who discovers a terrible secret at the orphanage where she works.

* * *

This column concludes with two more small-press titles, both written by this reviewer and both, in my humble opinion, deserving of note. *The History of the Jewish Community of London Ontario* (248 pages, hardcover) was published by Now and Then Books in 2011. The other title – *The Story of Beth Lida Forest Hill Congregation: A Toronto Synagogue's First Century* (1912-2012) – appeared from the same press this month to mark Beth Lida's 100th anniversary. For more details, please visit www.billgladstone.ca.

The Old Blue Couch



Seymour Mayne

short stories by Sharon Abron Drache

Barbara
KLEIN-MUSKRAT
then & now

'KOSHER' LABEL IN ADVERTISING

The Canadian Food Inspection Agency Guide to Food Labelling and Advertising reads as follows:

"In the labelling, packaging and advertising of a food, the Food and Drug Regulations prohibits the use of the word kosher or any letter of the Hebrew alphabet, or any other word, expression, depiction, sign, symbol, mark, device or other representation that indicates or that is likely to create an impression that the food is kosher, if the food does not meet the requirements of the Kashruth applicable to it.

The terms "kosher style" and "kind of kosher" are not allowed, unless they meet the requirements of the Kashruth. "Jewish-style food" or "Jewish cuisine" are not objected to, although the foods may not necessarily meet the requirements of the Kashruth.

Rationale: "Kosher style" is considered to create the impression that the food is kosher, and therefore the food must meet the requirements of the Kashruth. "Jewish style" food may not necessarily create this impression."

The CJN makes no representation as to the kashruth of food products in advertisements.

EYE ON ARTS

By BILL GLADSTONE

HUMOURIST JONATHAN GOLDSTEIN TO APPEAR AT AUTHOR'S FESTIVAL

Montreal humourist and CBC radio host **Jonathan Goldstein** has a new book coming out – *I'll Seize the Day Tomorrow* – on the coattails of which he has been invited to appear at the 2012 International Festival of Authors at Toronto's Harbourfront (Oct. 16 to 31).

Goldstein writes a weekly self-satirical column in the *National Post* and recently hilariously divulged that he spent more than a decade invading people's privacy as a telemarketer while trying to further his writing career. His big break came in 2000 when he was hired to work as a producer on the popular American radio show *This American Life*. Several years later he began his own show, *WireTap*, for the CBC.

Besides the *National Post*, Goldstein has written for a score of publications including *The Walrus* and the *New York Times*. He is the author of several novels. Scheduled to be published by Penguin in October, *I'll Seize the Day Tomorrow* is a collection of short stories hilariously recounting the highs and lows of his last year in his 30s

Goldstein is now famous enough to have his own Wikipedia entry, which relates that he also co-scripted *Schmelvis: In Search of Elvis Presley's Roots*. Featured in the Toronto Jewish Film Festival, the 2001 film followed a band of Jewish schlemiels who drive through the American Bible Belt and visit Israel attempting to document Presley's connections to Judaism (including, believe it or not, a Jewish great-grandmother). Ultimately the boys end up in a Christian revival meeting – just the sort of ironic humour that has become Goldstein's trademark schtick.

Goldstein reads from his new book and is interviewed at IFOA on Oct. 20, 9 p.m., along with his CBC colleagues **Jian Ghomeshi** and **Nora Young**. He also appears in a separate event at noon the same day. www.readings.org

* * *

Cinema of Sidney Lumet: Film maven **Shlomo Schwartzberg** discusses "Intelligent Art and Meticulous Craft -- The Social Cinema of **Sidney Lumet**," focusing on *12 Angry Men*, *The Pawnbroker* and *Network* (with clips). Lumet's films "displayed a social conscience that still reverberates today in the Occupy Wall Street movement and in the corridors of political power." Miles Nadal JCC, eight Mondays from Oct. 15 to Dec. 3. Series $90, drop-in $12; students and Toronto Jewish Film Society members, $6. esthera@mnjcc.org, 416-924-6211, ext. 606.

* * *

Arts in Brief

• Active Seniors and Boomers presents **Harold Troper** discussing **Judy Feld Carr's** secret rescue of more than 3,000 persecuted Syrian Jews as chronicled in his book *The Rescuer*. Miles Nadal JCC, Thursday Oct. 4, 1:30 p.m.

• Acclaimed short-story writer **Nathan Englander,** whose latest book is *What We Talk About When We Talk About Anne Frank*, is being featured in the opening night program of the upcoming 32nd annual Holocaust Education Week. The event is scheduled for the Royal Ontario Museum on Nov. 1. www.holocaustcentre.com.

* * *

At the Galleries

• *TIEd Together*, a photo exhibit by **PhotoSensitive** of images of prostate cancer survivors, is on view in the Miles Nadal JCC Gallery, Sept. 29 to Oct. 21.

• Echo Sculpture Studio has resumed its evening classes, now with instructor **Kathryn Ellis**. The studio, at 3906 Chesswood Dr., is equipped with pneumatic, electric and hand tools. All skill levels are welcome. The first session runs Oct. 2 to Dec. 4, 6:30 to 9:30 p.m. www.echosculpture.com

• Toronto artist **Marla Freedman** works in watercolour and acrylics, producing personal still lifes and landscapes. *Beyond Borders*, an exhibit of her work, is on view at Agora Gallery, 530 W. 25th St., in the Chelsea district of Manhattan, Oct. 9 to 30. Opening reception, Oct. 11. www.marlafreedman.ca

Marla Freedman's *Lily Teacup* part of her *Beyond Borders* exhibit in New York.

Join Susan Jackson for a 7-night Rhône River Cruise and 3-night land stay in bustling Barcelona on the AmaDagio, July 26-Aug. 5, 2013. Explore quaint towns, vineyards and historic sites lining France's scenic Rhône River. Discover Jewish sites en route and in Barcelona.

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An extraordinary story of Holocaust survival

Sheldon Kirshner
Staff Reporter

"It's an incredible story," said Tom Powers, a Toronto International Film Festival programmer a few minutes before *No Place On Earth* was screened last week.

He was not engaging in hyperbole.

Janet Tobias' 84-minute documentary film documents an amazing and unique tale of stamina, courage, grit and survival during the Holocaust.

For 511 days, from 1942 onward, 38 Jews from five extended families saved themselves from certain death at the hands of the Nazis by retreating into two gypsum caves in western Ukraine.

"Our situation was desperate," wrote one of the survivors, Esther Stermer in her memoirs, *We Fight to Survive*, published in 1960. "Where can we survive? Clearly, there was no place on earth for us."

Stermer, the resourceful matriarch of the family, devised the idea of hiding in a cave, knowing that it was their only hope of getting through the Nazi occupation unscathed.

Stermer and her family lived in the village of Korolowka. They planned to immigrate to Canada on Sept. 8, 1939, but with the outbreak of war, they were unable to leave.

When the Germans invaded the Soviet Union their lives were imperiled. Stermer, a strong and resolute woman, convinced her sister, Leiche Wexler, and her two sons to seek safety in a cave known as Verteba. There they were joined by other Jews from the region.

Although they had candles and kerosene lanterns, they lived mostly in the dark, subsisting on dripping water from rocks and food bought or stolen from peasants.

In the spring of 1943, they were discovered by a German patrol, but most of them managed to escape through a secret exit.

Miraculously, the Stermers found another cave, the priest's grotto cave, in which to hide. Along with a group of other Jews, they remained in that cavernous cave until the Red Army liberated the area in April 1944.

"We beat the odds," says one of the survivors who lives in Montreal today.

By living underground for so long, they broke a world record for uninterrupted underground survival, a record that still stands.

Tobias, an American television journalist and producer who launched her career on CBS' *60 Minutes*, got wind of the story a few years ago when a friend brought it to her attention.

Initially, she was reluctant to pursue the tip, she admitted. "There are so many great Holocaust dramas and documentaries that have been done."

She changed her mind after reading a *National Geographic* article by Chris Nicola, an avid American caver of Ukrainian ancestry who had explored the priest's grotto cave and had found objects there such as buttons and ladies' shoes. These artifacts belonged to the Jewish families who had found a haven there.

Nicola's account so aroused Tobias' interest that she met with him and the Stermers. "I just thought, 'This is really a special story about family and friendship and a belief in the faith to do the impossible.'"

Once Tobias, a history buff, was convinced the Stermers were good storytellers, she went ahead with the project, recruiting producer Rafael Marmor to coordinate it.

No Place On Earth unfolds through on-camera interviews, wartime footage and reenactments.

Tobias wanted to shoot the dramatic recreations in Ukraine, but could not due to practical issues. She and her colleagues looked for substitutes and settled on Hungary.

"We needed, from a cinematic standpoint, a location with caves which were visually appropriate, and one with nearby historical villages which would fit our story," she explained.

The caves had to be big enough so that the Hungarian actors could easily fit inside.

One of the most poignant moments in the film occurs when some of the survivors and their children and grandchildren return to the Verteba cave in a sentimental journey.

Filmmaker Janet Tobias and Holocaust survivor Saul Stermer.

"The idea of bringing them back to this place would certainly stir up some strong emotions," she said.

Dark places usually repel people, but the Jews who found refuge in these caves considered them nothing less than heavenly havens.

"They were free people inside the caves," said Tobias. "This is a story about how heaven and hell trade places. They found safety in the caves. The monsters were outside. The world was turned upside down."

Tobias and her associates have received offers for theatrical distribution in the United States, but have yet to decide which one to accept.

She said that *No Place on Earth* will be broadcast on the History Channel after its theatrical debut.

Doc peeks into the secret world of the Shin Bet

Sheldon Kirshner
Staff Reporter

Dror Moreh's riveting documentary, *The Gatekeepers*, which screened at the Toronto International Film Festival, gives viewers an unprecedented peek into a usually secretive and murky world.

Six former directors of the Shin Bet, Israel's well-oiled internal intelligence agency, speak candidly about their jobs in counter-terrorism. They are surprisingly open as they discuss their missions and methods and express their personal views of the Arab-Israeli conflict.

"No one understands the conflict between Israel and the Palestinians better than these six men," said Moreh in an interview. "When they speak, leaders listen. They're highly respected and their views count."

He spent about 100 hours with them over a three-year period. "I was startled, but also thrilled, when they agreed to speak to me," said Moreh. "They were generous with their time and information. I thought they were as honest as they could be without revealing state secrets."

Not one former Shin Bet director declined to be interviewed, though one died before he could meet him.

Avraham Shalom (1980-1986), who was part of the Israeli undercover team that tracked down and kidnapped Nazi war criminal Adolf Eichmann in Argentina, says that morality has no place in the war against terrorism. A proponent of a two-state solution, he suggests that Israeli governments have generally not addressed the Palestinian issue seriously enough.

Shalom, forced to resign in the wake of an incident in which two Palestinian terrorists were killed after being captured alive, bemoans Israel's "brutal occupation" of the West Bank and talks about a "bleak and dark" future.

Yaakov Peri(1988-1995), who was instrumental in setting up a vast network of Palestinian informers and collaborators in the early years of Israel's occupation, admits that Israel did not foresee the first Palestinian uprising, which broke out in 1987, and claims it was a spontaneous rather than a manipulated manifestation.

Peri believes that Israel should have reached a political agreement with the Palestinians and withdrawan from the territories. He charges that a succession of Israeli governments "coddled" Jewish settlers and looked the other way as they built their settlements. After Yitzhak Rabin's assassination, he claims, Israel had no real desire to reach an accommodation with the Palestinian leadership.

Carmi Gillon (1994-1996), who shifted the Shin Bet's focus to Jewish terrorism, says that a plot by Jews to blow up the Dome of the Rock in eastern Jerusalem could have touched off a war between Israel and the Muslim world. Fearing that Jewish extremists wanted Rabin dead, Gillon advised the Israeli prime minister to wear a bullet-proof vest and increase his security detail. Rabin refused.

Ami Ayalon(1996-2000), whose task was to rehabilitate the Shin Bet after Rabin's murder, says he saw deep divisions and currents of hatred in Israeli society after that catastrophic event. Calling targeted assassinations of Palestinian leaders not necessarily effective, Ayalon says they may actually increase terrorism by radicalizing Palestinians.

Avi Dichter (2000-2005) led the agency after the eruption of the second intifadah, initiated the construction of the separation barrier and supervised the assassination of Hamas' most accomplished bomb maker. His observations on the dangers of "collateral damage" – the unintended deaths of innocent Palestinian civilians during Israeli raids – is instructive.

And Yuval Diskin (2005-2011), who destroyed Hamas' military infrastructure in the West Bank and perfected the doctrine of targeted assassinations, talks about the split-second decisions he was forced to make. He acknowledges the Shin Bet hit bottom in terms of efectiveness during the post-Oslo era.

In Moreh's judgment, Israelis like Shalom, Peri and Diskin are neither dovish nor hawkish. "They are realists," he said. "They know that, beyond a certain point, you can't achieve anything by military means."

He added, "They are the people in Israel with the greatest knowledge of the Palestinians, and the message they send is clear: the occupation has to stop."

Moreh claims that Ariel Sharon, the former Israeli prime minister, decided to withdraw unilaterally from the Gaza Strip after four former heads of the Shin Bet concluded that Israel's presence there was counterproductive and no longer in its national self-interest.

Moreh has a message for the Jewish community: "Listen to them. They understand the Arab-Israeli conflict better than politicians and journalists. Listen to them."

He is clearly glad that his interviewees liked *The Gatekeepers*. "They were happy with it," he said.

The 97-minute film is scheduled to open in theatres in Canada in 2013.

Musical looks at divorce with humour

Kathryn Kates
Special to The CJN

Divorce is truly a laughing matter at Stage West Theatre Restaurant, at least from Sept. 20 to Nov. 25, when *Divorce Party the Musical: The Hilarious Journey to Hell... and Back!* takes to the stage.

One of the creators of the show is Mark Schwartz, who produced the Off-Broadway hit *Menopause the Musical*.

"Don't get mad – get everything!" is the mantra for *Divorce Party the Musical*.

The play is about Linda, played by local actor Alison J. Palmer, who is reeling from the demise of her marriage. She is content with sitting around eating another bowl of Chubby Hubby ice cream until her three friends throw her a divorce party.

"Divorce parties are a growing global trend – they're huge," says Amy Botwinick, who is one of the creators of the musical. A chiropractor, she is the author of *Congratulations on Your Divorce: The Road to Finding Your Happily Ever*.

Botwinick, once divorced, is now remarried to Boca Raton, Fla., attorney Gary Betensky, who is the president of the American Jewish Committee of Palm Beach County. He was also divorced, and between the two of them, the couple has six kids.

"They [divorces] are an important ritual that help people move powerfully forward with their lives. Over the last few decades, our views on many social issues have changed, and for me, right now divorce is centre stage and proud to show her face," Botwinick says. "Divorce used to be the evil stepchild who needed to be locked up in their room. Our parents and grandparents would whisper the big bad 'D' word.

"Now, entertainment banks on the latest and greatest marital breakup. Major newspapers and magazines write cover stories to chronicle how millions of families each year are adjusting to their divorce transition and beyond.

"And I think most married couples, if they are honest, think about divorce at least once during their relationship. This situation creates the perfect platform to tell the real-life stories of women, warts and all, and create some great comedy," Botwinick says.

She used her own divorce experience in her work. On the suggestion of her therapist, she started keeping a journal. "As I looked back at my entries, I thought this might be helpful to people because it is really helping me," she says. "That is what began this whole transition of becoming author, coach and playwright, from a chiropractor, which is really bizarre to me, but that's life!"

After writing her first book, *Congratulations On Your Divorce*, Botwinick appeared on several national television programs in the United States. That attention helped her to begin a coaching career, helping women build their divorce team and giving them a strategy for how to get through this very difficult transition with a minimum amount of stress.

Amy Botwinick is one of the creators of *Divorce Party the Musical*.

"That was serious business," Botwinick says. "But, what sprouted from that were workshops to help them tap into their power. In my interactions, they shared with me their stories, their successes and stuck points. It was so much fun for me to hear their triumphs, challenges and how they were able to spin some of the trauma drama into funny by looking at it in a different way, and that's a gift right there.

"What do women going through divorce really need... they need to laugh. I think you can squeeze humour from any difficult situation, and if you can do that, you can survive."

But *Divorce Party the Musical* isn't just for divorced people. Botwinick says that all of us who have had relationships will relate to the show. She wants the audience to come away with the realization that they're not alone and to get some courage, and to remember how important laughter is when they are going through a difficult situation. She'll be engaging the audience during "Talk Backs" at some performances at Stage West.

Botwinick says being Jewish is a part of who she is and how she grew up. "It's the good, the bad and the guilt. It is how I think and how I interpret the world. Being Jewish was a big part of the play for me, and invoking some Jewish humour into it. One of the characters in the play is Jewish – Hyman Finkelstein, named and based on my mother's first boyfriend."

The director and choreographer of *Divorce Party the Musical* is Jay Falzone, and the show's local cast includes Jewelle Blackman, Allison Sommerville, Jodi Butler and Scott Ahearn.

For tickets, call 905-238-0042 or 1-800-263-0684 or online at: www.stagewest.com, www.divorcepartythemusical.com

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Art Modell, owner of Ravens, Browns, dies

JTA

BALTIMORE — Art Modell, former owner of the NFL's Baltimore Ravens and the Cleveland Browns, has died.

The 87-year-old Modell, a pioneer of the National Football League's partnership with television networks, died Sept. 6 of natural causes at Johns Hopkins Hospital.

Modell was well-known for his philanthropic activities and had been a supporter of The Associated: Jewish Community Federation of Baltimore. He also chaired a $100 million (all figures US) drive to build a cardiovascular tower for the Johns Hopkins Heart Institute. He and his wife, Patricia, donated $3.5 million to renovate the city's Lyric Opera House, which is now named for its benefactors.

"He really cared and cared deeply whether for Jews, Catholics or the plight of cities," Marc Terrill, president of The Associated, told *JTA*. "He simply cared about people, and his actions revealed his admirable character and he'll be missed."

Modell grew up in an Orthodox neighbourhood of Brooklyn, N.Y., in the 1920s and 1930s as the son of an electronics dealer who lost everything in the 1929 stock market crash. With his family destitute, Modell dropped out of high school to work as an electrician's helper at a New York shipyard, making 45 cents an hour.

After serving in the U.S. Army Air Corps during World War II, he returned to New York and rightly identified the nascent television industry as a strong growth market. He eventually moved from TV production to advertising.

In 1960, while working at a Madison Avenue advertising agency, the avid sports fan learned that the Cleveland Browns were for sale. Modell, then 35, jumped at the opportunity. He put down $3.93 million for the team and moved to Cleveland.

He was soon negotiating contracts for the NFL with television networks – serving as head of the NFL's television committee for 31 years – and pushed for the creation of *Monday Night Football*.

In 1996, Modell broke the heart of Browns fans by moving his team to Baltimore and changing its name to the Ravens.

The city of Cleveland went to court to block the move. The case ended with a $12-million settlement from Modell, including the promise that Modell would allow a new team to play in Cleveland with the Browns name and records.

Ironically, owner Robert Irsay had taken the Baltimore Colts from the city to Indianapolis in 1984, breaking the hearts of Baltimore fans.

In 1999, due to financial difficulties, Modell sold a minority interest in the Ravens to Steve Biscotti, who eventually bought the controlling interests in 2004. Patricia Modell died last October at 80.

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Russia blows out Israel 4-0 in World Cup qualifier

The Times of Israel

TEL AVIV — Israel's national soccer team suffered one of the worst home defeats in its history last week, losing 4-0 to a vastly superior Russian national side coached by Fabio Capello.

Israel looked listless throughout the game – the second match of the 2014 FIFA World Cup campaign. The Israelis were unable to create goal-scoring opportunities and unwilling to compensate for Russia's superior play with effort and team spirit.

The Russians dismantled the Israeli defence with alarming ease time and again. Alexander Kerzhakov scored twice in the first half, while Alexander Kokorin and substitute Viktor Fayzulin also scored for the Russians.

Many fans began to file out of Ramat Gan Stadium well before the final whistle.

Prior to the game the mood among the supporters was one of pessimism following the lacklustre performance last week in the away 1-1 draw with Azerbaijan, considered the group's weakest team, yet few predicted the extent of the fiasco.

Israel is still searching for its first win in Group F, which also includes Portugal, Luxembourg and Northern Ireland.

TimesofIsrael.com

White Sox change game start due to Yom Kippur

JTA

CHICAGO — The start time of a Major League Baseball game between the Chicago White Sox and the Cleveland Indians has been changed due to Yom Kippur.

The Sept. 25 game will now start at 1:10 p.m. instead of 7:10 p.m., the Chicago White Sox organization announced Sept. 12. The game will be played in Chicago.

The time change came after a "significant number" of White Sox fans contacted the baseball club over the game's conflict with Yom Kippur, which begins at sunset on Sept. 25.

Kevin Youkilis

The White Sox and the Indians discussed the possibility of a time change and reached an agreement to move the game earlier, according to the team.

Chicago White Sox third baseman Kevin Youkilis, who is Jewish, told the *Chicago Tribune* that he was pleased with the switch.

"I guess that means I can play," Youkilis told the newspaper. "I really didn't know. I know there was talk that there was something about maybe changing it for the fans on that day. But it's a good thing for the playoff stretch."

Youkilis was traded to the White Sox in June by the Boston Red Sox.

He reportedly has never played a game on Yom Kippur.

This is not the first time a professional baseball game has been switched to accommodate Yom Kippur. In 2009, the Yankees and Red Sox moved a Sept. 27 game from evening to afternoon after an outcry from Jewish fans of both teams.

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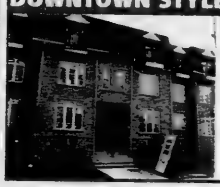

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'It's a challenging life'

Continued from page 3

Asked about his feelings on being posted to Canada, Schneeweiss said that on the one hand, growing up in a Commonwealth country has made his transition here relatively easy, since much of the culture, values and speaking patterns are similar.

But he said he immediately felt the presence of Canada's Jewish community of some 375,000 people – about 200,000 of whom live in the Toronto area – whereas in China, the community numbers in the low hundreds.

That difference is both inspiring and comforting, he said.

"When you get the nod for a job like this [in Canada], you immediately realize the size of the responsibility you have," Schneeweiss said. "The Canadian Jewish community stands tall among others and you can feel that strength."

On a personal level, he knows his job is sometimes hard on his family, but the rewards outweigh the detriments.

"It's a challenging life," he said. "You shlep your family around the world and force change on them… but it's rewarding and enriching as Zionists," he said.

His wife, a special needs teacher, is also still getting acclimatized and searching for potential work opportunities, while his twin children recently entered the Jewish school system in Toronto.

Aside from his excitement about figuring out the best way to contribute to the community and serve Israel during his term here, Schneeweiss said the Toronto posting also brings full circle a family history that traces back to World War II.

"My mom and grandmother were evacuated from England to Toronto in 1943. My grandmother, Eileen Jackson, lectured for Youth Aliyah while living here in those years," he said.

But many of the details about his grandmother's activities have become lost with the passage of time.

Schneeweiss said he's hoping to have time to do research in the city's old Jewish neighbourhoods to see if he can find out more about his grandmother.

In the meantime, he said as he settles into life in Toronto, he'll continue to listen to the concerns of the community, evaluate its strengths and weaknesses and decide on "where my skills will be best deployed."

Those skills, based on his background, will likely translate into an infusion of fresh anti-BDS strategies that the community can use to strengthen the case for Israel in Canada.

"We will find ways to articulate and re-articulate the Zionist message in the eyes of the world. We have to fend off those who are hostile to Israel's existence. But we do ourselves a disservice if we allow ourselves to be defined by that battle."

LEMONADE FUNDRAISERS : Ilana Aben, left, and Olivia Horlick, Grade 3 students at Associated Hebrew Schools' Posluns Education Centre on Neptune Drive, submit the money they raised with their lemonade stand in support of Jacob's Ladder, an organization that supports children with neurodegenerative diseases.

Grafstein launches online startups in news business

Paul Lungen
Staff Reporter

When Jerry Grafstein left the Senate after nearly 26 years, he knew he wanted to get back into the world of newspapers and media.

He'd been involved in a number of start-ups, including Citytv and YTV, and soon was involved in a consortium bid to take over CanWest assets including the *National Post*, the *Gazette* and the *Ottawa Citizen*.

When that venture fell through, he looked elsewhere, and at one point considered a suggestion that he launch a website geared to Liberal policy wonks. That seemed too narrow an audience, but it led to the creation a year and a half ago of the *Wellington Street Post*, an online news aggregator that offers content to people of all political stripes.

"That did reasonably well," Grafstein said. "We attracted a fair amount of attention."

Its success spawned the creation of a similar venture geared to those eager to consume news from and about Washington, called the *Penn Ave Post*.

More recently, Grafstein and his partner, Adam Miron of Ottawa, launched

Jerry Grafstein

HollyPost, which does for Hollywood what the other websites did for politicos in Canada and the United States.

The sites don't provide original content – there is no news staff beating the bushes for stories. Instead, sophisticated software developed by Miron and his team scans the online world for new content – largely from blogs – and puts it on their web pages. The site then hosts the content's headline and opening paragraph or so, sometimes including a photograph, along with a link to the original story.

The *Penn Ave Post* has been up for a few months and "it's doing well," Grafstein said.

HollyPost should do even better, he said, considering that the audience for news about Hollywood, its stars, its gossip and even its lawsuits, is global, he added.

Grafstein believes the "*Post*" model he's introduced is perfect for today's harried news consumer. Where once people leisurely sat down with newspapers to gather their information, they don't anymore. "The problem with papers is time," he says. "People don't have time."

The software Miron developed "seeks the information, organizes it and puts it into order," doing what is traditionally an editor's job.

The software was road-tested against the *New York Times*. They found that a story originating out of the Middle East appeared on the *Times*' website 45 minutes after it did on theirs, Grafstein said.

He said he and Miron monitor the sites regularly throughout the day to ensure it's working properly.

Revenue is generated through ads. The Posts have an arrangement with Google and "they match up clients who want exposure," he said.

"Rates are determined by the number of eyeballs... and how long they stay. We find people are staying longer than we thought, so there's more value and that is part of a math formula for the ad rates."

So far the *Wellington Street Post* is breaking even and Grafstein said he expects *Penn Ave Post* to do the same "shortly."

He has greater expectations for profitability from *HollyPost*, because of its larger audience.

Grafstein has plans for further expansion. Sometime this month he expects to launch the *China Star News* and later the *India Star News*.

Further down the line, Grafstein said, he plans to indulge his passion for Jewish information and create the *City of David Post*, an aggregation of Jewish news from around the world.

"My passion is to take ideas and put them into action in the media," he said.

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Consortium considering sale of stake in massive gas field

Michal Shmulovich
The Times of Israel

TEL AVIV — A U.S.-Israeli consortium is considering selling up to 30 per cent of the huge Leviathan natural gas field off the coast of Israel.

The field – considered the country's largest fuel reserve – is located about 130 kilometres off Israel's coastline. It contains 17 trillion cubic feet of natural gas. Its discovery in 2010 was one of the world's biggest offshore discoveries in a decade.

The partnership in charge of exploration, Houston-based Noble Energy and Israeli partners Delek Drilling and Avner Oil & Gas Exploration, also hopes to find some 600 million barrels of oil beneath the gas.

The consortium said it received letters from "leading international companies" in an announcement to the Tel Aviv Stock Exchange, according to *Reuters*. The partners, who are seeking strategic partners to help finance the continued development of the gas field, are studying the offers and looking into starting negotiations.

HSBC has been hired to sell the 30 per cent stake, according to Nasdaq.

In May, the group had to stop drilling due to technical difficulties after it reached 6500 metres — the deepest-known penetration in the eastern Mediterranean Sea. With a higher cash flow, the project can be expected to begin producing gas in 2017.

Leviathan's discovery raised political tension between Israel and Lebanon because it is near the disputed borderline between the countries' territorial waters.

According to the U.S. Geological Survey, the subsea area, or the Levantine Basin, that runs northward from Egypt to Turkey contains more than 120 trillion cubic feet of natural gas – and Israeli waters account for some 40 per cent of that total. If the reserves are confirmed through discoveries, Israel, a country that currently imports all its fuel, stands to profit very handsomely.

Noble Energy has a 39.66 per cent share in the Leviathan gas field. Israel's Delek Group has a 45.34 per cent stake. Ratio Oil Exploration holds the remaining 15 per cent.

Measurement can lead to change

It is once again a time of beginnings

A new cycle for 5773 has begun. We are now in the High Holiday season, a time to reflect on our activities over the past year and a time to better understand how we'll move forward in the year to come.

We have just passed through the start of a new school year, as students, staff and teachers begin another cycle of teaching, learning and testing.

Sustainable Jew

Fred Winegust

Soon we will begin a new cycle of Torah reading, starting with Bereshit. In a way, we're all starting over.

And when we start something new, perhaps it's a good time to measure and compare so we can find ways to improve.

A number of organizations in the Jewish community are moving into new facilities over the next few months.

Leo Baeck Day School recently opened its new southern campus on Arlington Avenue. The DANI Centre, which focuses on developing and nurturing independence of young adults with special needs, is in the midst of refurbishing a new space at the west end of the Garnet Williams Centre in Thornhill.

Moving into new spaces gives each organization a fresh opportunity to understand how their operations affect energy consumption and to start measuring and capturing information.

In most cases, when you move from a rental property to one you fully own, you gain the opportunity to be master of your own house. You get to control what you connect to, whether it be fixtures connected to water or devices connected to electricity and natural gas.

You get to control the amount of time devices are on or off, or how high or low you want your temperatures to be.

And with that control, you also have the opportunity to measure the impact of your operations, first from month to month and then, eventually, from year to year.

If you're in a rental situation, you may not end up with as much flexibility or motivation to control your consumption, or influence what devices are plugged in, how often they're used and what level they're set to.

Some landlords have the ability to have tenants separately metred for electricity and/or natural gas. With the ability to see consumption levels and the costs they drive, the tenant has a motivation to monitor, and adjust.

Without that knowledge, the tenant is usually subject to a formula based on the percentage of the building they occupy. How can recording these measurements month by month help to reduce consumption?

By measuring, you end up with a better chance to manage. By knowing facts, you gain a better understanding of what you can and can't control. Where possible, you can take steps to change energy consumption patterns – both what you use and how long you use it. Once you make those changes, you look for an impact in your monthly bills.

During the period from Rosh Hashanah to Yom Kippur, we become more introspective. We list out our sins and vow to do better. Whether with energy or personal actions, measurement can lead to a change on many levels.

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- 1/2 c sugar
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- 3/4 c butter, melted
- 1 c chopped nuts (pecans or walnuts)

Preheat oven to 375° F. Lightly grease 9"x13" pan. In pan, mix apples with 2 tsp. cinnamon, nutmeg and sugar. Spread evenly in pan. Pour apple cider over apples. Sprinkle dry cake mix over apple mixture..Sprinkle with remaining cinnamon. Pour melted butter over top. Bake 45 min. or until golden brown and bubbly.

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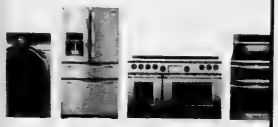

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The CJN's French-language reporter in Montreal, Elias Levy, writes about:

Some volunteers from the Combined Jewish Appeal Sephardi Campaign's telephone fundraising committee who talk about why they find their involvement in the effort so worthwhile.

Montrealer Nethanel Benzaquen who talks about being a civil engineering student at the Technion – Israel Institute of Technology in Haifa, where he has been studying for two years.

Exclusive to cjnews.com

Hebrew web columnist Yossi Tastassa talks about why Israeli teachers are paid 300 percent less than Canadian counterparts.

A memorandum of agreement for future exchange was signed between the Board of Trade of Metropolitan Montreal and the Federation of Israeli Chambers of Commerce (FICC) during the weeklong economic mission to Israel and the West Bank led by Montreal Mayor Gérald Tremblay.

After a day of fasting, light appetizers are often easier to digest, says food writer, Beverly Levitt.

Rabbi Lawrence A. Hoffman, talks about the importance of confessing our sins on Yom Kippur – and remembering to act nobly.

Yom Kippur: shaky and anchored

Do you remember the jaunty talks we used to have late at night that inevitably ended with the question, "Do you believe in God"?

The conversation would continue, generally egged on by a person who might present one of Maimonides' proofs of God's existence: "Only one Being derives its existence from itself, and this Being is God. Since God is self-caused, everything that derives its existence from an external source must ultimately derive its existence from God."

Urban Writer

Avrum Rosensweig

At that point, some people would begin feeling shaky, almost panicky. They're the ones who naturally think in images or have been trained to see past the sinews and muscles that keep us stuck together. They're the ones who as children became nauseous upon learning that a mosquito deposits some of its saliva in our arm when it stings us. They're the ones who understood how Charlie Brown mystified our reality and the reasons for his queasiness on the baseball field, seeing it as a mirror of truth.

The others in the group would remain sturdy and anchored. They're the ones who somehow understood Lucy's five- cent psychotherapy booth as a practical and reasonable response to the childhood angst that accompanies a kid on the 10th day of forgetting to take their eggshells to art class. Proofs of God mean little to them, because God is the proof.

And so is Yom Kippur.

There are those of us who sing the words to *Unitaneh Tokef*, "who shall be at peace and who shall be pursued… who shall live and who shall perish" and entertain it as a metrical composition and fine piece of balladry.

And then there are those among us who believe in infinite possibility and that we should live each day as though it might end without us.

And so is Yom Kippur.

It's 25 hours of holy devotion. It's a day of great protest, when we put on our fancy dress and rail against God for Her reminder that we are created in Her image. It's the time when we imagine what really is behind the curtain and in our minds pull it back to reveal something outside of us, much bigger than us. Yom Kippur is that moment when we are crystal clear about how a Jewish woman in Auschwitz could fast on the Day of Atonement, and equally understanding of the other person in the Holocaust who spat at her memories: the image of the rabbi standing confidently holy in his kittel, his white robe.

And so is Yom Kippur.

We don't eat. We don't drink. We don't anoint ourselves or have intimate relations or wear leather shoes. We abstain from all of these things because on this day we suspend the things that paste our muscles and sinews to our spirit, our soul. And with that, some of us will nearly fall over from the weight of the Book of Life on our shoulders, and some of us will assertively strut forward as if no heavenly judgment was passed at all.

Most of us on Yom Kippur, however, will do both. We will, because at the core of our humanness we are the long, final haunting blow of the shofar – the *tekiah gedolah*, the one that goes on forever, and the one that we know will eventually stop.

Send comments to avrum@veahavta.org.

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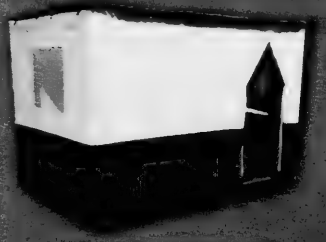

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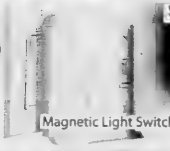

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Tension rises on Sinai border

Terrorists kill IDF soldier

Ilan Ben Zion and Gabe Fisher
The Times of Israel

JERUSALEM — A senior member of Egypt's Supreme Council of Armed Forces warned Israel against considering an incursion into the Sinai Peninsula to contain terrorist activity.

Speaking anonymously to the Egyptian daily *Al-Masry Al-Yom* on Monday, the official said that the Egyptian leadership was closely following developments in Sinai and threatened to "cut off the hand" of any foreign or domestic aggressor. He also praised the ongoing anti-terrorism Egyptian operations in Sinai.

The council member said that Egypt takes seriously Prime Minister Benjamin Netanyahu's reported desire to "purge" the Sinai of terrorists, and he warned against Israeli attempts to "provoke Egypt."

Egypt has mobilized large military forces to the Sinai in light of the rapidly deteriorating security situation there. A number of terror attacks have been aimed against Israel, including a shooting on Sept. 21 that left one Israeli soldier dead.

The official's words came shortly after Egyptian MP Mohammed Abd al-Haleem told *Al-Arabiya* that "it is impossible under any circumstances that Israel would conduct strikes against Egyptians in Sinai."

Regarding the buildup of Egyptian troops in the peninsula, Haleem said, "We have updated Israel regarding the sending of more troops than allowed under the Camp David accords in order to finish the military missions in Sinai.

"We are updating the Israelis so that they remain calm," he added. "We will not act against them."

He explained that Cairo could not wait until the necessary amendments were made to the Egypt-Israel Peace Treaty, which greatly limits the presence of Egyptian forces in the peninsula.

Haleem added that the military operation against Islamist terrorists in the area would continue for an unspecified amount of time.

Terrorists launched a cross-border attack from Sinai Sept. 21 against Israeli Defence Forces soldiers who working on the border fence.

Continued on page 34

Israeli President Shimon Peres visits the family of Netanel Yahalomi, who was killed Sept. 21 by terrorists near the Israeli-Egyptian border. [*Flash90 photo*]

Ha'azinu
Candlelighting: 6:46
Havdalah: 7:47
Greater Toronto Area

Mossad had advance tip of Yom Kippur attack - please see page 35

CANADA

Italy Stands In

OTTAWA — Foreign Minister John Baird confirmed in Parliament last week that Italy has agreed to Canada's request to represent its interests in Iran after Canada shut its embassy in Tehran earlier this month. In addition to fearing for the safety of Canadian diplomats, among the reasons cited for the sudden move were repeated threats by Iranian officials to destroy Israel and Iran's drive to develop nuclear weapons.

WORLD

Elmo Arrested Again

NEW YORK — A New York man who was arrested in June for dressing in an Elmo costume and shouting antisemitic rants in Central Park returned and again was arrested. Adam Sandler, 48, pleaded guilty on Sept. 19 to disorderly conduct and was sentenced to two days community service. He was arrested a day earlier dressed as the *Sesame Street* character. Witnesses said he was shouting antisemitic slurs. Sandler, who isn't related to the actor of the same name, underwent psychiatric evaluation in June.

Lewinsky To Tell All

NEW YORK — Monica Lewinsky is reportedly writing a tell-all book about her affair with former U.S. president Bill Clinton. She will get $12 million for the book, the *New York Post* reported, citing friends of the former White House intern, who said Lewinsky, 39, is out for "revenge." The *Post* said Lewinsky, who is Jewish, will release love letters she wrote to Clinton and give details about his private life with wife Hillary. The *Post* reported that despite having a master's degree, Lewinsky hasn't been able to find a job since the affair.

Give *Get*, Man Urged

WASHINGTON, D.C. — An ad that started running last week in a Washington-area Metro station urges a congressional staffer to give his ex-wife a Jewish divorce decree. It features a large photo of Aharon Friedman, who works for U.S. Rep. Dave Camp (R-Mich.), and urges him to "Give a *Get* Now!" The ad, in a suburban Maryland station Friedman uses to commute to work, was paid for by the Organization for the Resolution of Agunot, an Orthodox group. Friedman and his ex-wife got a civil divorce in April 2010, but citing a custody dispute over their daughter, he has yet to give her a *get*, without which she can't remarry Jewishly.

Canadian IDF 'Deserter' Freed For Holiday

TEL AVIV — A woman with Canadian and Israeli citizenship who was jailed in Israel for allegedly avoiding military service was furloughed for Rosh Hashanah.

Yana Gorelik

Yana Gorelik, 30, travelled from London to Israel Sept. 2 for her cousin's wedding. She was arrested and held in an Israeli army prison until Sept. 16 without bail. She was slated to return to prison last week, the *Times of Israel* reported.

She reportedly spent Rosh Hashanah with an aunt in Bat Yam. Her court hearing, which had been postponed twice, was set for Sept. 20.

Israel accuses Gorelik of deserting the army after moving to Toronto with her family at age 17. Her family said she visited Israel in 2010 and 2011 without incident. But on arriving in Israel with her fiancé, authorities told her to report to an army base the next day to sign papers and settle her affairs with the military. At the base, she was arrested and brought to jail in central Israel, the *Toronto Star* reported.

After receiving draft orders at 17, she was legally obligated to report for two years of service, but left Israel without trying to get out of it, the IDF told the *Star*.

Israeli military police began an operation in May to arrest thousands of army deserters and draft dodgers, including several foreigners, the *Star* reported.

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see page 40

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TanenbaumCHAT tackles mental health issues

Symptoms can manifest before a person's 18th birthday

Margaret Klompas

Frances Kraft
Staff Reporter

Veteran educator Margaret Klompas –head of guidance at the Anne and Max Tanenbaum Community Hebrew Academy of Toronto's Wilmington Avenue campus – is tackling the issue of mental health with a new program at the school called "Disable the Label."

"We have to talk about the elephant in the room," she told *The CJN*.

Four months ago, Klompas attended a "Focus on Mental Health" conference that was geared to post-high school institutions, where she was struck by a statistic on a fact sheet: "Seventy per cent of adults living with mental illness say symptoms developed before they were 18 years old. The fear of stigma often delays diagnosis and treatment; therefore, early intervention can make an enormous difference over a lifetime."

Over the 30 or so years that Klompas has been at TanenbaumCHAT, she's dealt with many students.

Although she has seen only "a few" with mental health issues, she said that for every one of them, "I'm pretty sure there are many others who don't [talk to me]."

The *Queen's University Alumni Review* reported earlier this year that, "according to mental health experts, one in four young people experience some form of mental disorder – from depression and anxiety, to bipolar disorder and schizophrenia – while attending high school, university or college. Roughly one in 10,000 will attempt suicide, which is the leading non-accidental cause of death in the 14-to-24 age group."

Earlier this month, Klompas emailed TanenbaumCHAT alumni to let them know about her initiative. She said she would like to invite four recent alumni to take part in a panel in December, to discuss how their illness affected them in high school and university, and also to offer advice on overcoming challenges.

Less than 24 hours later, she was "swamped" with replies. One former student called in tears.

"Obviously, I've touched a nerve," Klompas said.

She has also enlisted students' help in organizing a student committee, and was gratified by the number of teens who volunteered.

Continued on page 29

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Palestinian leaders fail

Unless the totally unexpected comes to pass – and stubborn mules turn into sleek, muscular thoroughbreds – the end of December will mark four years without direct, face-to-face peace negotiations between the Palestinian and Israeli leadership.

For the first time since before the signing of the Oslo accords, an entire U.S. presidential term will have elapsed without the two contending sides arguing their respective cases across a table rather than in the media.

Many commentators, among them Israelis too, quickly point an accusing finger at Israeli Prime Minister Benjamin Netanyahu for the bilateral stagnancy. He has been utterly unwilling, they say, to grant the Palestinians the entry they need to sit down with him with honour and respect, to agree to a full stop to the building of homes in Jewish communities in the West Bank. Netanyahu, they say, does not believe in a two-state solution.

From the editor's desk...

But this is grossly unfair.

It is true that a lack of progress in the Palestinian file means that Netanyahu need not worry about bringing "hard" decisions to his right-wing coalition partners and risk the possible rupture of his government. It also means that he can focus more of his energy and attention on the hyper-complicated, white-knuckle Iran file.

But ever since he publicly declared some three years ago at the BESA Centre of Bar Ilan University that he did favour a two-state solution, that the Israeli public must be prepared to give up land in exchange for a true peace with its Palestinian neighbours, Netanyahu cannot be accused of subverting a two-state solution.

Moreover, it should also be recalled that he did agree to a 10-month construction moratorium in the West Bank for the sake of inducing the Palestinians to come to the table. But they still refused.

Thus, the Palestinian leaders have merely stalled their people's dream of independence once again. Instead of forcing the Israeli government's hand with honest, good faith negotiations, they have preferred to constantly and continually point an accusing finger at Israel and bare their victim's breast for the pity of a sympathetic audience. Could it be that the Palestinian leaders actually do not want to negotiate with Israel lest their own hand be forced to accommodate a Jewish state alongside their own?

An additional four years of possibility have now been forfeited because of the patently false pretext that Mahmoud Abbas foisted not only on his Israeli counterpart, but, more painfully, on his own people. Thus, these latest four years of missed moments can be added to the missed moments of 1947, 1949, 1967, 1979, 1993, 2000 and ever since.

But such inept, convoluted, counter-productive and counter-intuitive decision-making is characteristic of the Palestinian leadership.

There are other examples.

Last week, Mideast sources reported that Syrian government forces killed at least 18 Palestinians. Their bodies were gruesomely displayed in Damascus. The PLO secretary general, Yasser Abed Rabbo, condemned the massacre. But these were not the first Palestinians killed by Bashar Assad's regime. They are counted among the 20,000 individuals, mostly civilians, who have died in the Syrian civil war.

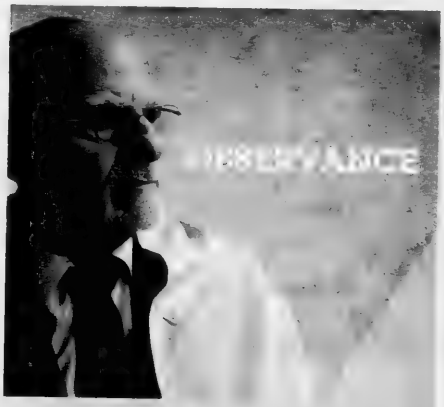
Even though the slaughter of the Palestinians can be traced directly to the intervention of Iran – Tehran is Assad's key support, sending funds, military materiel, and even Iranian fighters; planning and leading Syrian strategy and training Syrian soldiers, – this has not stopped the Palestinian leaders from variously seeking their audiences with the Iranian leadership or backing Iran's malevolent schemes for the Jewish state.

Last month, the World Bank reported that the Palestinian economy is in desperate straits and requires an immediate infusion of funds from the cadre of international donors that regularly send funds to the PA. And oh yes, the bank said, Israel was mostly to blame. But as Israeli commentator Evelyn Gordon noted in a recent article in *Commentary*, the real cause of the PA's financial crisis is its surrealistic relation with its deadly rivals in Gaza.

The PA sends 48 per cent of its expenditures to Gaza, much of it in the form of full salaries to a group of some 60,000 former PA employees "to sit at home and do absolutely nothing, just to keep them from working for the Hamas government instead." Yet, according to Gordon, "ever since Hamas took over the territory in 2007, revenues received from Gaza have plummeted from 28 per cent to a mere four per cent of the PA's budget. In other words, the PA has a hole equal to 44 per cent of its budget due solely to its unbalanced income and outlays on Gaza. Nothing Israel does will be able to compensate for that."

There are other examples too of counter-productive decision-making by Palestinian leaders, such as the PA's impending renewal of its bid for statehood recognition at the United Nations. But the exhausting cumulative effect of such antipathetic thinking toward the Palestinian people by the Palestinian leaders is to push statehood further away than ever.

Palestinian leaders continue to betray their own people. *–MBD*



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Sam the Record Man a Canadian icon

Jeff Rosen
News Editor

Sam "The Record Man" Sniderman oversaw tremendous changes in the music business, including the demise of the 78, the brief appearance of the four-track cartridge that preceded the eight-track, and the eventual appearance of the cassette, which was finally replaced by the CD and Internet downloads. Alas, he will not be around to witness further changes in the music industry. Sniderman died on Sept. 22 at age 92.

Despite being best known for his music emporium, which he helmed from his flagship store on Yonge Street at Dundas Street for four decades, Sniderman's first love was the legal profession. "I would have loved to have been a lawyer," Sniderman told *The CJN* in 1989. "What a difference that would have made."

A single incident in Sniderman's youth steered him away from seeking to be a valued member of the legal profession and resulted instead in his becoming the father of the Canadian recording industry.

At the time, Sniderman was a bright 16-year-old in his fifth year at Harbord Collegiate, and he had the opportunity to receive a scholarship in ancient languages and modern history. However, while helping out at his brother Syd's radio store on College Street one day, Sniderman said, a judge came in, and in their conversation, the judge said there would be no future for lawyers and there was no sense in Sniderman's going to university.

"I just pitched it all in and went to work in the radio business with my brother," Sniderman said.

From this small radio business in Toronto's old "Jewish district," the national record chain gradually grew – and kept on growing.

Reflecting on his contribution to the music industry back in 1989, Sniderman lauded his own role. "I think I've done an awful lot of good for Canadian talent. I've been a major part of helping strengthen the Canadian recording industry."

Sniderman's funeral was held on Sept. 25. A public memorial is planned for October.

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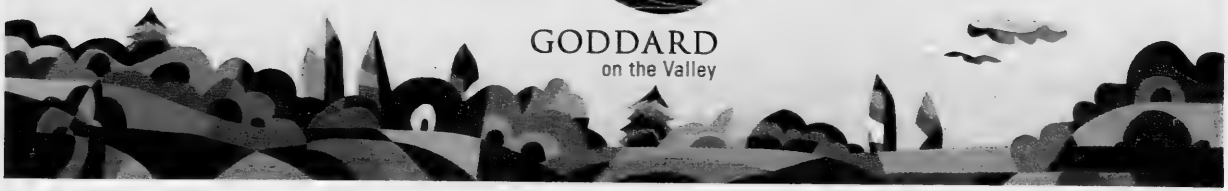

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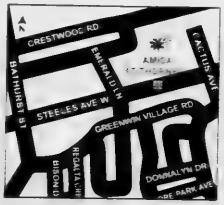

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War Child Canada founder speaks at Freedom Day

Sheri Shefa
Staff Reporter

About 3,000 Ontario middle and high school students gathered last week at Yonge-Dundas Square in Toronto to celebrate Friends of Simon Wiesenthal Center for Holocaust Studies' (FSWC) third annual Freedom Day.

Freedom Day, held each year on Sept. 20, the anniversary of Holocaust survivor Simon Wiesenthal's death, aims to promote the need to share Canadian values of democracy, human rights and freedom with others around the world.

FSWC president and CEO Avi Benlolo took to the stage to welcome the students, saying he was thrilled to see so many people gathered "in the name of freedom and in the name of democracy and in the name of improving the world one step at a time.

"We must all work hard to try to spread freedom and spread knowledge and understanding, fight oppression, fight hate and fight intolerance wherever it persists," Benlolo added.

Throughout the event, students were entertained by *Entertainment Tonight Canada* co-host Rick Campanelli, who hosted the event, singer Marlowe Stone, and the Sole Power dancers.

Award-winning composer Zane Zalis was joined on stage by two soloists who performed his Holocaust-themed oratorios *I Believe* and *I Have a Name*.

But the entertainment was broken up by speakers who aimed to galvanize the students to help those who are victimized by violent war and oppression.

Keynote speaker Samantha Nutt – founder of War Child Canada, a medical doctor, an award-winning humanitarian, author, speaker and a leading authority on the impact of war – told the students that each of them is capable of making an extraordinary contribution to humanitarian issues if they choose to.

"I understand how easy it is for all of us living here to think about what's happening in other parts of the world and feel as if we are powerless to do anything about it," Nutt said, adding that there are currently 28 ongoing conflicts.

"Five million people have died in the war in the Congo over the past 13 years, 300,000 have died in Darfur, thousands have died in the recent conflict in Syria, hundreds of thousands have died in the conflict in Iraq – the numbers are overwhelming," she said.

During one of her visits to Darfur with her organization, War Child Canada, Nutt said that she, too, wrestled with thoughts of helplessness and powerlessness.

She spoke about the current situation in Darfur, where over the past eight years, 300,000 people have been murdered and two million more have been forced from their homes to live in overcrowded, disease-ridden refugee camps.

FSWC president Avi Benlolo

"When you're meeting people who live in Darfur… it is easy for anyone to feel overwhelmed and feel like anything you will ever do will never make that much of a difference… I think we are too often paralyzed by our unwillingness to even try," Nutt said.

"But it is possible, by questioning our assumptions and challenging the status quo and steadfastly refusing to be silent in the face of injustice, to speak up, speak out and to defy those who seek to perpetuate hate and resentment and animosity and crimes against humanity."

Franco Ntazinda, a Rwandan-born refugee who immigrated to Canada in 1986, spoke about the Rwandan genocide in 1994 that killed most of his extended family that chose to stay behind in Rwanda.

As someone who experienced life in an oppressive country, and now thrives in a free country, Ntazinda expressed how much he cherishes the freedoms most Canadians take for granted.

He recalled the first time he voted in a Canadian election.

"It was like yesterday… I was the first in line to vote. To know that my vote would count made me feel like I was somebody. Ever since, I have never missed a chance to cast my ballot," he said.

Mario Silva, chair of the 2012 Task Force for International Co-operation on Holocaust Education, Remembrance and Research, also addressed the gathering, focusing his speech on the legacy of Simon Wiesenthal and the importance of carrying on his mission to keep the memory of the Holocaust and all other genocides alive.

Frank Chalk, founding co-director of the Montreal Institute for Genocide and Human Rights Studies, and a history professor at Concordia University, used poetry to emphasize the importance of promoting human rights.

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Hear our prayer

We hope that it did not pass unnoticed by the Heavenly Court that the world's pre-eminent planner of harm to Jews was scheduled to speak from the rostrum of the most august international forum on Yom Kippur. Iranian President Mahmoud Ahmadinejad was scheduled to address the United Nations General Assembly on Wednesday this week. He was also scheduled to enjoy a full media tour during his stay in New York. At each stop, but especially from the marble dais of the General Assembly, he will have repeated his various ignorant and malicious attacks against Jews, Jewish history and the Jewish state.

The United States denied visas to 20 Iranian officials who requested accreditation, including two of Ahmadinejad's cabinet ministers, of the 160-member Iranian delegation that accompanied the Iranian president. Alas, it did not cancel Ahmadinejad's visa.

Nor did UN Secretary General Ban Ki-Moon cancel the invitation to the Iranian leader, despite the efforts of Jewish community leaders in the United States and Canada.

Liberal MP Irwin Cotler sent a letter last week to Ban pleading with him to cancel Ahmadinejad's appearance. "Given President Ahmadinejad's hateful and incendiary incitement, flagrant disregard for principles of international law, massive repression of domestic human rights and complicity with international terrorism, providing him with an opportunity – indeed privilege – to speak to the community of nations is simply as unacceptable as it is unworthy of the United Nations. My fellow parliamentarians and myself would implore you to exercise your authority under Article 99 [of the UN charter] to prevent this affront to the United Nations, its charter and human decency," Cotler wrote.

The Orthodox Union and the Rabbinical Council of America took the admittedly unusual step of calling upon all congregations to dedicate a specific moment during their services on Yom Kippur to pray for an end to the threat of a nuclear-armed Iran.

"Yom Kippur is not a day for politics," the OU read, "But Yom Kippur 5773 is different.

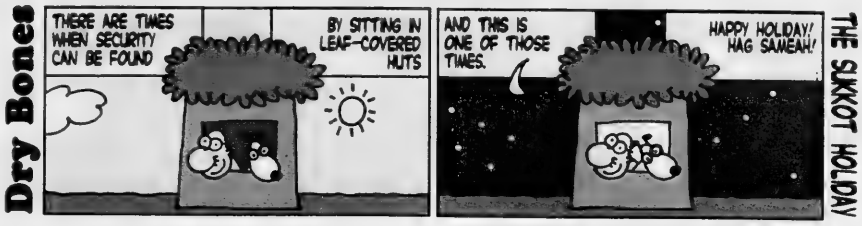
"On this Yom Kippur the world faces an evil regime whose leaders have publicly committed themselves to destroying the State of Israel and to harming Jews worldwide."

The earthly court of diplomats, heads of governments, media celebrities and magazine pundits may indeed have found it appropriate to give a place and a forum to Ahmadinejad for the continued public pronouncement of his hatred and his incitement to genocide. But we, the "jurors," the people of his intended victims, denounce, condemn and "convict" him and pray for the confounding of his genocidal plans.

And we hope the Heavenly Court hears our prayers.

25 years ago in *The CJN*

The American Jewish Congress released a policy statement endorsing an international conference for Middle East peace to serve as the framework for direct Arab-Israeli talks. The matter had split Israel's governing unity coalition, with Labour in favour and Likud opposed.



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The world looks on

For the first time in more than 60 years, the world is on the brink of being relieved of the Israel problem, without having to do anything. By letting Iran manufacture an atomic bomb and attack Israel, the Jewish state will cease to exist. All they will have to contend with are a relative handful of Jewish malcontents – a bunch of accountants, doctors and lawyers – and the problem goes away. Granted, Gaza and the West Bank will also evaporate, but who cares about their inhabitants anyway? Part of Lebanon and Syria may be affected, too, but it's a small price to pay.

We will be left with a smaller world Jewish population than existed after World War II, without the prospect of a country to call our own. I appreciate that many assimilated Jews will cleave to their current adopted homeland, and the self-hating Jews will revel in the outcome but, for the rest, there will remain an emptiness that existed for millennia. The phrase with which the Pesach seder and the Neilah service conclude will revert to the pre-20th-century dream: "Next year in Jerusalem."

Israel alone cannot possibly eradicate the threat completely. Without help from countries who possess the weaponry to assist in the prevention of Israel's demise, it will be extremely difficult for it to survive. Canada, a lone voice of reason in the wilderness, does not project the might that would tempt other countries to follow its lead. Sanctions have proved to be a mere irritation to the Iranian government, and any opposition from within is severely punished. While the world, with bated breath, looks on.

Neil R. Nathan
Toronto

* * *

Iran: should Israel act?

Sheldon Kirshner writes on the pros and cons of an Israeli unilateral bombing of Iran's nuclear facilities in "Civilians will bear brunt of a war with Iran" (Sept. 13). In sum, we are told what we already know: war is horrible, costly and lives will be lost. What the article lacks is a postscript, that being the precious luxury of a choice.

In the late 1930s and early '40s, another tyrant threatened the existence of Jews and spewed his antisemitic venom, all while the world remained or nodded in silent approval. Jewish leaders pleaded with then-U.S. president Franklin D. Roosevelt to at least bomb the railway lines leading to the gas chambers to slow down Hitler's march to the destruction of the Jews. Roosevelt chose not to do so.

And so, we come to the present when another vicious madman, Iranian President Mahmoud Ahmadinejad, is fanning the flames of antisemitism and threatening Israel's existence while the world stands by. And again, Jewish leaders are pleading with an American president, this time to bomb Iran's nuclear facilities and stop Ahmadinejad's march to the destruction of Israel. Now, however, there is one precious difference: an option.

Nothing was done in the 1930s and '40s because there was no option. So should nothing be done in the hope that U.S. President Barack Obama will come to the rescue of Israel, or should Israel act like the mighty, moral nation that it is, secure in the knowledge of the justice of its cause and its might?

Sam Mitnick
Cote St. Luc, Que.

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Majdi Halabi, Guy Hever, Yehuda Katz

* * *

Western governments and Iran

It is not with any intention to be light-hearted that I refer to the 1980s satirical BBC television series *Yes, Prime Minister* in relation to Iran. However, in my opinion, there is something in the episode *A Victory for Democracy*, inspired by the 1983 U.S. invasion of Grenada, a Commonwealth realm, that parallels western governments' actions, or lack thereof, regarding Iran's clear intention to develop nuclear bombs.

The episode talks about four stages. In stage 1, we say nothing is going to happen. In stage 2, we say something may be about to happen, but we should do nothing about it. In stage 3, we say that maybe something should be done about it, but there's nothing we can do. In stage 4, we say maybe there was something we could have done, but it's too late now.

I very much fear that stage 4 may come about.

Martin Boyaner
Montreal

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Peace deal must compensate Jewish refugees

Aharon Mor and Orly R. Rahimiyan

Second of two parts

Jewish and Arab Refugees in the Israeli-Palestinian Conflict

The issue of Jewish refugees from Arab countries in the Middle East, North Africa, and Iran is salient when evaluating the general topic of refugees in the greater Israeli-Palestinian conflict.

At the start of the 20th century there were around one million Jews living in Iran, North Africa, and the Middle East, not including those living in the Land of Israel. That number fell to 500,000 after the 1948 war and to 100,000 after the 1967 war. Today, that number is somewhere between 15,000 and 35,000, with the majority living in Iran. Thus, close to one million Jews became refugees as a result of the policy changes of countries in the Middle East and North Africa.

Today there are two categories of Palestinian refugees: those from the wars in 1948 and 1967, and internally displaced persons (IDPs) who were forced to flee their homes but were unable to regain them upon returning. The exact numbers for both are unclear and are derived from rough approximations, population trends and censuses.

Studies suggest that the most plausible number of refugees from the War of Independence is 550,000, although estimates range from 400,000 to 1,000,000. Studies also suggest that the Six Day War created 300,000 refugees, although 100,000 returned after the war and another 100,000 were already counted as refugees from the 1948 war. These yield a sum of 100,000 refugees from the 1967 war and a total of 650,000 refugees from the two wars.

Although estimates vary, when the two refugee exoduses are compared, it can be concluded with a high degree of likelihood that the number of Jewish refugees was some 50 per cent greater than that of Palestinian refugees.

Value of Assets Lost by Jewish and Palestinian Refugees

There are many estimates for the value of the assets lost by Jewish and Palestinian refugees spanning a wide range of values, with some grossly exaggerated or skewed by political considerations.

The best estimate for assets lost by Palestinian refugees of the 1948 war was compiled by John Measham Berncastle, who undertook the task in the early 1950s under the aegis of the newly formed United Nations Conciliation Commission for Palestine. Berncastle's estimate was 100 million Palestinian pounds for land and buildings and 20 million for movable property. Other estimates add four to five million Palestinian pounds for Arab bank accounts blocked by the Israeli government. The total of 125 million Palestinian pounds amounts to $350 million in 1948, or $650 per refugee, a number consistent with per-capita value lost for similar situations, such as Poland in the 1930s.

Additional consideration should be accorded to the asset losses of the 100,000 Palestinian refugees from the 1967 war and the 40,000 IDPs (included even though they usually received new property and/or compensation). At a similarly realistic $700 per capita, that would amount to another $100 million. Thus, the total of assets lost by Palestinians is some $450 million, which in 2012 values amounts to $4.4 billion.

Although it is also difficult to estimate the value of assets lost by Jewish refugees, a similar methodology has yielded an approximation of $700 million in 1948 prices or $6.7 billion in 2012 prices. This number is higher than the estimate for Palestinian refugees for a number of reasons. A significant difference in lifestyles could account for a difference in the amount of assets accumulated, as well as the fact that there were more Jewish refugees than Palestinian refugees. Arab governments also limited the value of movable property that Jewish emigrants could take with them, while Palestinian emigrants had no such limitations. Additionally, Palestinian refugees have received more than 90 per cent of the blocked bank accounts from the Israeli government, totalling some $86 million in 2007 prices, while there have only been a few instances of Jewish refugees receiving property back.

Jewish immigrants from Yemen arrive in Israel *(IGPO file photo)*

Some obstacles still remain. There have been financial demands from both the Israeli and Palestinian sides that have not been seriously considered, in part because both sides have requested astronomical dollar amounts ranging in the hundreds of billions of dollars, and in part due to reasons connected to whether the refugee issue will be negotiated in the peace process and whether such negotiations will include both Jewish and Palestinian refugees. It is also difficult to determine the value of some assets, and how to calculate the current value. The bottom line, however, is that no matter what methodology is used, the losses of Jewish refugees from Middle Eastern and North African countries are almost certainly at least 50 per cent higher than those of Palestinian refugees.

The Legal Case for Rights and Redress

The international definition of a refugee clearly applies to Jews displaced from Arab countries. A refugee is a person who "owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group, or political opinion, is outside the country of his nationality and is unable to, or owing to such fear, is unwilling to avail himself of the protection of that country," according to the 1951 UN Convention Relating to the Status of Refugees.

The issue of refugees, both Jewish and Palestinian, has been raised in UN discussions and resolutions. In 1948, the General Assembly adopted Resolution 194 (III), which called for the resolution of refugee issues, both Jewish and Palestinian, in its 11th paragraph. General Assembly resolutions are not binding, but the Arab government representatives still voted against it.

On two later occasions, in 1957 and 1967, the United Nations High Commissioner for Refugees (UNHCR) determined that Jews fleeing from Arab countries were refugees who fell within the mandate of the UNHCR. In 1967, the UN Security Council unanimously adopted Resolution 242, which stipulates that a comprehensive peace settlement must include "a just settlement of the refugee problem." No distinction is made between Arab refugees and Jewish refugees. Indeed, the intent to include both Jewish and Arab refugees in Resolution 242 is evidenced by the fact that during the UN debate, the Soviet Union's delegation attempted to restrict the "just settlement" solely to Palestinian refugees.

Israel has also included the topic of refugees in its bi-national agreements with Egypt and Jordan, as well as in the Oslo process. Some agreements do not distinguish between Israeli and Palestinian refugees, while others discuss the human problems that occurred on both sides. According to international law, any human rights violation gives rise to a right to redress for victims and their beneficiaries. The duty to redress falls upon the state responsible for the human rights violations.

The Solution: An International Middle East Peace Fund

During two recent, seminal Palestinian-Israeli negotiations, the issue of an "international fund" was raised as an essential part of any comprehensive Middle East peace plan. The purposes of such an international peace fund would be fourfold. First, it would provide adequate funding for the development of the infrastructure for a new Palestinian state, including hospitals, schools and roads. Second, it would provide funding for Israel to establish secure defence perimeters along the new borders, as agreed upon by both states. Third, it would provide compensation for all refugees, both Jewish and Arab, who were victims of the Arab-Israeli conflict. Fourth, it would retroactively compensate countries – such as Israel (for Jewish refugees) and Jordan (for Palestinians) who invested efforts and resources to the absorption of refugees.

The UN Compensation Commission and Fund20 provide a useful model that could be negotiated as part of a comprehensive Arab-Israeli settlement. The procedures and categories adopted by the fund after Iraq's invasion of Kuwait could be adapted to fit the needs of an international peace fund for the Middle East.

The establishment of such a multilateral fund, to be endowed by the G8 countries and others, would ensure international involvement and legitimacy for any comprehensive Middle East peace plan. This plan would involve contributions from Israel and Arab countries, as well as from international donors such as the United States. Such a fund would create "a huge pool of stakeholders in the peace process," said Isaac Devash, a volunteer with the group Justice for Jews from Arab Countries.

Conclusions

Today, a large number of Israeli citizens are descendants of Jews displaced from Arab countries. The rights of these Jewish refugees (and their descendants) should be recognized and addressed by appropriate measures such as an international fund, as part of any comprehensive negotiations to resolve the overall issue of refugees.

Such a solution would create a connection between the Jewish and Palestinian refugee problems and would offer a holistic, comprehensive, and just solution to the refugee issue for both sides. As part of a final Middle East peace plan, such a fund would redress historical injustices and ensure adequate compensation for all victims of the Arab-Israeli conflict.

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Let's use Sukkot to reconsecrate links to Israel

The holiday of Sukkot needs a makeover, at least in the Diaspora. Known traditionally as *Hechag, The* Holiday, for its primacy and passion, Sukkot is neglected in North America. Partially this is due to holiday burnout – Jews are exhausted after feasting on Rosh Hashanah and fasting on Yom Kippur. But partially this is due to no longer appreciating this holiday's delightful and meaningful messages.

Sukkot is one of the *Shalosh Regalim*, the three walking or pilgrimage festivals, delineated in the Torah. These three important holidays brought Jews from all over the country to Jerusalem, bearing their first fruits and sacrifices. All three holidays emphasized the centrality of Zion in Jewish life. They linked Jewish religious obligations with a sense of Jewish national belonging. And they taught us to be humble before the Lord while delighting in earth's bounty.

Gil Troy

in Montreal

Sukkot, with its temporary booths, was about the Jewish people's journey from Egypt to the Promised Land. It emphasized the transience of material attachments amid the permanence of lasting anchors. It emphasized the perpetual search for home, for rootedness, for anchors, learning how to grow and stretch by feeling rooted yet searching for more.

All these are important themes for us today. We should renew Sukkot by using it as a holiday to showcase the importance of Israel in our lives and to rethink what it means to live in a world with a Jewish state.

We can start by learning from Israel on this one. In Israel, Sukkot is widely observed and universally beloved. It's the magical culmination of the holiday season. School vacation injects a festive air and guarantees festivals galore – even though some harried parents are stuck managing the kids while having to work. The weather is often glorious, with the heat of summer lifting, just as in Canada signs of winter begin accumulating. And sukkot – temporary huts – sprout out of Israeli buildings and sidewalks, appearing as quickly and dramatically as shovels after the first Canadian snowstorm of the season.

Many non-religious Israelis enjoy building sukkot because of the agricultural associations – it's a harvest holiday. Others enjoy the Zionist associations, with its hands-on expression of homecoming. And others simply enjoy the sheer fun of it, the creativity in the building and decorating. I've seen extraordinary sukkot on many kibbutzim made of palm fronds suspended by string. While they need 2-1/2 more solid walls to adhere to Jewish law – some have them – they capture the richness, the greenness and the dance between transience and permanence that are so central to the holiday.

In making Sukkot a forum for celebrating and reconsecrating our relationship with Israel, we should start with the sukkot, the huts, themselves. By decorating them with Israeli posters, Israeli pictures, representations of the seven Israeli agricultural spices, and the lulav and etrog – as so many do – we bring the relationship to Israel alive, sensually, artistically and graphically. In our synagogues, our rabbis should deliver sermons about Israel, focusing on identity Zionism, meaning how we use Israel, the idea of Jewish nationhood, the reality of the Jewish state to revitalize our own Jewish identities. And in our beautifully decorated Sukkot – or in warm houses nearby – we should study texts about Israel. Wouldn't it be great if every year we had community-wide, or worldwide, text-study sessions, knowing that simultaneously dozens, hundreds, thousands, were studying the same texts – say one traditional text and one modern teaching.

Sukkot is about a journey, from slavery to freedom, from homelessness to home, from being passive victims to active shapers of history, from wanderers to builders. Sukkot should invite us to contemplate our own journeys as Jews, as human beings. Where are we going? Are we Jewishly ambitious? In thinking about these issues, in viewing our Jewish identities through the prism of Israel, we can get more clarity about who we are and where we are heading.

Holidays are symbolic moments that evoke our pasts. They are often suffused with childhood memories and nostalgia. Many have strong feelings about what to do and what not to do in trying to recreate the past. But we can't have a Judaism that's only about yesterday. We also need holidays that celebrate today – and inspire us to build, journey, and decorate, the key Sukkot verbs – a more meaningful tomorrow.

A change would do you good

Q: How many Jews does it take to change a light bulb?

A: 30. One to change the bulb and 29 to give contradictory advice to the person changing it.

Q: How many Orthodox Jews?

A: This light bulb has never been changed and never should be!

Q: How many Conservative Jews?

A: Call a committee meeting to decide if men and women can change it together, or if openly gay people can change it at all.

Q: How many Reform rabbis?

A: Don't worry – anyone can change it whenever and however they want to.

Q: How many Reconstructionists?

A: One to wish they were doing what the Orthodox Jew does, one to wish they were doing what the Reform Jew does, one to wish they were doing what the Renewal Jew does, and one to discuss intellectually what Rabbi Mordecai Kaplan would have done.

Q: And how many congregants does it take to change a light bulb in the synagogue?

A: Don't you dare touch it! My family donated that bulb!

People are stubborn about change. Change is really hard. We deny we need the change, procrastinate about making the change, or tell others why they need to change and we don't.

Woody Guthrie wrote, "If a day goes by that don't change some of your old notions for new ones, that is just about like trying to milk a dead cow."

I'll admit I've milked my share of dead cows, and I bet many of you have, too. But I've been forced many times in my life to rethink something I was sure of. I'm always so impressed by people who are able to do a 180-degree turn on convictions they once had. People who convert to Judaism, for example, change whole belief systems. People who once couldn't, under any circumstances, accept gay relationships turn and rejoice at a sibling or friend's gay wedding. People who, years ago, could look me straight in the eye and say "I could never accept a woman rabbi" may be reading this right now and saying, "What was I thinking?"

There's tremendous discomfort that comes with outgrowing an opinion. Change brings with it an inherent sense of threat, even if it's change for the better. Change forces us to ask: "What does this mean about who I really am? If I sincerely believed or behaved X way before, and now I'm willing to believe or behave Y, am I the same person? Was I wrong all along?" Change brings with it a kind of disappointment, a kind of loss of the old self who was so sure about things. A kind of grief that what we once believed is now wrong, or obsolete, not useful or even harmful. "I changed my mind" is so much deeper than just changing your clothes. It's about a shift in core values.

Change is hard, because it's at once both terrifying and stimulating. It unnerves us at the same time as it excites us. We crave it, and we fear it. Rightfully so. Things were always better back then, when we felt secure in the knowledge that we were right.

Rabbi Elyse Goldstein

in Toronto

We weren't right about so many things, though. I think the High Holidays are meant to be a kind of kick in the head, the time we ask ourselves not if we *can* change, but if we *will* change. It's a paradox that Judaism can inspire us to change. After all, religion is supposed to be a stabilizing force in the world, the one unchanging value that doesn't bend with the wind. Judaism is about, in many ways, resistance to change. And yet none of us still sacrifices animals. None of us go to bloodletters instead of doctors. Even haredi Jews use cellphones. Judaism's own skills of change can be instructive to us: change without loss of self-identity, change without disappearance.

Charles Darwin wrote, "It is not the strongest of the species that survive, nor the most intelligent, but the one most responsive to change." Organizations, movement and even synagogues that adapt and grow are those that prosper and survive. The ones left behind stagnate. Their offerings, services and programs are redundant and predictable. So, too, with people.

The High Holidays challenge us not to become redundant and predictable in our own lives. They challenges us to change ourselves so we can change the world.

A bonanza of films from TIFF

This year's edition of the Toronto International Film Festival was unusually rich, interesting and stimulating, a veritable bonanza for cineastes. The films reviewed here are expected to open in theatres in 2013.

A sampler:

Ziad Doueiri's *The Attack*, a thriller set in Israel and the West Bank and based on a novel by Yasmina Khadra, is topical, visceral, gripping and thought-provoking, cutting to the core of the dual identity of Israel's large Arab minority.

Amin Jaafari (Ali Suliman) is a renowned and respected surgeon working in Tel Aviv. As the film opens, he accepts a prestigious medical award from his Jewish peers. As he tartly observes, he is the first Muslim Arab in Israel to receive such a prize. He admits that he has felt anger and hostility from Jews, but strikes an optimistic note by saying that he looks forward to the future.

Sheldon Kirshner in Toronto

Jaafari's life goes into a tailspin when he learns that his beloved wife, Siham (Reymond Amsalem), a Christian from Nazareth, was the suicide bomber who walked into a crowded restaurant in Tel Aviv and killed 17 Israelis. "Tell me I'm dreaming," cries out Jaafari, a fervent believer in Arab-Jewish coexistence.

Thrown into prison on suspicion of being an accomplice, he is grilled by an Israeli security official. As his Jewish friends rally around him in a gesture of support, he insists it is all a mistake. But he is soon disabused of his conviction. Tormented by guilt, he retraces his wife's recent trip to the West Bank to visit relatives. It is a bruising journey of self-discovery as he grapples with his conflicting identities, as well as a voyage into the beating heart of Palestinian nationalism. Doueiri directs with a firm, intelligent hand, coaxing superb performances from his cast. Not to be missed.

Michael Mayer's powerful *Out in the Dark* also examines issues pertaining to identity, but in this case, the topic is an unusual gay relationship crossing religious and national lines.

Nimer (Nicholas Jacob), a Palestinian student from the West Bank, meets Roy (Michael Aloni), an Israeli Jewish lawyer, in a Tel Aviv bar. Their mutual attraction is instantaneous and romantic sparks fly. But, given the tensions of the Arab-Israeli dispute, they both wonder whether they should be seeing each other.

In the meantime, Nimer comes under pressure from the Shin Bet to be an informer at a Palestinian university, while Nimer's sister implores him not to continue his studies in Israel, which she archly and arrogantly dismisses as a "godless country." Nimer's brother – a militant Palestinian – and his conservative mother go ballistic when they learn that he is gay and that his partner is a Jew. Roy's father, a liberal, has already urged him to end their friendship for the sake of his career.

The film explores harsh realities that cannot be wished away. Nimer faces a Palestinian society that utterly rejects his sexual orientation. Roy realizes that Nimer will be ostracized by many Israelis simply because of his nationality.

Mayer juggles these incendiary elements with poise and panache, producing high production values. The lead actors deliver blistering performances.

The Palestinian quest for statehood is the subject of Dan Setton's *State 194*, which revolves around two interlocking themes: the Palestinian Authority's 2011 diplomatic drive to win membership in the United Nations and thus become its 194th member and the PA's campaign to combat Israel's occupation of the West Bank through nonviolent means.

This brisk documentary focuses on the PA's top two officials, President Mahmoud Abbas and Prime Minister Salam Fayyad, and on George Mitchell, the former U.S. special representative to the Middle East. Secondary players include Tzipi Livni, Israel's former foreign minister; Benjamin Netanyahu, Israel's current prime minster; Robert Serry, the UN's envoy to the Mideast; Palestinians and Israelis who seek coexistence, and Jeremy Ben-Ami, the head of J Street, an American organization that favours a two-state solution so that Israel can remain a Jewish and a democratic nation.

Through the lens of Fayyad's trips around the West Bank, Setton shows how the PA, like the Yishuv in Palestine, is preparing for statehood by building institutions and strengthening the economy. A viewer is left with the impression that the Palestinian case for statehood is compelling and cannot be dismissed.

Inch'Allah, a Canadian feature film directed by Anais Barbeau-Lavalette, is clearly and unashamedly pro-Palestinian. A suicide bombing in Israel frames the movie, but *Inch'Allah* is really about a young Canadian doctor who's inexorably drawn into the blood and guts of the Arab-Israeli conflict.

Chloe (Evelyne Brochu), the physician in question, lives in Israel and works in a West Bank health clinic. Her Israeli neighbour, Ada (Sivan Levy), is doing her military service as a checkpoint guard. Chloe starts off as a neutral observer, but embraces the Palestinian cause after an Arab boy is run over by an Israeli army jeep, after she visits a ruined Palestinian village and after she witnesses a pregnant Palestinian woman losing her baby at an Israeli checkpoint.

The film is active rather than passive in its political orientation. There is an unmistakable reference to stolen Palestinian land. Palestinians are portrayed as underdogs. Israelis are perceived as omnipotent. The camera pans on two inscriptions scrawled on the concrete separation barrier in Jerusalem. The first one equates the Magen David with the swastika. The second shouts out, "Fuck Israel."

Inch'Allah, however, is not a crude propaganda piece. There is evidence of character development, the acting is credible, and the emotions are real.

Eagles, by Dror Sabo and based on a novel by Yoram Kaniuk, unfolds in present-day Tel Aviv as two grumpy old men, Efraim (Yossi Polak) and Moshka (Yehoram Gaon), embark on a surrealistic killing spree after an old flame is killed in a traffic accident.

Proud veterans of the 1948 War of Independence, the pair are alienated from the violent, hedonistic and decadent undercurrents of Israeli society and feel that their precious and hard-fought ideals and values are slipping away.

Ali Suliman and Reymond Amsalem in *The Attack*.

To Efraim and Moshka, might is right. Their prescription for "cleaning up the garbage" and making things right is way over the top and morally indefensible. But in Sabo's gritty film, the subtext is clear: the elderly still have a contribution to make and should not be ignored and marginalized.

Mira Nair's *The Reluctant Fundamentalist*, starring Riz Ahmed and Kiefer Sutherland, takes place in Pakistan and the United States before and after the events of 9/11. Changez Khan (Ahmed), a smart and ambitious Pakistani Muslim, buys into the American dream, only to reject it as he confronts xenophobia. In response, he turns toward violence to achieve change. Atmospheric, and with sizzling performances from the leads, the film unfolds to a haunting Urdu soundtrack.

Tony Krawitz's *Dead Europe* is something of an allegory about the sins and dark underbelly of Europe, past and present. Flouting his mother's wishes, an Australian photographer of Greek ancestry goes to Greece to deposit his late father's ashes. The trip, replete with kinky sex and drugs, summons up the Holocaust, family secrets, Islamophobia and antisemitism. Quite a toxic and bizarre brew.

HOW MANY OTHER THINGS IN YOUR LIFE DO YOU WISH WERE THIS CONSISTENT?

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2002	10.6%	2007	10.5%
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2005	9.9%	2010	8.7%
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ROMSPEN

Israelis, Palestinians said key to wider peace

Turkey favours two-state solution based on pre-'67 lines

Sheldon Kirshner
Staff Reporter

Israel's conflict with the Palestinians is the most important regional issue in the Middle East, and all efforts should be made to resolve it, Turkey's foreign minister declared last week.

Calling for a two-state solution on the basis of the pre-1967 lines, with eastern Jerusalem as the capital of a Palestinian state, Ahmet Davutoglu warned there will be no peace in the Mideast unless the Palestinian conflict is settled.

"If there is no peace in Jerusalem, there is no peace in the Middle East, and if there is no peace in the Middle East, there is no peace in the world," he said in a speech sponsored by the Atlantic Council of Canada, the Atlantic Treaty Association and the consulate general of Turkey in Toronto.

Lamenting that the promises of the 1993 Olso accords have been dashed, Davutoglu noted that a Palestinian state has yet to be established. "Arabs and Muslims are asking, 'Where is the Palestinian state?'"

Instead, he claimed without elaborating, Palestinians have received "bombs and insults."

"It's time to solve the issue," he added, saying that all Turks agree on the necessity of a Palestinian state.

Davutoglu, who has held his post since 2009, said no Arab state will ever consider making peace with Israel unless a viable Palestinian state is created in the West Bank and the Gaza Strip. "Israel should come to the negotiating table without preconditions," he said.

Turkey understands Israel's "security needs," he noted, but the "dignity" of the Palestinians should be addressed through statehood.

In other comments, Davutoglu urged Israel to "integrate itself into the region," scolded Israel for its settlement policy in the territories and stated that Jerusalem should be an "open city for all religions."

Turning to Turkey's strained bilateral relations with Israel, he acknowledged that a good Turkish-Israeli relationship would be an "asset" for the Mideast.

But it is incumbent on Israel to repair the damage caused by the 2010 Mavi Marmara incident, during which Israeli commandos stormed a Turkish vessel trying to break Israel's siege of the Gaza Strip and killed eight Turks and one Turkish American citizen in the process.

Describing Israel's raid on the Turkish ship Mavi Marmara as "an attack on the Turkish nation," he asserted,

Ahmet Davutoglu

"No army can touch Turkish civilians."

Claiming that the current rift between Turkey and Israel can be mended, Davutoglu said, "They (Israel) know what they're supposed to do."

Israel should issue a formal apology to Turkey, pay compensation to the victims and end its naval blockade of Gaza. Turkey is ready to restore normal relations with Israel if it takes these steps, he said.

Davutoglu recalled that Turkey served as a mediator several years ago in an attempt to forge peace between Israel and Syria. If the 2008-09 war in Gaza had not broken out, he said, Israel and Syria could have moved from indirect to direct talks to iron out their problems, he said.

Criticizing Israel for not having informed Turkey of its intention to invade Gaza, he said, "Israel thought it could do what it wanted."

Davutoglu claimed that "a culture of antisemitism" has never existed in Turkey, the successor state of the Ottoman Empire. Nor were Jews in Turkey ever herded into ghettos or subjected to discrimination, he said.

And during the Holocaust, he observed, Turkish diplomats in Europe helped Jews. "For us, it was a human responsibility."

Reviewing the broad principles of Turkey's more assertive and activist foreign policy, Davutoglu said Turkey – the only Muslim member of NATO – is trying to strike a balance between security and freedom and attempting to resolve long-simmering disputes with neighbouring countries such as Armenia.

Turkey's guiding philosophy is "peace at home and peace in the world," he said, citing a now-famous remark by one of its founders, Mustafa Kemal Ataturk.

Turkey respects all nations and does not consider any countries, including old enemies like Greece or Russia, hostile, he explained. As he put it, "We have friends and potential friends."

Concurring with the commonly held assumption that Turkey has become a major player in the Middle East, he said that no significant regional decisions can be taken without its input. "We have that ability and that right," he said.

In a reference to the revolts that have convulsed the Arab world since 2011, Davutoglu said that Turkey opposes autocratic regimes and supports "the legitimate rights of the Arab people."

He added, "We're on the side of the people. Turkey will always be on the right side of history in humanitarian and strategic terms."

He said that Turkey will use all its diplomatic means to ensure that democracy prevails in such countries as Egypt, Tunisia and Libya, where popular rebellions overthrew dictators.

Turning to Syria, where a civil war has erupted pitting the Baathist government against a diverse band of rebels, Davutoglu lambasted Syrian President Bashar Assad for not having introduced real and lasting reforms.

Decrying the failure of the United Nations to stop the bloodshed in Syria, he admitted that the presence of more than 100,000 Syrian refugees in Turkey has become a "humanitarian tragedy."

Davutoglu, the first Turkish foreign minister to visit Canada since 1998, urged Ottawa to expand bilateral ties with Ankara. "Our relationship is not developing fast enough. We're ready for deeper relations with Canada. We want to have the best relations with Canada."

He said Turkey wants to join the European Union as a full member and is prepared to wait for the day when Europe no longer rebuffs Turkish overtures.

"The European Union should be culturally inclusive and outward looking," he said, noting that Turkey, with the world's 16th largest economy, would not be an economic burden on the EU.

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JF&CS supports the healthy development of individuals, families and communities in the Greater Toronto Area through prevention, protection, counseling, education and advocacy services, within the context of Jewish values. www.jfandcs.com

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Supplemental Financial Assistance Program (SFAP) $1,800,000

UJA Federation provides direct cash assistance to the Jewish poor. The program includes counseling and job search support.

Holocaust Survivors Emergency Needs $250,000

This provision of $250,000 will leverage additional funds from the Claims Conference to support Holocaust Survivors' emergency needs

ZAREINU EDUCATIONAL CENTRE $100,000

UJA provides financial assistance to Jewish children with physical and developmental challenges for special education and individual therapies. www.zareinu.org

CHAI TIKVAH FOUNDATION $30,000

The Chai Tikvah Foundation provides 24 hour supportive housing in a Jewish environment for adults with mental health problems. www.chaitikvah.org

JACS $92,500

(Jewish Alcoholics, Chemically Dependent Persons & Significant Others)

JACS, is dedicated to encouraging and assisting alcoholics, chemically dependent individuals and their families, friends and associates to explore recovery in a nurturing Jewish environment. www.jacstoronto.org

REENA - Judaic Program $87,223

UJA funding supports Judaic Programs, strengthening Jewish identity through the opportunity for clients to participate in Jewish customs and rituals, as well as outreach programming. www.reena.org

HOLOCAUST SURVIVORS INFORMATION SERVICE $42,832

This program is managed by Jewish Information Service of Greater Toronto (JIST) and helps provide information re: eligibility, and how to apply for financial support from the Claims Conference.

JEWISH IMMIGRATION AID SERVICES (JIAS) Toronto Relief and JumpStart $233,282

Funding permits JIAS Toronto to introduce and connect newcomers to Jewish life in Toronto through a variety of programs including financial supplementation and job searches. www.jiastoronto.org

JVS Toronto $213,361

UJA supports the EmetEmployment Program, which assists unemployed and underemployed members of the community to achieve financial self-sufficiency. www.jvstoronto.org

KEHILLA RESIDENTIAL PROGRAMME $38,311

Jewish Community Assisted Rental Program (JCARP)

The Community Assisted Rental Program provides rental apartments at below market rates to clients referred through JF&CS, JIAS Toronto, Chai Tikvah, Circe of Care and JIST. www.kehilla.ca

JEWISH FREE LOAN TORONTO $97,000

Jewish Free Loan Toronto provides interest-free loans to needy individuals in the Jewish community across the Greater Toronto Area. www.tjflc.com

BERNARD BETEL CENTRE FOR CREATIVE LIVING

The Bernard Betel Centre is a learning and wellness centre committed to maximizing the quality of life for seniors in the community and reflecting Jewish values. www.betelcentre.org

Russian Elderly Program $31,846

Socialization Program $65,006

Healthy@Home $102,836

A new program, Healthy@Home, a partnership with UJA Federation, JIAS Toronto, Baycrest, JRCC and Bernard Betel, creates supportive environments and build networks of Jewish connectivity in the homes of Jewish seniors along the Bathurst Street corridor.

CIRCLE OF CARE $64,919

Circle of Care supports individual independence and quality of life in the community. UJA Federation funds assist the agency in providing transportation services for seniors and respite care. www.circleofcare.com

CAPACITY BUILDING $108,064

These funds support the planning and resource development for new initiatives with senior agencies.

PROSSERMAN JCC $35,000

This funding is to support new seniors outreach programming at the Prosserman JCC. www.prossermanjcc.com

NEWCOMERS:

SETTLEMENT AND INTEGRATION SERVICES JIAS TORONTO $660,927

JIAS Toronto, Jewish Toronto's prime immigrant aid agency, connects newcomers to Jewish life in Toronto.

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Community Developers	$185,000
Schwartz/Reisman Centre	$180,000
Jewish Russian Community Centre (JRCC)	$50,000
Ameinu	$30,000
Hillel	$45,000
Miles Nadal JCC	$20,000
Russian Initiatives	$80,000

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Young professionals raise over $65,000 for JNF

Future Party fundraiser to help kibbutz

Cara Edell
Special to The CJN

Hundreds of young professionals recently gathered at Toronto nightclub The Hoxton for a night of fun and philanthropy at the Jewish National Fund Future Party.

The Sept. 12 event raised more than $65,000 to support a security planting for Kibbutz Nir Oz in Israel's Negev desert. Bordering Gaza, Nir Oz is home to 350 residents and is exposed to frequent missile and artillery attacks.

As a safety mechanism, JNF is planting trees surrounding the area to act as green buffers to protect the community.

"The Negev is such an important part of Israel's soul, history and culture," said Lesley Glowinsky, who chaired the party with Darren Slavens and Maxim Zavet.

"Thousands of people visit this region every year, and maintaining its safety must be a priority to both Jewish and non-Jewish people around the world."

Zavet said JNF Future is unique in that it specifically targets a younger demographic "that is typically not involved in Israeli community projects and related charitable and social causes."

He said getting young people involved helps them build their networks within the community and expand them over time. "It then becomes easier to call on those networks in order to help others through charitable fundraising, social causes and community projects, and also to help themselves become pillars of their communities."

David Spevick, left, and Jeremy Spevick were among the hundreds who attended the JNF Future Party.
[Cara Edell photo]

Glowinsky said she's been involved with JNF Future for the past few years. "I personally support JNF because I know exactly where their funds are going. Whether they take on a small task like the building of a playground or a larger one like our Negev security buffer this year, the organization makes such a huge impact on the lives of Israelis."

Slavens said he wants the Canadian Jewish community to realize they can make a difference. "It's important that the outside community see young Jewish Torontonians saying loud and proud that we support Israel and always will. It's important for us to feel that pride within our own community as well."

Young Jewish adults need to realize it's their turn to step up to the plate, Slavens said. "Past and current leaders in our community have done such an amazing job strengthening Israel and our community here at home, but we need to build that next generation of leaders that will take over. I think JNF Future is the perfect vehicle to reach out."

JNF Future is "a vital part of the JNF organization as it provides a gateway to involve members of our community aged 25 to 45 and serves as part of our leadership development work," said Lance Davis, JNF Toronto executive director.

"The event chairs are individuals who are committed to JNF and the important work we do in Israel. They are dedicated to ensuring that we engage young adults into our work in order to help connect them to Israel."

This year's event featured entertainment by DJ Samantha Ronson, Filthy Gorgeous and Bangers & Mash.

Upcoming JNF events include Cook for a Cause on Oct. 14 and the Hoops Classic basketball charity tournament on Dec. 16.

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Rabbi Daniel Gordis

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Reform needs a bigger tent, new leader says

Number of unaffiliated Jews has grown since 1958

Frances Kraft
Staff Reporter

Rabbi Rick Jacobs, the new president of the Union for Reform Judaism, believes that the Reform community needs to broaden its "tent" to include the gamut of the Jewish community.

"Does our tent include ultra-Orthodox and humanistic Jews, gay and straight Jews, traditional and classical Reform Jews, Canadians and Americans, Likud and Labor, the devout and the disaffected, political conservatives and political liberals?" Rabbi Jacobs asked in his first address to a Canadian audience in his new role.

Speaking at Holy Blossom Temple on Sept. 13 about "Change and Challenge: Reform Judaism at a Crossroads," Rabbi Jacobs, who is based in New York, said that he was thrilled to see students from the temple's Introduction to Judaism class in the audience.

Among societal changes the Reform movement needs to address, Rabbi Jacobs noted that in 1958, three per cent of North Americans said they had no religious affiliation, but by 2008, that number had climbed to 17 per cent.

"Among young people in their twenties and thirties across all religious lines, the number is 30 to 40 per cent. That means a growing number of young people don't find a place for themselves in the religious world," Rabbi Jacobs said.

"The fastest growing group in Jewish life is 'unaffiliated.' There are more Jews outside our walls than inside."

Hebrew school is not working, he added. "There are notable exceptions, but 80 per cent of our young people drop out between bar mitzvah and 12th grade."

This year, at his own initiative, Rabbi Jacobs is leading Reform High Holiday services at Brown University. He wanted to "figure out why there are 1,300 [Jewish] students at Brown and only a couple hundred come to High Holiday services... We have to find new ways to do this holy work."

Other changes that need to be addressed, according to Rabbi Jacobs, include existential threats to Israel and the Jewish people, a growing aging population, and the use of technology.

"Technology changes everything," he said, citing a new web-based curriculum called Mitkadem as one way the URJ is addressing change.

In Israel, he noted, "there are more Israelis who identify with our movement than with the ultra-Orthodox. Over 60 per cent of Israelis believe it's a matter of justice to make Israel the inclusive country that we need."

In his remarks, Rabbi Jacobs paid tribute to Holy Blossom and its current and past leaders, including the late Rabbi Maurice Eisendrath, the first president of the Union of American Hebrew Congregations, the URJ's predecessor. Rabbi Eisendrath served from 1943 until his death in 1973, and was responsible for creating the North American Federation of Temple Youth (NFTY), the Reform movement's youth arm.

The URJ has almost 900 affiliated congregations in North America, including 25 in Canada.

Rabbi Rick Jacobs [*Frances Kraft photo*]

Correction

In Eye on Arts (Sept. 20), incorrect dates were published for the International Festival of Authors at Harbourfront Centre in Toronto. The festival runs from Oct. 18 to 28.

Enrolment up at Winnipeg's Gray Academy

Declining numbers in other Jewish programs

Myron Love
Prairies Correspondent

WINNIPEG — For the forth year in row, the Winnipeg Board of Jewish Education's Gray Academy has seen an increase in enrolment.

"Our growth is a testament to the quality of our product and the excellence of our teachers," said head of school and CEO Rory Paul. "The Gray Academy is the school of choice for our Jewish community."

With just under 625 students this year, enrolment is up almost 10 per cent over 2009.

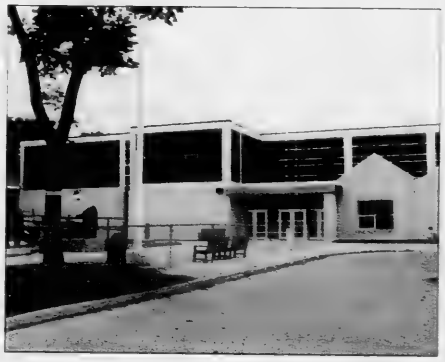
In addition, Paul said, the school has a 97 per cent retention rate of students who attended last year. The kindergarten to Grade 12 school, he noted, opened three new classrooms – one each at the kindergarten, Grade 1 and Grade 2 levels – to accommodate the additional student numbers.

"Our attendance is above projections," he said. "We still have a waiting list, but it is wonderful that we were able to take some children off the waiting list."

Half the new students are from recently arrived families, primarily from Israel, while the others are local children new to the Gray Academy, Paul said.

Gray Academy is also hosting three foreign students (from Brazil and Mexico), with a fourth expected to start in February. The students are housed with local Jewish families.

Only about 50 per cent of the students pay full tuition, Paul said. The BJE has a sliding scale based on family income and the number of students per family enrolled in the school. He acknowledged the generous financial support of the Jewish Federation of Winnipeg, which helps pay for students who can't afford the full tuition, and he added that all private schools in Manitoba receive provincial government funding accounting for about 70 per cent of their needs.



Gray Academy [*Myron Love photo*]

Winnipeg has also been home, for more than 30 years, to two Hebrew bilingual kindergarten to Grade 6 programs in the public school system. The outlook is not quite as positive for them as for Gray Academy.

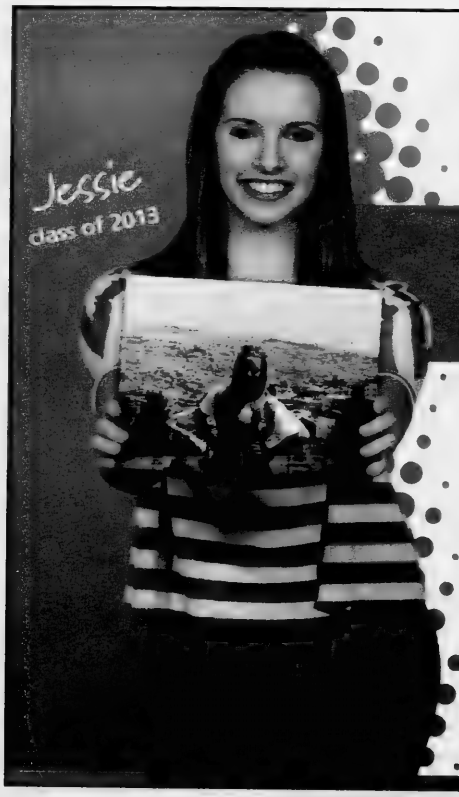
In north Winnipeg, Margaret Park School, which houses the original Hebrew bilingual program, has an enrolment of just 38 children this year (at its peak 20 years ago, the program numbered about 180 students), and it is beginning to be phased out. Principal Cynthia Dutton reported that this is the last year for the kindergarten class – just four children were enrolled – and each year, there will be one less grade offered.

"We feel good about our program this year, and we will do our best for our remaining students as long as they are with us," she said.

The enrolment is also decreasing at the Hebrew bilingual program at Brock Corydon Elementary School in south Winnipeg. For years, the program at Brock Corydon was filled to capacity with about 180 students. However, enrolment dropped to 136 in 2010, and to 122 last year. This year, there are about 100 students, 15 of them in kindergarten.

Part of the problem for Brock Corydon is that many immigrant families are settling in areas of the city outside the Winnipeg 1 School Division catchment area, which Brock Corydon is part of. Margaret Park School is part of the Seven Oaks School Division.

One problem facing both Hebrew bilingual programs is that most of the Jewish immigrants who have come to Winnipeg in recent years are from Israel, and the Hebrew-speaking families are choosing to enrol their children in public schools. They don't see the need to have their children attend Hebrew-language programs.



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Antisemitic flyers target Winnipeg mayor

Myron Love
Prairies Correspondent

WINNIPEG — Police are investigating after antisemitic flyers were posted around downtown Winnipeg on the Friday before Rosh Hashanah.

The flyers, titled "Shitler's List," allege that since Mayor Sam Katz – Winnipeg's first Jewish mayor and the main target of the poster – was elected in 2004, "hundreds of millions of dollars have been funnelled from city hall into the pockets of [13 named individuals] through untendered contracts and shady land deals"

Nearly all the 13 names on the list are Jewish. Members of the Asper family and Arni Thorsteinson, who is not Jewish, are on the list. Both the Aspers and Thorsteinson have been involved with the Canadian Museum for Human Rights, slated to open here in 2014.

Most of the others who were named are involved in property development.

The flyer added that "the gross misconduct of the mayor's office and city hall has gone on for too long. Firegate is the final straw that will break their backs.

"When the harsh light of scrutiny of the auditor general and the RCMP are turned towards city hall, Sam Katz will be facing hard time at Stony Mountain [prison] and his cabal of cockroaches will be ditching their dirty money and running for cover."

Sam Katz

The flyers allude to a recent controversy swirling around Katz and city hall regarding a couple of questionable land deals.

"Firegate" refers to an exchange of three pieces of city-owned land for one larger plot owned by a major Jewish developer who is a close friend of the mayor.

The swap initiated by a deputy fire chief. Two of the city-owned parcels of land were occupied by mothballed fire stations, and a new, larger fire station is slated to be built on the larger plot.

Most city councillors were unaware of the deal beforehand and are questioning how a deputy fire chief could have approved it without council's oversight.

Under city rules, deals under $5 million don't need to be vetted by council. But while the original deal involving all three parcels of city-owned land was valued at about $15 million, the parcels were later broken up and sold in three separate deals. The matter is being investigated.

Katz flew to New York right after Rosh Hashinah on city business and was unavailable for comment.

But in an earlier statement, he expressed his "extreme sadness that an individual, or group of individuals, posted such material.

"I have faith that the people of Winnipeg will not support such malice," he said.

Bob Freedman, executive director of the Jewish Federation of Winnipeg, said the flyers were especially upsetting for those whose names appeared on it, but he agreed that Winnipeg is a very tolerant city.

"Whoever is behind this obviously didn't put a lot of thought and creativity into it," Freedman said of the posters. "He probably pulled something off the Internet and added the names."

Winnipeg police took down the flyers shortly after they were posted on telephone poles downtown.

"We are hoping that the police will be able to find the person or people who were behind this," Freedman said. "But this will be difficult to trace."

The Winnipeg police hate crimes unit is reportedly looking into the matter.

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Please join us at Revera – Pine Villa as we host our Kick it Up series events:

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Thursday, October 4th 2 pm – 4 pm
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Bronfman promises major giveaway

Compiled by CJN Staff

MONTREAL — Billionaire Charles Bronfman has promised to give away at least half of his fortune.

Charles Bronfman

He is the second Canadian, after his elder brother, Edgar, to join the Giving Pledge, a movement begun two years ago by multibillionaires Bill Gates and Warren Buffet to persuade the super-rich to be significantly more philanthropic.

Members must commit to donating at least 50 per cent of their wealth to charitable causes.

Continued on page 24

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Anti-film riots reflect deeper currents

In the immediate aftermath of the violent protests that began in Libya on Sept. 11 and spread through much of the Muslim world in reaction to a crass U.S.-based movie trailer mocking the prophet Muhammad, the following editorial comments were typical:

• "Religious fundamentalists, moderates and liberal secularists are all jockeying for power in Middle East nations after the Arab Spring. The violence done [against the Americans in Benghazi] was apparently the work of a relatively small group of radicals not associated with any legitimate protest." – *New York Times*

• "The riots serve the interests of the Islamic radicals who are jockeying for power in Egypt, Libya, Yemen and beyond." "The mob has not taken over in the Arab world, but there are provocateurs hoping it will." – *Globe and Mail*

• "In this age of religious extremism and globalized hate, isolated bigots and killers have an exaggerated ability to define the clash of civilizations. We shouldn't let them: Just as [the producer of the film] does not represent western civilization, Libya's murderers do not represent Islam." – *National Post*

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What they all shared in common can be summarized this way:

• The protests were not spontaneous widespread outbursts, but were an organized campaign by small radical political elements bent on influencing the outcome of the Arab Spring.

• These radicals do not represent the majority, where there is growing democratic pluralism.

• It is, therefore, wrong to view these protests as indicative of a "clash of civilizations" or clash of values between Islam and the West.

According to Reports

By PAUL MICHAELS

What was largely missed was a recognition of the deeper forces at play. While it's true that radicals took advantage of the "film" and fanned the flames of outrage, it's wrong to conclude that the outrage and intolerance were confined to the radicals – the Salafists – alone. There's a pattern of behaviour going back to Salman Rushdie affair, the Muhammad cartoons, etc., that expresses a far more widely held attitude within societies where there is no genuine tradition of individually based free speech.

U.S President Barack Obama

Among the first to remark about this was the CBC's Neil Macdonald, who wrote the following on cbc.ca (Sept. 16): "Most of those rioting do not understand, or care about, the concept of free speech. That is evident in the widespread demands – including one from the Islamist president of Egypt – that America make the offending video disappear and punish its authors.

"Such calls are understandable, given that in many parts of the world, and not just Islamic nations, governments simply stamp out speech and imprison or just do away with the offending author."

Macdonald faulted the Obama administration for trying to suppress anti-Islamic propaganda that the American government had nothing to do with. He specifically criticized the White House for prevailing upon Google to take the trailer off YouTube.

Macdonald's take on this was blunt: "So, rather than trying to explain one of its bedrock, founding principles [free speech], the American government is sounding instead as though it sympathizes with those who would censor and punish blasphemy." While Macdonald remarked that it may be unfair to say that Obama is "apologizing for America," it's not unfair to say that he's "allowing America to be bullied by zealots."

In her Sept. 18 *Globe and Mail* column, Margaret Wente summed up what others, such as the Islamic scholar Fouad Ajami (on *CNN*), are once again calling a clash of values: "In the wake of the protests, many western commentators have pointed out that we all have extremists in our midst, and although there's no excuse for violence, it's reprehensible to rile people up by insulting their religion. This fake equivalency ignores the essential point, which is that the Muslim world abhors the crime of blasphemy far more than it values religious freedom or secularism or free speech. Any challenge to the Prophet or the Holy Book is cause for outrage."

Certainly one challenge for the Arab Spring is to see whether any other future for free speech is even possible.

Paul Michaels is director of research and senior media relations for the Centre for Israel and Jewish Affairs.

Rabbi takes Sukkot to dizzying heights

Cara Stern
Special to The CJN

A Toronto rabbi will be marking 25 years celebrating Sukkot 12 storeys above the ground.

Rabbi Catriel Blum will once again enjoy the holiday in his sukkah, located on the balcony of his top-floor apartment at 2900 Bathurst St., south of Lawrence Avenue.

"I tell people it's like eating on the CN Tower, except the food is kosher," he jokes.

He says he can see for almost 50 kilometres – as far as Pickering and Richmond Hill – and with binoculars, he can glimpse the Skylon Tower in Niagara Falls.

He has built the sukkah, which he says can comfortably fit four, every year for the past 25 years.

It takes Rabbi Blum roughly 30 hours to put together the plywood and bolts that hold the structure together, so he begins the process about a month before Rosh Hashanah.

He says he has used the same wood for all 25 years.

Although the construction has remained the same, some things have changed. His sukkah now boasts venetian blinds, a stereo system and a Wi-Fi connection.

The inside of Rabbi Blum's sukkah

He has mastered the art of building a tough sukkah, and says he has never had one fall.

The only problem is the wind, which he describes as almost hurricane-like.

"The wind downstairs is not the wind upstairs," he says. "The sukkah has to be built stronger than any house on the ground."

The sukkah's frame is made of two-by-fours that are screwed into the building and the balcony railing. Altogether, there are 400 screws.

It needs to be strong, Rabbi Blum says, "because if anything falls off, it falls onto Bathurst Street."

He recalls one Sukkot 24 years ago when somebody ran to him in shul to let him know that his sukkah was falling down. There was wood all over Bathurst Street – but it wasn't from his sukkah.

The biggest change he's noticed over the past several decades is the weather. He recalls one time 40 years ago when he found refuge from the snow in a sukkah.

Nowadays, he jokes, he needs an air conditioner in his structure – although he has no plans to install one, given that the holiday is only eight days long.

Despite the lack of air conditioning, Rabbi Blum says he's looking forward to spending the holiday in what may be the highest sukkah in the city.

"It's really a real thrill to be in there," he says.

View from Rabbi Blum's sukkah. *[Deborah Carraro photo]*

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דער יידיש ווינקל

דזשערי קעין

דער סולטאַן און די יידן פון טערקיי

היינט זיין יידן רעדן זיין טערקיי רעדן די זיין דער אָנגעשטרענגטער פּאָליטיק צווישן טערקיי און ישראל זיין אָט כיט אַ קליינער צייט צורק זיינען די נעזען סטראַטעגישע פריינד.

ס'איז דערט צו דערבאַנען אַז די געשיכטע פון יידן אין טערקיי איז נישט די זעלבע ביטערע מעשה ווי בײַ יידן אין די אַרומיקע מיטלערדישע לענדער. די יידישע קהילה אין טערקיי באַשטייט היינט פון אַרום 26,000 מענטשן; די מערסטע פון זיי ספרדים.

די גרינדונג פון אָט דעם קיבוץ פאַנגט זיך אָן מיט הונדערטער יאָר פריער אין 1492. דאָס איז געווען אַ צייט ווען די איקוויזיציע האָט דורך פייער און שווערד געצוווּנגען טויזנטער שפּאַנישע יידן זיך צו שמרן. פיל פון זיי זיינען געווען מאַראַנאָס – באַהאַלטענע יידן. אַנדערע זיינען אַנטלאָפן פון שפּאַניע און פּראָבירט געפינען אַ פּלאַץ ווו מען דערלויבט יידן צו לעבן עפנטלעך ווי יידן. טויזנטער שפּאַנישע יידן האָבן געפונען טערקיי און אין אַרומגעקלערטער אָסטאָמאַן סולטאַן, מעכמעד דער צווייטער. אָט דער מוסלמאַנישער סולטאַן האָט געמאַכט טערקיי, און זיין אָטאָמאַנישע אימפּעריע, אַ מקום־מיקלט פאַר יידן וואָס זיינען אַרויסגעוואָרפן געוואָרן פון די קריסטליכע לענדער.

פאַר די דריי הונדערט יאָר נאָך דעם אַרויסוואַרפן די יידן פון שפּאַניע האָבן די טערקישע יידן דערגרייכט די הייכן פון די גאָלדענע עפּאָכע אין שפּאַניע און נאָך הענטער. אין 1493, איין יאָר נאָך זייער אַרויסגיין פון שפּאַניע, האָבן דוד און שמואל נאַכמיאַס אַרויפגעשטעלט די ערשטע העברעיִשע דרוקערײַ אין טערקיי. האַקים יעקב, יוסף און משה האַמאָן און דניאל פאָנסעקאַ זיינען געווען באַרימטע מעדיקער אין דעם סולטאַנס הויף.

יוסף הנשיא אַ באַוווסטער טערקישער דיפּלאָמאַט, איז אַ נאָמען וואָס הילכט אין דער געשיכטע פון טערקישע יידן. שלמה בן נסן אַשכנזי איז געווען דער ערשטער אַמבאַסאַדאָר פון טערקיי צו דער בריטישער אימפּעריע. אַפילו יידישע פרויען האָבן געוואָס אַ השפעה אין דעם סולטאַנס הויף, ווי למשל, דאָנאַ גראַציאַ הנשיא – "לאַ סעניאָרא" באַוווּסט איבער דער גאַנצער מיטלערדישער געגנט פאַר איר קלוגשאַפט און טאַלאַנט פאַר געשעפט. אויך אין טערקיי האָט יוסף קאָראָ צוגעפּגעשטעלט דעם שולחערוך.

עס זיינען אויך געווען פיצטערע מאָמענטן. דער שבתי צבי, וואָס האָט זיך דערקלערט פאַר משיח, האָט אַרויסגערופן אַ דיסקוסיע משיחישע באַוווגונג אין ליטע און פּוילן. ער האָט געהאַנט אין טערקיי וווּ ער און פיל פון זיינע נאָכפאָלגער האָבן זיך געשמדט און אָנגענומען די מוסלמאַנישע רעליגיע.

אין אַלגעמיין, פון אָנהייב אָטאָמאַנישער אימפּעריע ביז היינט, האָבן זיך יידן פון טערקיי געלעבט אַ פריי, פּראָדוקטיוון לעבן. לאָמיר האָפן אַז די דיפּלאָמאַטישע אַנשטרענגעניש צווישן טערקיי און ישראל דעם נישט הערן ערנער און אַ הענד צורק פון בויזנ הענט זיך באַהייזן.

פון דער רעדאַקציע: אויב איר האָט געדאַנקען הייבן אונדזער ווינקל לאָסט הייזן, דורך פּאָסט אָדער בלויז פּאָסט: cjninfo@gmail.com

Israel in the Byzantine Period

The Byzantine period is one of the least-known periods in the history of ancient Israel. It lasted from the permanent division of the Roman Empire into its eastern and western halves after the death of the Emperor Theodosius in 395 CE, until the Arab conquest in 638.

There are a number of important and impressive archeological remains in Israel from this often-overlooked period. Some of the key sites that we are familiar with from earlier eras continued to flourish during this time. Places such as Jerusalem and Caesarea Maritima come to mind. One of the best-known representations that we have of Jerusalem is the Madaba mosaic, which dates to the reign of the Byzantine Emperor Justinian during the middle of the sixth century CE.

This mosaic, discovered in the town of Madeba in Jordan, shows us what Jerusalem looked like during the Byzantine era. It has proven to be an invaluable tool for scholars studying the topography of Jerusalem in the Byzantine period.

Caesarea continued to be an important site during Byzantine times. It had a spectacular hippodrome (known to the Romans as a circus maximus), or racetrack for chariots. It was a sport that continued in popularity from Roman times. One has to only look at the chariot-racing scene from the movie *Ben Hur* to appreciate the grandeur of such an event.

I worked on the excavations of the hippodrome at Caesarea in 1976. We had the imposing outline of the hippodrome but almost none of its massive remains. What happened to this massive structure was a mystery that plagued us throughout the season, but it was a mystery that we were determined to solve.

After laying out and excavating numerous exploratory trenches throughout that summer, we finally figured out the mystery of the hippodrome's disappearance. Apparently, it had been dismantled in 605 CE in anticipation of a Persian invasion, and its stones were used to build a defensive wall around the perimeter of Caesarea to keep the Persians out.

Past Forward

Alex Gropper

Another impressive Byzantine site was found at the baths of Hammath Gader, which originally dated to the Roman period but was expanded in the 5th century during Byzantine rule. This was a massive complex. It has recently been turned into a popular spa and recreation centre.

This past summer, the excavations at Tel Huqoq in the Galil, in which the University of Toronto's Archaeology Centre has been involved (thanks to the sponsorship of the Centre for Jewish Studies and the Canadian Institute for Mediterranean Studies) has uncovered a synagogue with an impressive mosaic floor dating to this era.

At one time, it was thought that there was not much of a Jewish presence left in Israel after the two disastrous revolts against Rome. Ongoing excavations have disproved that idea. Many synagogues dating to the Byzantine period have been found, showing that there was a large Jewish population in Israel throughout this era. It was during this time that they produced one of our greatest accomplishments – the Palestinian Talmud.

Sukkah DIY

If ever you've wanted to release your inner (Jewish) handyman/woman, there's no time like the present. Sukkot is almost here and rather than shell out for a pre-fab kit, why not consider building one yourself? Plans abound online, as do people who would be happy to have you walk in their footsteps.

One of the groundbreaking publications for taking Judaism into your own hands is *The Jewish Catalogue: A Do-It-Yourself Kit.* These classic sukkah plans are reprinted online. And there's also a link to a "quick and easy do-it-yourself sukkah that uses piping from your local home improvement store." **[http://bit.ly/sukkah102]**

Wow! Jerome Danoff of Congregation Beth El of Bethesda has really outdone himself. He has uploaded a 24-page (!) pdf with extremely detailed instructions for building an eight-by-eight-feet sukkah. And then, if you have time – and space, you can try out the Instructions for Adding a Sukkah Extension to convert to an eight by 12 feet. **[http://bit.ly/sukkah106]** And if you're looking for more legroom, Gary Garb has provided plans for an eight-by-16-feet sukkah. **[http://bit.ly/sukkah104]**

This site claims you can Build a Sukkah for Under $40. Rabbi David Seidenberg writes, "Sukkah kits cost upwards of a few hundred dollars! A homespun sukkah is way better, for the Earth, for the wallet and for the spirit." His caption under a photo of his sukkah: "This is the sukkah frame I made according to this plan, still standing at Purim after a hafd winter." **[http://bit.ly/sukkah105]**

And if time is at a premium, architect Tom Norris has provided plans and advice on "How To Build a Sukkah in 30 Minutes." I should add that architect Tom Norris practises his trade – and built that sukkah – in sunny Scottsdale, Ariz.

Jewish & Digital

Mark Mietkiewicz

[http://bit.ly/sukkah108]

Why settle for a sukkah that has three or four rectangular walls, when you can build ones that are shaped like a "polyhedron with eight triangular faces?" Without a doubt, the plans for the most unique sukkah I came across online is KOSHO, an entry in New York's 2010 Sukkah City Competition. **[http://bit.ly/sukkah111]** Imagine massive triangular walls, each one of which has several planks fanning out from one corner to the opposite base. After assembling these triangles, you create a structure that, when viewed from above, takes on the shape of a Star of David. Although the shape is unorthodox, a note on the site explains that KOSHO is kosher and meets halachic requirements. **[http://bit.ly/sukkah112]**

And that brings me to the next site, which explains the basic halachot for building a sukkah. It includes the critical rules about size and location, and about the makeup of the *schach*, which forms the roof or canopy. **[http://bit.ly/sukkah101]**

No matter how skilled you are, while taking on a project like this, things can sometimes go awry. That's when you want to take advantage of the sukkah plans – and generous offer – courtesy Rabbi Yechiel Baitelman at Chabad of Richmond, B.C.: "Free advice in case you run into problems, click here." **[http://bit.ly/sukkah113]**

Whether you build one from a kit, dine at your neighbour's or DIY, have a wonderful time in your sukkah.

Highway@rogers.com

Sukkot: low tech to high design

Rabbi Baruch Frydman-Kohl

On Sukkot, Jews go from fast to feast, from people unsure about how to use a hammer to short-lived Home Depot experts. We go beyond our comfort zone, from secure and dry residences to short-term shacks, exposed to the elements. We leave the private and protected space of our synagogues to go where strangers see our sukkot and wonder about these huts.

Again this year, the Kehilla Residential Program of Toronto will sponsor Sukkahville, a unique competition that transformed the low-tech sukkah into high design and positioned the modest hut within the public square. Kehilla, with the support of many volunteers and sponsors, sponsors Sukkahville with the goal of raising awareness about and funds for housing issues in our own community.

A sukkah is an ephemeral, elemental shelter, erected for just over one week each fall. It's available to share meals, entertain, sleep and rejoice. Its religious function is to commemorate the temporary structures that the Israelites dwelled in following their Exodus from Egypt. It's a distinguishing and distinctive ritual of the Jewish people.

But the sukkah is also about the universal themes of transience and eternity. Deeply rooted in agriculture and land, it also serves as an enactment of impermanence. The sukkah expresses empathy with the homeless, offers a reminder of harvest and evokes a memory of the wilderness sojourn.

A sukkah must be temporary, have at least 2-1/2 walls, be big enough to contain a human torso, and have a roof made of organic materials. It should be at least one metre tall, and the roof can't be more than 18 feet above the base. The sukkah must provide more shadow than sunlight, yet allow those within to peek through the covering to see the stars.

Rabbinic Reflections

Sukkahville 2012 wants to see how inventive architects and designers can be within the limits of Jewish law. Can they produce a structure that's new and old, contemporary and classical, open and enclosed, heimish and yet wholly different? There are more than 140 registrants and more than 40 submissions to this juried competition. The finalists will be on display in Mel Lastman Square from Sept. 30 to Oct. 3. They won't be your zaide's sukkot.

Our Torah tradition imagined Sukkot as having a message for the world. In the most beloved biblical Psalm, we say: "Those who dwell in your House will flourish." In addition to our own personal experience, spiritual flourishing comes from being attuned to the totality of life – global sustainability and the construction of a just and compassionate society.

Our Torah teachings can engage society and the world on important issues. In Toronto, people live on the street or in temporary shelters all the time. Ve'ahavta will host a dinner in a sukkah. Habitat for Humanity is a partner with Sukkahville, because the sukkah reminds us of the importance of affordable housing for our community.

Sukkahville also calls us to restore balance to our lives. We need to breathe the air, take time to be outdoors, and restore a connection to land and water. If Sukkot is about sustainable living, it's also a challenge to control consumption.

Whether it's our simple sukkot or the innovative ones of Sukkahville, the vision is the same: to reach from the simple to the sublime, to use the temporary to aspire to the eternal, and to renew the ancient with contemporary creativity. By doing all this, we shall sanctify and sustain our lives here on earth.

Rabbi Frydman-Kohl is senior rabbi at Beth Tzedec Congregation in Toronto.

What's that sound?

The High Holidays have come and gone, and aside from the recurring themes of repentance and destiny, there was also a recurring sound: the shofar blasts. It's a sound that's quite unique, and we crave a good, solid, strong and lasting shofar blast. For that instant, the ram's horn speaks for us and carries our prayers and thoughts and meditations upward far beyond where we can imagine.

Going back to the earliest of our ancestors, to Abraham, the ram's horn is intrinsically connected with sacrifice. As Abraham decides not to sacrifice his son Isaac on the altar to God, he looks for a substitute and finds a ram caught in a bush by its horns. The ram is sacrificed instead, and the ram's horn becomes the shofar that Jews hold sacred to this day. The messages are quite complex.

On the one hand, Abraham was ready to sacrifice his son Isaac to God, yet he ultimately creates a substitute, and the message becomes a new message. It's as if Abraham, and we, are saying to God that although we're willing to do whatever you ask of us, we beg you to find another way and ask something else, because some things will crush us. There's a midrash that relates a conversation between Isaac and Abraham in which Isaac asks his father how he will explain to his mother that he has killed their son. Abraham asks Isaac why he thinks Abraham will live through this event. We blow the shofar on the High Holidays to remind God that our destinies are at stake and if the Divine plan includes something we might not bear, we ask God to find another way.

Midrashic Moments

Rachael Turkienicz

Another midrash tells us that the sounds of the shofar are the cries of Sarah, our matriarch, as she stands at the bottom of the mountain weeping and sobbing, begging for Abraham and God to stop. They are her cries that we send upward with the shofar.

Yet another midrash tells us that the sounds of the shofar are unlike those of any other wind instrument. It's not that the shofar itself produces such a unique sound, for any animal horn could reproduce it. On the contrary: the sages say that the sound of the shofar is unique because it's an intimate sound. The person blowing the shofar, not the instrument itself, creates the intimacy.

As the Talmud says: "Happy is the people that know the trumpet blast." They know how to seduce their Creator with the blast of the ram's horn, so that He rises from the Throne of Judgment and goes to the Throne of Mercy, and He is filled with compassion for them, and turns the aspect of judgment to the aspect of mercy.

Amen.

Rachael Turkienicz is director of Rachaelscentre.org.

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JVS Toronto and Ryerson build on partnership

Sheri Shefa
Staff Reporter

In the 65 years since Jewish Vocational Services (JVS) Toronto was founded, the non-profit organization has continued to evolve and reach out to other organizations that can help in its mission to assist immigrants overcome employment and educational barriers.

Sheldon Levy

At JVS Toronto's annual general meeting earlier this month at Shaarei Tefillah Congregation, Ryerson University president Sheldon Levy pledged his commitment to the partnership that has formed between Ryerson and JVS Toronto.

Throughout his address, Levy highlighted how his school prepares people for employment and builds careers, and touched on the joint collaborations Ryerson has with JVS Toronto.

One of the programs that ran for the first time last year is called Immigrant Professionals Leveraging Architectural Knowledge for New Opportunities (I-Plan).

JVS Toronto partnered with Ryerson, as well as the Ontario Tourism Education Council, and the Career Edge Organization, to create a bridge-training program designed for internationally educated professionals in architecture.

I-Plan is a 14-week program that offers those with an international education and work experience in architecture, with an opportunity to gain the knowledge and skills to integrate into the Canadian architectural workforce.

The next session starts in January 2013, and those who qualify can apply in October by contacting iplan@jvstoronto.org.

Another program that has JVS Toronto and Ryerson working together is called Integrated Pre-arrival Services Online (IPSO).

This government-funded partnership project provides online services including language training and mentoring for people who were professionally trained outside of Canada and plan to immigrate here.

The program helps newcomers integrate into the Canadian labour market more efficiently.

JVS Toronto CEO Frank Markel said he and his staff are motivated to introduce new programs and build partnerships because "we recognize the tremendous need we see in our community."

Markel said he's inspired by "new immigrants, wanting to bring their considerable skills to the Canadian workplace, people... who are determined to break through the barriers that confront them, and those who seek the guidance and insight that our psychological and educational services can provide."

Of course, he added, JVS Toronto is not able to provide the programs needed to serve the community alone.

"What we have come to realize is that education and employment are inextricably linked. Better education leads to better jobs," Markel said.

"We know employment, and Ryerson knows education. Put the two together and we believe we will have something special."

Outgoing JVS Toronto chair Ruth Abrahamson, – who is being replaced by Paul Habert – also spoke of Ryerson as an "exciting and growing partner."

"We share many of the same goals –namely to build a strong, vibrant and skilled workforce. We have complementary expertise and we are keen to put our collective talents together to ensure greater successes."

For more information about the programs and partnerships, visit www.jvstoronto.org.

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Bronfman foundation to close in 2016

Continued from page 18

Bronfman, 81, who has lived in New York for about 15 years, is now on the list of 92 wealthy American individuals. Bronfman has never become an American citizen.

Edgar Bronfman, a U.S. and Canadian citizen, earlier joined the movement.

Canadian Business magazine, in its 2011 ranking of the wealthiest Canadians, put Bronfman's worth at $2.37 billion. An heir of the Seagram's distillery fortune, Bronfman's principal business interests today are in the entertainment conglomerate Vivendi and in investing.

The foundation he and his late wife, Andrea, founded in 1986 will close in 2016, he writes in his letter on the Giving Pledge website.

"My children [Stephen of Montreal and Ellen Hauptman of New York and London] have their own foundations and philanthropy interests, as it should be. And I had and have no intent to 'rule from the grave.' My philanthropy will continue on a personal basis."

Bronfman, the son of Samuel Bronfman, writes that philanthropy is "in the DNA of my family" and his own efforts began early.

At 17, he started canvassing for the United Jewish Appeal.

"I collected 50 cents from 20 peers in poor Jewish area of Montreal. While I knew I could easily pay the $10 myself and claim it came from them, I relished meeting those who were in lesser circumstances and yet still wanted to participate in helping others."

The Andrea and Charles Bronfman Philanthropies (ACBP) was created to support innovative projects designed to enhance Canadian identity and Jewish identity and unity, as well as informal education in Israel. Donations are supplementary to the couple's regular philanthropic giving.

Among the projects the foundation has helped initiate are the Canadian heritage television spots and Birthright Israel, which organizes free trips to Israel for young Jews.

Andrea Bronfman died in 2006.

Steps are being taken to ensure the many projects ACBP incubated will carry on.

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UJA FEDERATION OF GREATER TORONTO
NOTICE OF ANNUAL GENERAL MEETING
TAKE NOTICE that the Annual General Meeting of the Members of the UJA Federation of Greater Toronto will be held at **Lipa Green Centre for Jewish Community Services** (4600 Bathurst Street, Toronto)
November 27, 2012 at 7:30 p.m.
for the following purposes:
- To receive the reports of the Chair and President;
- To receive the financial statements;
- To approve continuance under the Canada Not-for-Profit Corporations Act*;
- To approve the repeal of the current by-laws and the passage of new by-laws under the Canada Not-for-Profit Corporations Act*;
- To elect the UJA Federation Council.

Upon its election the UJA Federation Council shall meet for the following purposes:
- To appoint the auditors;
- To elect Directors, the Chair and the Senior Vice-Chair of the corporation.

** A copy of the articles of continuance and the new by-laws can be obtained by contacting Séverine Biderman at sbiderman@ujafed.org*

DATED at Toronto the 27th day of September, 2012
BY ORDER OF THE CHAIR OF THE BOARD
UJA Federation of Greater Toronto

Seniors take to the stage at Baycrest

21-member group presents musical revue

Gila Martow
Special to The CJN

A group of seniors aged 85 to 100 recently presented a program of Jewish song and folklore at the Terraces of Baycrest.

The 21-member group, the Baycrest Terraces Musical Theatre (BTMT), has performed shows about Jewish holidays and themes since November 2010.

Musical theatre is the "best medicine we can give the residents – both for the performers and the observers," said BTMT member Sylvia Banack. She is almost 92 years old and lives at the Terraces.

Yankle Gladstone is the 87-year-old resident who founded BTMT. He wrote, directed and choreographed the group's latest show, performed on Sept. 12.

Terraces resident Dora Gladstone is not related to Yankle Gladstone, but she considers herself his "soul sister." She is a passionate supporter of the theatre group. "He pulls a lot of people in who would have nothing else to do. They come to his rehearsals and enjoy participating. He was always a teacher and will always be a teacher," she said.

The seniors at Baycrest enjoy performances given by schoolchildren and community organizations, but they would like people to know that they are also able – and willing – to be participants in programming.

Sylvia Stippleman, 88, lives at 2 Neptune Drive, an independent-living seniors building managed by Baycrest that has regular shuttle service to the Terraces and other neighbourhood destinations. She sang with Yankle Gladstone as a youth in Montreal and continues to wow audiences with her talent. Stippleman said she considers the time and energy devoted by Gladstone to the programming at the Terraces to be "an act of heroism."

While some directors might become frustrated by the array of walkers and canes used by his performers, Gladstone creatively includes them as props. A program on the Yiddish fables of the village of Chelm that took place last spring featured a shtetl wedding scene with a chupah held up by four canes.

Bess Benovy, 95, played the bride with groom, Sonny Breger, 10 months her junior. Benovy glowed while recounting her bridal role and chuckled at the fact that a romance blossomed and they are "still a couple."

Typically, parents and grandparents are audience members at school and extracurricular performances, but the BTMT performance reverses this trend, with many children and grandchildren as audience members.

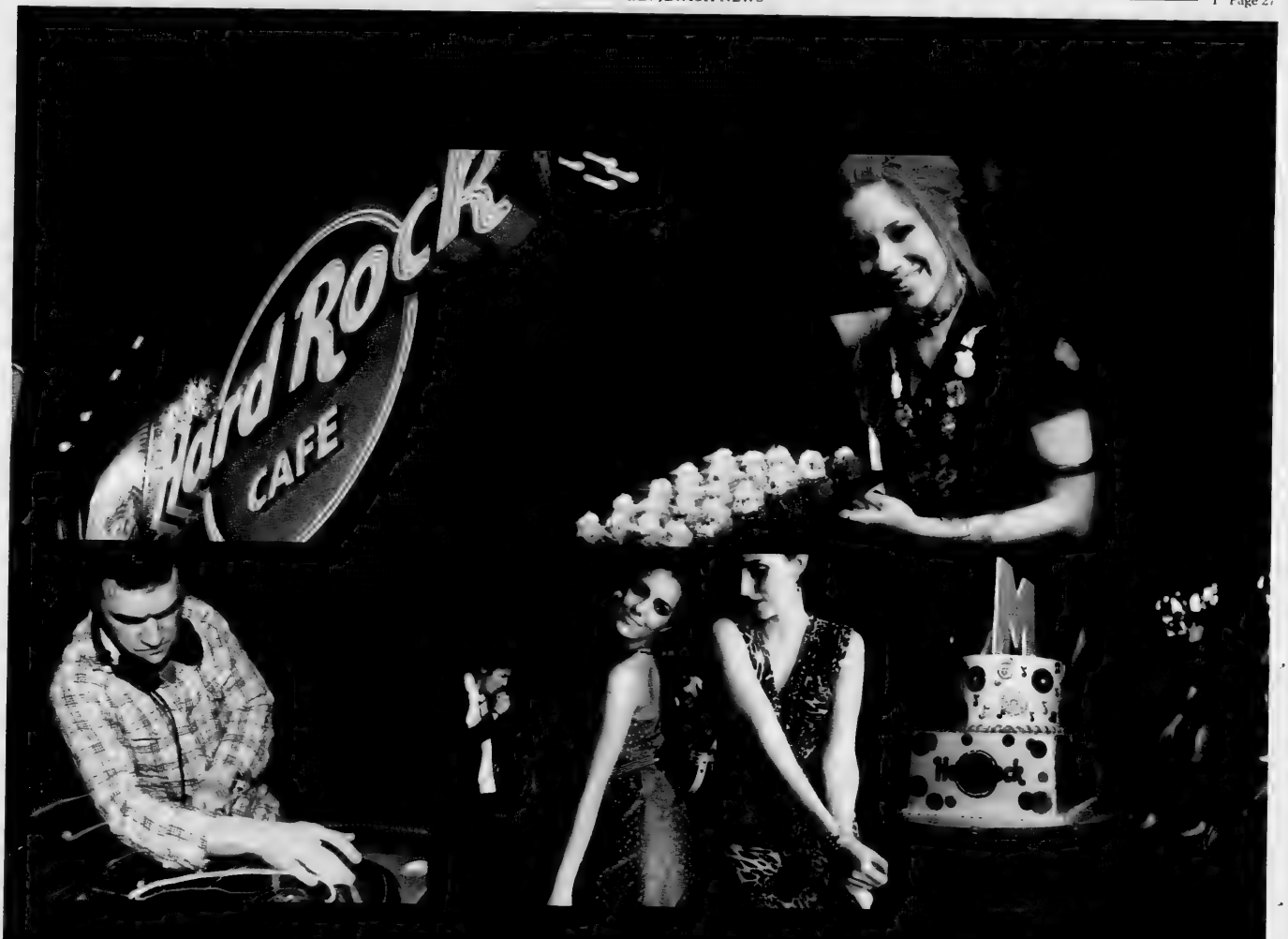
Joli Chester, one of the soloists in the Sept. 12 show, was cheered on by her granddaughter, Chana Zeldman, who was visiting from Israel.

"We were sitting with my grandmother in her apartment," recalled Zeldman, "when she suddenly ran out to go to her rehearsal."

"Without Yankle, we would not have this choir," Chester said. "We are like a family – a group that loves to meet even if we are not rehearsing for a show."

Toronto Israeli dance group Nirkoda performs at Baycrest Terraces Musical Theatre group's recent musical revue.

Bess Benovy, 95, and Sonny Breger, 94, perform a scene and song from a story about a shtetl wedding in Chelm.



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New Reena apartment offers community living

Carolyn Blackman
Staff Reporter

With the official opening of the Reena Community Residence at the Joseph and Wolf Lebovic Jewish Community Campus on Sept. 14, Reena has come light years from its origins, says CEO Sandy Keshen.

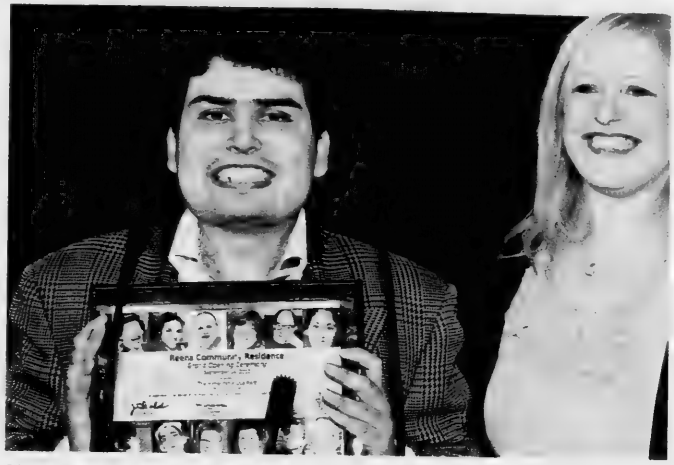
"When Reena started up almost 40 years ago, we [operated from basements]. This building is an example of our journey. We've come a long way," said Keshen, who has been with Reena since 1967.

The new residence, the first of its kind in North America, provides housing for up to 84 people with varying needs, including physical, mental health and developmental disabilities, women and children in crisis and the elderly. Reena's major partners in the venture are Kehilla Residential Programme, Circle of Care and UJA Federation of Greater Toronto

Support staff are available around the clock, a feature that's built into the cost of the rent, and families contribute to the support system, she said.

The residence, which offers one-, two- or three-bedroom apartments, includes a greenhouse, a literacy centre and a multipurpose room for residents and their families. A dedicated space that simulates a real-life apartment where residents can learn to care for themselves in a safe and nurturing environment has also been created.

Another unique feature is the Maxwell and Ruth Leroy Holocaust Remembrance Garden, which will convey how hundreds of thousands of people with physical, mental or developmental disabilities were victims of the Holocaust.



Lisa Raitt, federal minister of labour, receives a plaque from Reena resident David Estrada. ***[Barry Shainbaum photo]***

Government funding for the project includes $4.2 million from the Canada-Ontario Affordable Housing Program. Federal and provincial funding was complemented by more than $1.1 million in municipal financial incentives, and $2.6 million was provided by the Ministry of Community and Social Services.

Keshen said Reena Foundation also raised about $6.8 million for the building, and is still raising endowment funds.

The idea for the project, she said, "came from my head. I started with the idea of creating an integrated apartment building, but [I knew] we would have to start from scratch, because we can't evict current residents of a building."

When the land was bought for the Lebovic campus, she said, she approached UJA Federation to see if it would be possible to build on the site, and "that was that."

New residents, many of whom attended the opening along with representatives from all levels of government, "are so proud to have a building of their own. They have the right to quality of life, and they will not be stigmatized there. They will also have the whole community right at their fingertips. Integration is pivotal. They have to be part of society," Keshen said.

"They also have to learn how to live in a community and be respectful of others. The campus provides part of that learning, because they can volunteer at [the Anne and Max Tanenbaum Community Hebrew Academy of Toront] or attend programs at the Schwartz-Reisman Centre. This building offers them visibility in the community. It's a continuation of what Reena has been doing for 40 years."

She said she's "just overjoyed to see the first residents slowly moving in," and there are still some vacancies.

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- HARRIS GREENE

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- **TPM South** - Beit Habonim, 5 Glen Park Ave (near Bathurst)
- **TPM Central** -Toronto Heschel School, 819 Sheppard Ave West (at Faywood)

There will be joyous davening, hakafot, and the opportunity for every woman and man to receive an aliyah to the Torah to celebrate the completion of the Torah reading cycle. **Festive kiddush for all.** Child care, special treats, and activities for kids at both locations. At TPM Central, join legendary **magician Johnny Toronto** as he juggles apples and honey after hakafot.

Plus, **join TPM South for Shabbat morning services** on September 29th at 9:30am. Special Sushi Kiddush will be served.

www.TorontoPartnershipMinyan.com

A time to remember

The Canadian Society for Yad Vashem, the Holocaust Martyrs' and Heroes' Remembrance Authority, held its 20th annual Yizkor ceremony at Earl Bales Park on Sept. 23. In addition to candlelighting and laying wreaths in memory of Holocaust victims, Jewish partisans and ghetto fighters, and of Holocaust survivors who have since died, the ceremony included the launch of the Remember, Reflect, Recommit campaign, which aims to revitalize the society's memorial site at Earl Bales to maximize the site's commemorative and educational potential. Also part of the program were readings and a choir performance by students of Bialik Hebrew Day School, the recitation of Kaddish, and the blowing of the shofar. [*Carolyn Blackman photos*]

Events planned for entire year

Continued from page 3

She is planning a year-long series of events – "because I know no one-shot deal works – to educate both staff and students. I feel any student is suffering twice – from the illness and from the lack of understanding."

Her first initiative, last June, was a professional development day for TanenbaumCHAT staff on eating disorders and anxiety, with speakers Leanne Needham, co-ordinator of family and youth programs for the Mood Disorders Association of Ontario, and Dr. Cathleen Steinegger, medical director of the Eating Disorders Program at the Hospital for Sick Children.

Other aspects of the project include a Grade 9 trip to see the film *Bully* next month, and a talk by a representative of Kids Help Phone in November. A presentation by MADD Canada about drinking and driving took place earlier this month.

"I want the staff and the kids to understand that we're all very sympathetic with a broken leg," Klompas said, "and we've got to be just as sympathetic with the illnesses we can't see."

Mazel Tov
מזל טוב

Mazel tov and best wishes to Jenny & Mike on their recent marriage. With lots of love from the Libman, Friedman and Siegel families.

Mazel tov and best wishes to Charlie Steinberg on his 95th birthday, Oct. 2. With love from your children and grandchildren and all your friends and relatives.

Congratulations and happy birthday Magda. You are the caregiver with the big heart and always smiling.

Samara Yesovitch & Karl Leblanc announce their engagement. Parents, Arnie & Lili Yesovitch, Claudette Paré & Denis Leblanc. An autumn 2013 wedding is planned.

Mazel tov to Ryan Ben Dankevy on his First birthday! He's the best Halloween treat ever! Love up to the sky, Papa & Gigi Ohana and family.

Barbara & Shawn Mirsky are pleased to announce the engagement of their daughter Kelly to Arthur, son of Sharon & Steven Edwards.

Email your digital photos to cblackman@thecjn.ca or go online to www.CJNews.com and click the "Family Moments"

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What's New

By LILA SARICK

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Deadline reminder: Due to the holidays, deadlines have changed. Sept. 28 is the deadline for the issue of Oct. 18. Oct. 15 is the deadline for the issue of Oct. 25. All deadlines are at noon. Phone 416-391-1836, ext. 269; fax 416-391-0829 or send an email to: whatsnewcjn@gmail.com.

Saturday, Sept. 29

PRE-HOLIDAY LECTURES

Rabbi Avrohom Plotkin discusses "Can We Buy Off God With Charity?" at Chabad of Markham, www.chabadmarkham.org; 905-886-0420.

TORAH STUDY

Morley Goldberg discusses the Torah reading, at Beth Tikvah Synagogue, 3080 Bayview Ave.

Sunday, Sept. 30

SUKKOT FUN

Temple Kol Ami, 36 Atkinson Ave., Thornhill, holds a Sukkot family program and dinner, 6:30 p.m. www.templekolami.ca

Oraynu Congregation for Humanistic Judaism holds its family Sukkot festival, 10 a.m., 131 Fenn Ave. RSVP 416-385-3910 or roby@oraynu.org.

Temple Sinai, 210 Wilson Ave., invites families to decorate the sukkah and bimah, 11 a.m. RSVP education@templesinai.net; 416-487-3281.

Shaar Shalom Synagogue, 2 Simonston Blvd., Thornhill, invites families to decorate the sukkah, 1 p.m. RSVP 905-889-4975, ext. 62, or youth@shaarshalom.ca

Shoresh's Kavanah Garden, 18 Lebovic Campus Dr., Richmond Hill, celebrates Sukkot 12- 4 p.m.

SUKKAHVILLE

Five architecturally unique sukkahs are on display at Mel Lastman Square, noon-4 p.m. Free snacks, family activities and music by The Klezmatics. Exhibit runs until Oct. 3. www.sukkahville.com.

Thursday, Oct. 4

YIDDISH THEATRE

David Gale discusses the Yiddish Theatre Workshop, and **Irene Rauch** discusses Yiddish theatre in Montreal. 12 p.m. Free Times Cafe, 320 College St. RSVP yiddishvinkl@yahoo.ca.

IMPAIRED VISION CLUB

The Vision Impaired Persons Alumni Group, Richmond Hill, meets at Langstaff Community Centre, 155 Red Maple Dr. 12 p.m. **John Rafferty**, CEO of CNIB, speaks. RSVP **Alberta**, 905-294-2245.

HEBREW CLASSES

Intermediate Hebrew classes tonight, 7:30 p.m., Temple Sinai, 210 Wilson Ave. Beginners classes start **Oct. 9.** Call 416-487-3281.

Other News

VOLUNTEERS NEEDED

Circle of Care needs volunteer drivers for kosher meals-on-wheels delivery and visitors, especially people who speak Hebrew, Yiddish, Russian or Hungarian. Call **Lysa Springer**, 416-635-2900, ext. 496.

Reena, a social-service agency supporting people with developmental disabilities, needs administrative volunteers for its Thornhill offices. Call **Millie Chadwick**, 905-889-2690, ext. 2112, or mchadwick@reena.org.

Continued on page 31

Canadian Council of Conservative Synagogues
Building Community
Adath Israel, Beth Emeth, Beth Shalom (Ottawa), Beth Sholom (Toronto), Beth Torah, B'nai Shalom of Halton-Peel

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MONDAY EVENINGS AT ADATH ISRAEL SYNAGOGUE
5:00 P.M. - 7:00 P.M. (DINNER INCLUDED)
CLASSES RESUME: MONDAY, OCT. 15TH, 5:00 P.M.
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TUITION: High School: $395.00 (receipt issued)
For Further Information and Registration
Linda Schwartz, School Administrator
Tel: 416.635.5354 Fax: 416.635.1629 Email: linda@adathisrael.com
Cantor A. Eliezer Kirshblum, M.Sc., Educational Director
Programs funded or partially funded by the support of UJA Federation of Greater Toronto

Canadian Technion Society

Generation NEXT

Technion Innovation In Sports

When: Tuesday, October 16, 2012 from 6:30 PM to 10:00 PM
Where: Hockey Hall of Fame, 30 Yonge Street
Tickets $65
(includes hors d'oeuvres and 2 drinks)

The event will introduce you to a great Technion innovation

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For tickets and more information please contact 416-789-4545 or info@cdntech.org or go to http://ctsgennextlaunch.eventbrite.com/

Continued from page 30

Baycrest needs volunteers of all ages (over 13) to escort residents to evening and weekend programs and be companions. Call 416-785-2500, ext. 2572.

Hospice Thornhill needs volunteers to help families dealing with serious illness and for fundraising. 905-764-0656.

YIDDISH CLASSES

Fun Yiddish classes for children begin **Oct. 14.** A Yiddish conversation class will also be offered Thursday afternoons starting **Oct. 18**. Call **Ester Klimitz**, 416-635-2883, ext. 5189; committeeforyiddish@ujafed.org.

SUKKOT AT BELA FARM

Celebrate Sukkot at Bela Farm with movement, study and meditative prayer. **Oct. 7**, 11 a.m., 5726 Sixth Lone, Hillsburgh, Ont. www.shoresh.ca.

MELTON MINI SCHOOL

Register for Rhythms of Jewish Living, with **Yehudit Shier Weisberg**, and Purposes of Jewish Living, with **Shayna Kravetz.** Classes Wednesday mornings for 30 weeks. Call **Loretta**, 416-789-7400.

HOLOCAUST RESOURCES

Baycrest Holocaust Resource Program is offering support groups for child survivors of the Holocaust and adult children of survivors starting this month. Call **Shoshana Yaakobi**, 416-785-2500, ext. 2271, or email syaakobi@baycrest.org.

LET THERE BE LIGHT

New Voices for Yiddish presents the musical *Let There Be Light*. **Oct. 14**, 2 p.m., at the City Playhouse Theatre, Thornhill. For tickets, call 905-882-7469.

FALL LECTURE SERIES

Registration is open for Temple Emanu-El's fall lecture series, Mondays, 2 p.m. starting **Oct. 15**. Speakers include **Iain Scott** (on Marilyn Horne); **Doug Purdon** (on Norman Rockwell's America); **Rick Phillips** (on Chopin); **Adam Chapnick** ("Foreign Aid in the 21st Century"); **Nelson Wiseman** ("Canadian Multiculturalism"). $45 for the series/$10 per lecture. Call 416-449-3880.

JF&CS GROUPS

Registration is required for all programs. Groups and workshops are open to all members of the community and fee reductions are available. All classes at Lipa Green Centre, 4600 Bathurst St., unless otherwise noted. Call **Shawna Sidney**, 416-638-7800, ext. 6215, or www.jfandcs.com.

Effective Parenting. A 4-session group for parents of children aged 2 to 11. Starts Oct. 4, Promenade Mall, Suite 313.

Successful Step-Parenting. A 4-session group for couples living in blended families. Starts Oct. 10, 7:30 p.m., Promenade Mall, Suite #313.

Mind-Body Connection for Women. An 8-session group for women to learn stress reduction techniques. Starts Oct. 17, 35 Madison Ave., 3 p.m., or Oct. 25, Lipa Green Centre, 7 p.m.

Younger Widow/Widower Bereavement Group. A 6-session discussion series for people under 60. Starts Oct. 23, 7:30 p.m.

Understanding Anxieties and Learning Disabilities in Children. A workshop for parents and professionals, Oct. 24, 7 p.m.

When You're About to Separate: What To Tell the Kids. A workshop for parents in the early stages of separation. Oct. 25, 6:30 p.m.

Adult Children Losing a Parent. A 6-session group for adults who have recently lost a parent, starts Oct. 30, 7:30 p.m.

Widow/Widowers over 65. A 6-session group, starts Oct. 31, 1 p.m.

BEREAVED PARENTS

Bereaved Jewish Families of Ontario provides 8-week self-help groups. Call **Beth Feffer** at JF&CS, 416-638-7800, ext. 6244, or bfeffer@jfandcs.com.

FOR SENIORS

Association of Jewish Seniors holds its sukkot lunch with entertainment, Oct. 4. $20/$25. RSVP needed. **Tammy**, 416-635-2900, ext. 458.

Charming Earl Bales Seniors Club in the Park. (60+). **Valerie**, 416-395-7881. The clubhouse is temporarily closed for renovations. All activities are in the Earl Bales Community Centre. Casino Rama, Oct. 17. Lunch and leaves trip, Oct. 23. Sunday night dance, Oct. 14. Tuesdays, gentle exercise, 10 a.m. first class free; Wednesdays, social bridge, 12:30 p.m.; Thursdays, line dancing, 10 a.m.; social bridge, 12:30 p.m.

Seniors Gentle Fitness at Edithvale Community Centre, 131 Finch Ave. W. 416-665-9050. Feldenkrais awareness through movement, Mondays; Tai Chi Chih, Thursdays. Register before Sept. 27.

Earl Bales Seniors Woodworkers has state-of-the-art equipment and is open to seniors interested in woodworking and crafts. Call **Morty**, 416-783-6078, 416-630-6487.

Seniors Bowling group is looking for members, meets Tuesday afternoons at Playtime Bowl. Call **Gerry**, 416-633-7594.

Seniors Cultural Club meets Tuesdays, 10 a.m., Borochov Cultural Centre, 272 Codsell, 416-630-9444.

New Horizons is a Jewish Hungarian seniors club that offers kosher food, card games, casino trips. 416-256-1892.

Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub. Refreshments $2. Call **Pearl**, 416-635-6317, or **Marcia**, 416-932-1229.

Beth Emeth Bais Yehuda Synagogue welcomes new players for mah-jong and Rummikub Monday and Wednesday afternoons. 416-633-3838.

Active Seniors & Boomers, Miles Nadal JCC, 416-924-6211, ext.155. Oct. 4, **Harold Troper** discusses **Judy Feld Carr** and the secret rescue of the Syrian Jews, 1:30 p.m. **Iain Scott**'s opera series begins Oct. 16.

Active 55 Plus Fitness, Miles Nadal JCC, 416-924-6211, ext. 526. Sept. 28, **Chris Upwood** discusses "Sleep Better Naturally," 9:30 a.m.

Circle of Care/Baycrest has expanded and has some spaces at its day centre for seniors with dementia. Meals, transportation provided. Call 416-635-2860.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com.

Toddler daycare spots available, call **Kailah**, ext. 4351.

Red Cross babysitter's course Oct. 7. Call **Danya**, ext. 4235.

Chai Dancers, a multicultural folkdance performing group, has openings for new members. Dance experience required. Call **Teme Kernerman**, ext. 4364.

A new social club for people over 55 is being formed. Call **Bernice**, 416-633-7034, or **Terrie**, 905-709-1090.

MILES NADAL JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org.

Tied Together, a photo exhibit of prostate cancer survivors, is on display Sept. 29-Oct. 21.

End Shabbat and kick off Nuit Blanche with a musical, rooftop Havdalah, Sept. 29, 8 p.m.

For information about the adult daytime choir, email gillians@mnjcc.org. No experience needed.

Media Mondays, film studies, lectures with clips, returns with "The Social Cinema of Sidney Lumet." Starts Oct. 15. Call ext. 606.

A new theatre group, led by **L.J. Nelles**, starts Oct. 18. Actors rehearse pieces from new Canadian Jewish theatre. Call ext. 606.

Michael Bernstein Chapel holds services Thursdays, 7:15 a.m., Sundays, 8 a.m. **Coleman Bernstein**, 416-968-0200.

SCHWARTZ REISMAN CENTRE

Lebovic Campus, 9600 Bathurst St., Vaughan. 905-303-1821. www.srcentre.ca.

The daycare is still accepting registrations.

PACKING TIME: Volunteers with Circle of Care's kosher meals-on-wheels program packed frozen trays for clients for Rosh Hashanah. To volunteer with the meals-on-wheels program, call 416-635-2900, ext 496.

SINGLES EVENTS WILL RETURN

Sweet or peppery, kugel adds a special touch

Eileen Goltz
Special to The CJN

Ask half a dozen Jewish cooks how they make their kugels and you'll probably get a dozen answers. Some differences are regional. Others occur because recipes have been handed down through the generations with each generation adding its own special take on what to add.

One particularly scrumptious kugel that's a favourite in my house is a sweet peppery kugel called Yerushalmi, or Jerusalem, kugel. Supposedly Yerushalmi kugel originated in Jerusalem with followers of the Gaon of Vilna, a late 18th-century Jewish scholar. Made with thin noodles, pepper, salt and sugar, it's tricky because it has a caramel base that can stick or burn.

However, no matter which of the following kugel recipes you choose to set before your guests, know for a certainty that they're all worthy of being served again and again and again.

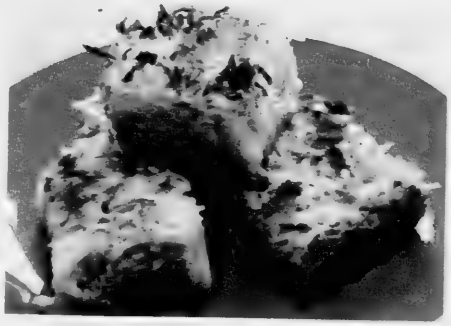
YERSHALMI KUGEL

Deliciously sweet and incredibly spicy.

1 12-oz. package thin egg noodles
4 eggs
1 tsp. salt
2 tsp. ground black pepper
1 1/2 cups sugar
1/2 cup oil

Cook egg noodles according to package directions. Strain and set aside to cool.

In a small saucepan, dissolve the sugar and oil over low heat. Cook until sugar turns medium brown, stirring occasionally (this should take about 20 minutes). Immediately pour caramelized sugar over cooled noodles, and stir with wooden spoon to separate lumps (some will remain and this is okay, sugar will re-melt during baking). Let cool to room temperature so as not to cook eggs.



Mix eggs with salt and pepper and add to noodle mixture. Mix well. Preheat oven to 350. Pour into the 9x13 pan. Cover the pan with foil and bake for 1/2 hour. Remove the foil and bake an additional 1/2 hour. Serves 8 to 10.

ONION AND NOODLE KUGEL

This dish is a modified version of a recipe created by Susan Belsinger, a member of Les Dames d'Escoffier.

1 lb. wide egg noodles
2 tbsp. olive oil
2 tsp. minced garlic
1 tbsp. margarine
1 lb. onions, peeled, quartered lengthwise and cut crosswise 1/4-in. thick
2 cups milk
1 cup small-curd cottage cheese
2 extra-large eggs, lightly beaten
1 tsp. salt
about 1/2 tsp. freshly ground pepper
1/3 cup plus 2 tbsp. freshly grated Parmesan cheese
1/2 tsp. paprika
few dashes cayenne pepper
2 tsp. fresh marjoram or thyme or 3/4 tsp. dried marjoram or thyme
1/2 cup chopped parsley
2 tbsp. fresh snipped chives or green onions
3/4 cup dried breadcrumbs

Cook the noodles al dente, toss them with about 1 tbsp. of olive oil and the garlic. Season with salt and pepper. Preheat oven to 375.

Grease a 2-quart dish and set it aside. In a large sauté pan, heat the butter and remaining one tbsp. olive oil over medium heat. Add the onions and sauté, stirring occasionally, for about 10 minutes.

While the onions are cooking, in a large bowl combine the milk, cottage cheese, eggs, salt, pepper, 1/3 cup of parmesan, paprika, cayenne, marjoram or thyme, parsley and chives and blend until the ingredients are well mixed. Add the cooked noodles to the bowl, along with the sautéed onions, and stir well to combine.

Transfer the mixture to the prepared dish. Sprinkle the breadcrumbs with the remaining Parmesan over the top of the kugel. Bake for 15 minutes, reduce the heat to 325 and bake for 25 minutes longer. Remove from oven and serve hot. Serves 8 to 10 as a first course or side dish, 4 to 6 as a main dish.

POTATO CARROT AND ZUCCHINI KUGEL

Carrots, zucchini and two kinds of onions add colour and flavour to this recipe.

5 eggs
3 medium onions, peeled, cut into 1-in. pieces, divided
14 green onions, coarsely chopped, divided
5 8-oz. russet potatoes, peeled, cut into 1-in. cubes, divided
2 medium carrots, peeled, cut into 1-in. pieces, divided
1 large zucchini, trimmed, cut into 1-in. pieces, divided
1/2 cup matzah meal or bread crumbs
2 1/2 tsp. salt
1/2 tsp. freshly ground black pepper
1/2 cup (1 stick) melted margarine or vegetable oil, divided

Position rack in top third of oven and preheat to 400. Combine 3 eggs, half of onions and half of green onions in processor. Blend until mixture is almost smooth and fluffy. Add half of potatoes, half of carrots, and half of zucchini.

Blend until vegetables are finely chopped (bits of carrots and zucchini will remain). Transfer mixture to large bowl. Repeat with remaining 2 eggs, onions, and green onions, then potatoes, carrots, and zucchini. Add to mixture in bowl.

Whisk in matzah meal, 2-1/2 tsp.salt, and 1/2 tsp. pepper, then 1/4 cup margarine.

Brush remaining 1/4 cup margarine over bottom and sides of 13x9x2-in. glass baking dish. Place the prepared dish in oven until very hot, about 7 minutes. Remove the empty dish and pour the kugel batter into the hot dish. Bake until top is brown and crisp, about 1 hour. Serves 8.

For more recipes, go to cjnews.com

OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Pearl Brody	Sep 5/12	61 St. Clair Ave West
Cal Rossoff	Sep 9/12	484 Steeles Ave. West
Frances Wintrob	Sep 11/12	47 Douglas Avenue
Velma Poch-Goldin	Sep 9/12	33 Christie Street
Yarney Jacobs	Sep 11/12	30 Harding Blvd. West
Bertha Sklar	Sep 12/12	900 Yonge Street
Ruth Sand	Sep 13/12	12 Elder Street
Ruth Cooper	Sep 13/12	4 Lowther Avenue
Jack Roden	Sep 14/12	221 Betty Ann Drive
Daniel Saraga	Sep 14/12	122 Mentor Blvd.
Edith Lazar	Sep 14/12	546 Steeles Avenue, W.

HEBREW BASIC BURIAL

Tony Fealdman	Sep 10/12	4190 Bathurst Street

Steeles Memorial Chapel

Granek, Gerry	Sept.1/12	147 Elder St
Kojfman, Nitza	Sept. 2/12	38 Seneca Hill Rd
Zaretsky, Vitaly	Sept. 2/12	Private
Sabbah, Armand	Sept. 3/12	111 Tansley Rd
Rotgaus, Leo	Sept. 3/12	11 Charnwood Place
Stetter, Adrian	Sept. 4/12	3 Roman Rd
Mendlowicz, David	Sept. 4/12	83 Combe Ave
Kronitz, Faye Deborah	Sept. 5/12	55 Ameer Ave
Frankel, Molly	Sept. 7/12	866 Sheppard Ave W
Leibovitch, Hyman	Sept. 9/12	3560 Bathurst St
Kaplun, Zena	Sept. 7/12	
Schullerer, Magda	Sept. 10/12	87 Carrier Cres
Applebaum, Jack	Sept. 9/12	2075 Bayview Ave
Adam, Dawn H.	Sept.10/12	21 Park Lane Circle
Lopatin, Leonard	Sept. 10/12	1101 Steeles Ave. W
Karp, Yehiam	Sept. 11/12	35 Regatta Cres
Fox, Joseph	Aug. 30/12	82 Forest Lane Dr
Zeldin, Abram	Sept. 13/12	Private

The unveiling of a monument to the memory of the late
MARIANN MOLNAR ז"ל
will take place
Sunday, September 30th at 12:00 p.m.
Bathurst Lawn Memorial Park
Bathurst South of Steeles
Shaarei Tefillah Section
Relatives and friends are invited to attend

Watch this space each week for monument dealers & shiva caterers

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International

STREISAND
SUBSCRIBERS' TICKET DRAW
see page 40

Protests greet Ahmadinejad ahead of UN speech

Andy Levy-Ajzenkopf
Staff Reporter

Iranian President Mahmoud Ahmadinejad was once again greeted by protests this week in response to his annual address to the UN General Assembly in New York.

In the run-up to his Sept. 26 speech – which took place on Yom Kippur – numerous groups and individuals objected to Ahmadinejad's visit, with some urging the UN to ban the controversial leader, who is known for Holocaust denial and has called for Israel's destruction.

As it has in previous sessions, the Canadian delegation to the UN planned to walk out as soon as Ahmadinejad took the dais.

"We absolutely will not be listening to his speech," Rick Roth, press secretary for Foreign Affairs Minister John Baird, told *The CJN* prior to the speech.

Last week, Liberal MP Irwin Cotler called on UN Secretary General Ban Ki-moon and U.S. Secretary of State Hillary Clinton to bar the Iranian president from addressing the UN.

"Let there be no mistake about it: a person who pursues the most destructive of weaponry in violation of UN Security Council resolutions, who incites to genocide, who is complicit in crimes against humanity, who is engaged in a massive repression of the human rights of his own citizens, who assaults the basic tenets of the UN Charter – such a person should be the object of an indictment by this international body, rather than the beneficiary of its respected podium," Cotler wrote in letters to both Ban and Clinton.

Asked whether the Canadian government would join Cotler's call, Roth responded: "No government in the world has spoken more clearly and forcefully against the racist and antisemitic regime in Tehran than Canada. And we have followed these words with tough action."

Canada shuttered its embassy in Tehran and expelled all Iranian embassy staff from Ottawa earlier this month.

Sayeh Hassan a Toronto lawyer and Iranian pro-democracy activist told *The CJN* she was disappointed that the UN still allows the current Iranian regime to have a voice at the world forum.

"By doing so, [it gives] the Islamic regime a much needed credibility boost," she said. "For many years pro-democracy activists both inside and outside of Iran have asked the international community to politically isolate the regime. I believe this is the best way to weaken it while putting very minimal, if any, pressure on the Iranian people."

Hassan also praised Canada for closing its embassy in Iran, calling the move a "strong step" towards politically isolating the regime.

As a head of state, Ahmadinejad's right to appear at the UN in New York is enshrined in the contract the U.S. signed with the UN in 1947. Section 15 of the *U.S. Headquarters Agreement* stipulates that the principal representatives of UN members are entitled "to the same privileges and immunities" diplomats have.

However, Washington last week denied visas to some 20 Iranian officials planning to come to New York for the opening of the General Assembly session.

Two government ministers were among those denied visas, the Iranian Fars news agency reported. Some 140 visas were approved for the Iranian delegation. The documents were requested two months ago.

It will be Ahmadinejad's eighth visit to New York as president of Iran. He will step down as president in 10 months, since he is limited to two terms in office. Ahmadinejad also is currently the head of the 120-state Non-Aligned Movement.

With files from JTA and TimesofIsrael.com

March OF THE LIVING CANADA
www.marchoftheliving.org
Registration opens online
OCT 10, 2012
Registration Deadline:
OCT 29, 2012
Information Meetings TORONTO
THUR, OCT 4, 2012 at 7:00 p.m. or
THUR, OCT 18, 2012 at 7:00 p.m.
Beth Emeth Synagogue, Toronto, 100 Elder Street (Parking off of Wilmington)
CONTACT: Sherri Rotstein 416.398.6931 ext.5359 srotstein@ujafed.org
Information Meeting MONTREAL
WED, OCT 3, 2012 at 7:00 p.m.
YM YWHA (Grover auditorium) 5400 Westbury, Montreal.
CONTACT: Ali Newpol 514.345.6449 ext.3209 ali.newpol@bjec.org
www.biec.ca

JOIN THOUSANDS OF PEOPLE FROM AROUND THE WORLD FOR
AN EXPERIENCE THAT WILL LAST A LIFETIME
April 3 – April 18, 2013*
* Dates subject to change
In POLAND, the March of the Living takes place on Holocaust Remembrance Day, when thousands of students march together the 3-kilometer distance separating Auschwitz from Birkenau.
In ISRAEL, participants will celebrate the 65th anniversary of Israel on Independence Day together with young people from Israel and other parts of the world.
YOU COULD BE ONE OF THE 600 CANADIANS PRIVILEGED TO TAKE PART IN THIS INTERNATIONAL EVENT!
The March of the Living is open to high school students, young adults and adults.
UJA Federation
www.biec.ca
GEN J
THE CANADIAN MARCH OF THE LIVING PROGRAM IS COORDINATED BY CANADA ISRAEL EXPERIENCE, A DEPARTMENT OF JEWISH FEDERATIONS OF CANADA – UJA, AND IS SUBSIDIZED BY LOCAL UJA/CJA FEDERATION CAMPAIGNS

Soldier killed while caring for African immigrants

Continued from page 1

Netanel Yahalomi, 20, was killed in the attack. He was shot in the head when the terrorists opened fired at his artillery force, which was securing work on the border fence in the Har Harif area, while also looking after a group of African migrants that had been stopped at the fence.

A second soldier, who was wounded in the stomach during the incident, was in stable condition at Soroka Medical Center in Be'er Sheva on Sunday.

Ansar Jerusalem, a shadowy group inspired by Al Qaeda, claimed responsibility for the attack, and linked it to the video denigrating the Prophet Mohammad that has sparked protests across the Muslim world.

On Saturday, an Egyptian presidential adviser announced that he will submit a proposal for amending the 1979 Egypt-Israel Peace Treaty soon.

Mohammed Esmat Seif al-Dawla said the proposal will include major changes to the peace treaty's fourth article, which governs the establishment of "limited force zones in Egyptian and Israeli territory" along the shared border with the Sinai Peninsula. According to the Camp David accords, Egypt may station "no more than one division (mechanized or infantry) of Egyptian armed forces" more than 30 miles from the Suez Canal.

Dawla contends that the article limits Egypt's rights to protect the Sinai Peninsula and must be changed.

Foreign Minister Avigdor Liberman responded to mention of amending the treaty on Sunday, telling Israel Radio that "there is no chance Israel will agree to any kind of change" in the 1979 agreement.

"The Egyptians shouldn't try to delude themselves or delude others and they should not rely on this demand," he added.

IDF chief of the General Staff, Lt.-Gen. Benny Gantz, said Sunday that even when the Israeli-Egyptian border is fully sealed, the threat of infiltrations will continue.

While touring the southern border, Gantz said that despite the "tremendous efforts" made to close the border, it will continue to present a challenge to Israel.

About 200 kilometres of a 240-kilometre stretch of fencing has been constructed in an accelerated project. The remaining 40 or so kilometres – in the Har Harif area where Yahalomi was killed, and in a stretch near Eilat – is set to be completed by the end of the year or early 2013, the Knesset's foreign affairs and defence committee was told recently.

Gantz, in a meeting with soldiers and officers from Yahalomi's unit, said, "We are combat soldiers who protect the borders. Clashes take place, and anybody who chooses to serve in a combat unit knows that such things can happen.

"Netanel did his duty to its fullest. He initiated contact with the enemy, fought bravely and died. Any one of you could have been in his place. I am sure that if he was here, he would say that we have to carry on with the mission."

In a statement posted on militant forums late Saturday, Ansar Jerusalem said that the gunmen were Egyptian, and that the operation was a "disciplinary attack against those who insulted the beloved Prophet."

A preliminary IDF probe revealed that the gunmen exploited the presence of the group of African asylum-seekers – to whom several of the Israeli soldiers were offering basic humanitarian assistance – in order to approach the border.

The IDF has since ordered soldiers to exercise extra caution along the border.

TimesofIsrael.com

Olmert gets probation, fine for breach of trust

JTA

JERUSALEM — Former Israeli prime minister Ehud Olmert was sentenced to one to three years of probation and fined about $19,000 for a breach of trust conviction.

Olmert was sentenced Monday in Jerusalem District Court. He could have faced up to three years in jail. The state had recommended a six-month jail sentence.

The sentence in the Investment Center Affair does not include a ruling of moral turpitude, which would have prevented the 67-year-old from entering politics for seven years.

Ehud Olmert after the judge's sentence *(Flash90 photo)*

Olmert had agreed to forgo the perks awarded to a former head of state, including a secretary, an office and a car, in exchange for the finding.

The Jerusalem District Court in July acquitted Olmert on charges of fraud, breach of trust, tax evasion and falsifying corporate records in what became known as the Talansky and Rishon Tours affairs. He was found guilty on the lesser charge of breach of trust in the Investment Center case.

Olmert is the first former Israeli prime minister ever to stand trial. He officially resigned as prime minister in September 2008 after police investigators recommended that he be indicted.

Following the verdicts, Olmert said he has no plans to re-enter politics.

The Board and Staff of
The Centre for Israel and Jewish Affairs

extends its profound sympathies to the entire family of

Cantor Mendel Fogel ז"ל

Father of our CEO
Shimon Koffler Fogel

May the family be comforted among the mourners of Zion and Jerusalem.

David Koschitzky
National Chair

Sara Saber-Freedman
Executive Vice President

CANADIAN HADASSAH-WIZO (CHW)
Tel: 1-866-937-9431
E-mail: info@chw.ca
Web: www.chw.ca

Canadian Hadassah-WIZO (CHW)
Notice is hereby given that the
ANNUAL GENERAL MEETING
of the above organization will be held on
Sunday, November 18, 2012 (9 a.m. to 12 noon)
The Westin Prince Hotel - 900 York Mills Road, Toronto, Ontario

Agenda will include:
Annual Campaign Report
National President's Report
National Executive Director's Report
Board of Directors since the last Annual Meeting
Such other business as may properly come before the Meeting

Annual and Life Members are invited to attend.

Marla Dan, CHW National President

Mossad knew of Yom Kippur attack in advance

Mitch Ginsburg
The Times of Israel

JERUSALEM — The Israeli Mossad intelligence agency knew a full week in advance that Egypt was planning to launch a surprise attack on Yom Kippur 1973.

But the Mossad did not pass the information on in an orderly and explicit way to prime minister Golda Meir's office, according to formerly classified information released last week. The findings come from the commission established in 1973 to investigate the war.

The warning indicated that Egypt was going to attack under the cover of a military drill.

The Mossad's information, received from a senior agent Ashraf Marwan, Egyptian president Gamal Abdel Nasser's son-in-law, was never handed over to the Prime Minister's Office, according to Brig.-Gen. Yisrael Lior, the prime minister's military attaché.

Lior is quoted in the newly declassified material as saying that had he known of the Mossad's information he would have "flown" to the office of deputy prime minister Yigal Allon – who was filling in for an absent Meir at the time – and alerted him.

On Oct. 5 at 12:50 a.m., a cable marked urgent arrived at Mossad headquarters in Tel Aviv. In it, Marwan conveyed that war was imminent and asked for a London meeting with Mossad head Zvi Zamir.

A night clerk read the document to Alfred Eini. Zamir's aide, who told the commission that he felt the cable was urgent enough to warrant waking Zamir. According to the newly released material, Yitzhak Nebenzahl, state comptroller and member of the commission, asked Eini whether the information regarded "a warning about the outbreak of war or whether the subject was war."

Eini said that "it was understood that this was a warning about the outbreak of war."

Eini called Zamir, who seemed groggy and unfocused. In the protocols, Eini described the conversation: "He [Zamir] listened. Said, 'Thank you,' and then said, 'OK, I'll go see [Marwan] tomorrow morning."

Prime Minister Golda Meir briefs the press during the Yom Kippur War.

The five-member Agranat Commission, chaired by American-born chief justice of the Supreme Court, Shimon Agranat, was appointed by the government to examine the failures leading up to and during the early stages of the war. The new papers, kept under wraps for decades, were released just ahead of the 39th anniversary of the war.

The commission's public findings, released in the spring of 1974, called for the resignations of four senior officers, including the commander of military intelligence, Maj.-Gen. Eli Zeira, and Lt.-Gen. David Elazar, who was found to "bear direct responsibility" for the army's dismal state of readiness on the eve of the war. Meir was cleared of responsibility but ousted from office by public sentiment. She resigned her position some nine days after the publication of the report.

Foreign Minister Abba Eban witnessed the radical change in the assessment of war during the space of several hours, according to the formerly classified information.

He told the commission that on Friday at 5:30 p.m., less than an hour before the holiday's onset, he received a cable stating that there was a chance of a co-ordinated Syrian and Egyptian attack but that the probability of this was low.

Several hours later, he told the commission, he received the following: "According to authentic intelligence sources, the Egyptians and the Syrians will launch a co-ordinated attack toward evening. The goal: conquering the Golan, crossing the canal and establishing [themselves] on the western side."

Eban said: "I would like to note that the mental change between the two cables was sharp, with no shift, which is to say, I had no experiences between the two cables."

The war, which lasted from Oct. 6 to 25, 1973, cost 2,688 Israeli lives and deeply damaged the view of Israel as an indestructible force following the Six Day War.

The two-front attack by Syria and Egypt came as an almost complete surprise on the holiest day of the Jewish calendar.

Also, according to the newly released documents, GOC Northern Command Maj.-Gen. Yitzhak Hofi, later the head of Mossad, received word on Oct. 2 from his chief intelligence officer that the Syrian army was planning an attack, four days before the outbreak of war.

He told the commission that he checked the intelligence information with the relevant authorities in military intelligence and was told that the information was baseless.

He told the commission he had no idea where the information had come from but that he assumed it had come from within military intelligence and had been leaked behind the back of the commander, Zeira, who infamously believed that the chance of war was "low."

Zeira took the brunt of the blame for dropping the ball about the warnings. He was later also investigated for outing Marwan, who died mysteriously in London in 2007.

Last July, the State Attorney's Office dropped the case against Zeira, now 84, citing his age and the passage of time.

TimesofIsrael.com

Grenade injures shopper in Paris

JTA

PARIS — An explosion at a kosher grocery shop near Paris, reportedly caused by a grenade, damaged the store and injured a shopper, French police said.

Police have not linked the Sept. 19 attack to the release of caricatures hours earlier by a Paris weekly depicting the Muslim prophet Muhammad, including one featuring a haredi Orthodox Jew and a religious Muslim.

The store in the Paris suburb of Sarcelles was reportedly full of shoppers after the Rosh Hashanah holiday beginning their preparations for the pre-Yom Kippur meal, Moshe Cohen-Sabban, president of the Jewish communities of Val d'Oise, told the French online edition of the newspaper *Metro*.

Richard Prasquier, president of CRIF, the umbrella group representing French Jewish communities, told the television channel i>TELE that two men dressed in black had tossed an explosive device into the shop without saying anything.

"I have no reason to doubt the anti-semitic character of this action," Prasquier said.

According to *Metro*, the injured shopper sustained contusions in both arms. The newspaper quoted Marc Djeballi, a member of the Sarcelles Jewish community, as saying the device was "a grenade, not a firecracker."

Sarcelles, which is known as "Little Jerusalem," is home to a large Jewish community that emigrated from North Africa in the 1960s.

Israel Briefs

EU to certify drugs

A committee of the European Parliament has endorsed measures to simplify the sale of Israeli pharmaceuticals within the European Union. "EU-certified pharmaceuticals could be exported to Israel and vice-versa without requiring additional certification in the importing country under a mutual recognition deal endorsed by the International Trade Committee," the committee said in a Sept. 18 statement. To take effect, the move must be approved by the European Parliament next month. Fifteen of the committee's members voted in favour and 13 voted against the measure, which is part of the EU's Agreement on Conformity Assessment and Acceptance with Israel.

Cancel Oslo: Abbas

Palestinian Authority President Mahmoud Abbas reportedly proposed cancelling the Oslo accords with Israel. Abbas made the proposal at a meeting of Palestinian leadership, the French news agency *AFP* reported, citing a senior member of the Palestine Liberation Organization. A decision on the issue was postponed until after Abbas returns from the United Nations General Assembly at the end of the month, *AFP* reported. While at the General Assembly, Abbas reportedly will push to have "Palestine" recognized by the group as a non-member state. The Oslo accords established the Palestinian Authority as the interim government of the Palestinians, and was scheduled to last for five years, when final-status talks were slated to be completed. Final-status issues include Jerusalem, Palestinian refugees, West Bank settlements, security and borders.

Israel invites inspection

The head of Israel's nuclear agency invited the International Atomic Energy Agency to inspect its Soreq nuclear research centre. Shaul Chorev, head of the Israel Atomic Energy Commission, during a Sept. 19 speech to the IAEA's General Conference in Vienna said that Israel has formally asked the IAEA to conduct a safety assessment at Soreq, *Ynet* reported. Chorev said an inspection "will benefit all concerned in Israel, including the general public. It will also manifest the operation of Israel's nuclear centres according to high safety standards which are compatible with IAEA standards," according to *Ynet*. Soreq is under IAEA inspection. The nuclear reactor at Dimona, which is rumoured to produce nuclear weapons, is closed to the outside. Israel neither confirms nor denies that it possesses nuclear weapons. Chorev said Israel opposes the plan to hold a conference later this year on Middle East nuclear disarmament, calling it "futile," according to *Ynet*. The conference is reportedly favoured by the Obama administration.

Files from JTA

Reject meeting with Iran, Argentine leaders urge

JTA

BUENOS AIRES — Argentine Jewish leaders are strongly urging their country to reject Iran's request for a meeting of their respective foreign ministers at the UN General Assembly next week.

The Argentine Foreign Ministry on Sept. 19 announced that Iran's Ali Akbar Salehi had requested an audience with Argentine's Hector Timerman to discuss the AMIA bombing case.

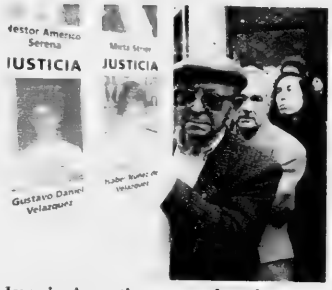
Argentina has accused Iran government of directing the bombing that the Lebanon-based terror group Hezbollah is accused of carrying out. The 1994 attack on the Jewish community centre killed 85 people and wounded hundreds more. No arrests have been made in the case, but six Iranians – including Gen. Ahmed Vahidi, the country's defence minister – have been on the Interpol most wanted list since 2007 in connection with it.

"The government must demand that Iran collaborates with justice and that all Iranian suspects that have international arrest warrants by Interpol are brought before the Argentine courts," Aldo Donzis, the head of Argentina Jewish umbrella organization DAIA, told *JTA*.

Likewise, the Simon Wiesenthal Center sent a letter to the Argentine government questioning the proposed meeting.

"No dialogue between Argentina and Iran can be valid until justice is obtained for the victims of the AMIA bombing, and Iran – in violation of the UN Charter – abandons its genocidal nuclear program targeting Israel, a state friendly to Argentina," Shimon Samuels, the Simon Wiesenthal Center's director of international relations, told *JTA*.

Tehran announced in a July 16 statement that it was willing to hold "constructive dialogue" with Argentina to "shed all possible light" on the case. It offered condolences to the families of those killed while denying responsibility for the blast.



Jews in Argentina remember the AMIA bombing. *[File photo]*

In October 2010, Iran rejected Argentina's proposal to put its accused citizens on trial in a neutral country.

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NAME	ROW NO.	PLOT NO.	COMMENTS
BATHURST LAWN CEMETERY			
J. Sandhorn	5	3	
Ezekiel	5	5	
OLD MOUNT SINAI - NORTH			
Krangle	[illegible]	5	Plots bought for 2 sons. Daniel died
Krangle	[illegible]	9	
Miller	5	5	Husband died in 1949
Hershenhorn	29	3	Husband died in 1961
OLD MOUT SINAI - SOUTH			
Laune	5	2	Husband died in 1956
Goodman	24	[illegible]	
Lemer	27	4	Husband died in 1982
NEW MOUNT SINAI - PALMERSTON NORTH			
Gilda Rosen Oberman	59	6	
Marshall Kramer	59	7	Husband died in 2005
Leon Schwartz	57	9	Wife died in 1967
Libby Fine	55	2	Husband died in 1964
Goodman	57	[illegible]	
J. Lugeon	59	3	
Lugeon	59	4	
Grant	60	4	
Grant	60	5	
Liebovitz	60	6	
Roseman	61	9	
NEW MOUNT SINAI - PALMERSTON NORTH			
Bella Seiden	61	10	
Chanes Seiden	61	[illegible]	
Feia Richter	62	9	Husband died in 1964
NEW MOUNT SINAI - PALMERSTON SOUTH			
Goodman	57	1	
Fay Bergson	65	10	
Abraham Bergson	65	9	
Faye Bergson	65	7	
Martin Scherer	65	11	
Brenda Scherer	65	12	
Roseman	76	5	
Roseman	76	6	

Hungary slams claims conference

JTA

BUDAPEST — The Hungarian government urged the Claims Conference to "refrain from misleading, intentionally misguiding and provoking fear."

The announcement, which was published recently on the government's website, is the latest escalation in an exchange that began last month when the Hungarian government froze money transfers to the Claims Conference, citing poor reporting. The Claims Conference – a New York-based body representing world Jewry in talks on compensation for Holocaust-era persecution – denied the allegations and accused Budapest of "depriving" Holocaust survivors through "disgraceful, deceitful tactics."

In the new online statement, the Hungarian government accused Claims Conference executive vice-president Greg Schneider of using "tactics of making misleading, untrue claims that are designed to provoke fear and uncertainty in Holocaust survivors."

Hungary pledged $21 million in 2007 to Hungarian Holocaust survivors to be distributed over five years, in part by the Claims Conference. A new settlement was to be signed this year until Budapest's decision to freeze money transfers.

Budapest also sought the return of $12.6 million that the government said it gave the Claims Conference. The Claims Conference said it only received $8 million for distribution among Hungarian Holocaust survivors living outside that country.

The money was transferred initially from the treasury to the Jewish Heritage of Hungary Public Endowment, known as Mazsok, a committee of government officials and Jewish representatives.

The Hungarian Ministry of Public Administration and Justice said that based on the report submitted by the Claims Conference to date, "it is impossible to identify the individuals eligible for compensation."

The Claims Conference, according to an email sent to *JTA*, gave Budapest a 400-page report containing the names of all recipients and how much they received.

"Every penny was transferred to a Hungarian survivor. Not even one cent was spent on administration or any other expense," the Claims Conference said.

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Researcher seeks cure for mitochondrial diseases

Cara Stern
Special to The CJN

September means back to school for more than just kids. At the Schwartz-Reisman Centre in Vaughan, Ont., adults filled makeshift classrooms to soak in knowledge from the best of Hebrew University.

Topics ranged from politics, medicine, social science and more. Although the lecture series has been held since 2000, this is the first year that the event was held north of Toronto. That means a new audience, said Elan Divon, executive director of Canadian Friends of Hebrew University.

Haya Lorberboum-Galski is a professor at the Hebrew University of Jerusalem who was featured at the series this year. She spoke to a room of about 15 people about her research into mitochondrial diseases.

Her lecture was not a simple topic. She delved into the background of medication, explaining how a researcher may find a cure for metabolic and genetic diseases.

She introduced her presentation, explaining that she would take the audience through the journey of how she is working to develop a cure, and the process that she must follow in the hopes that she will one day reach human trial. This means following a set of steps that includes an idea stage, to testing on cells and then mice, before finally reaching human trial.

"Modern medicine offers no cure for mitochondrial diseases," she said. "Nothing is known."

In her research laboratory, she tries to find some knowledge on these diseases. She studies potential treatments to cure these illnesses, which she said can affect anybody, but tends to be found in certain cultures, such as Ashkenazi Jews.

Despite the tough subject matter, Lorberboum-Galski tried to simplify the terms to make it accessible for the public. For example, she compared mitochondria – which helps to energize a person – to a battery. If a person has damaged mitochondria, it's like they are running on a damaged battery, in that a person is not able to function, or find energy, without it.

Hebrew University of Jerusalem professor Haya Lorberboum-Galski spoke in Toronto about her research into mitochondrial diseases. *[Rinath Maman photo]*

Lorberboum-Galski encouraged the audience to pose questions, and many did. That being said, the material was clearly directed at someone with a background in science.

A major theme in her presentation was about money. A researcher's success is largely dependent on how much money is allocated to the research. She explained that scientists have been researching cures for these diseases but have so far been unsuccessful. After 10 years and a lot of resources, a researcher can take an idea and turn it into medicine, she said.

"You have to invest something like millions of dollars," she said, and researchers can spend their lives just working to get the grants needed to test the idea.

Speaking to *The CJN* after the lecture, Lorberboum-Galski said she hopes the audience will not only learn about the many studies coming out of Hebrew University, but that the lectures will also pave the way for potential donations.

"I think it's a way of raising some future money for the research, for the institute, for everything that is so important for us," she said.

And beyond the money, she said she hopes the lecture gave optimism to anybody in the audience who might know somebody with a mitochondrial disease.

"I think it's giving them some hope that new developments are going on, and part of it is being developed in Israel," she said. "There is a hope for some kind of the diseases that are [currently] with no answer."

New $1 million 'brain prize' launched in Israel

Compiled by CJN Staff

Israel Brain Technologies (IBT), a non-profit organization on a mission to advance Israel's neurotechnology industry, announced earlier this month the launch of its $1-million global Breakthrough Research And Innovation in Neurotechnology (BRAIN) Prize.

Inspired by the vision of Israeli President Shimon Peres, IBT aims to establish the country as the epicentre of global brain technology and related research.

The group promotes multi-disciplinary research and development projects in Israel and abroad. IBT's international judging committee will be composed of distinguished leaders in neuroscience, technology and business, and will include two Nobel Prize laureates.

The million-dollar prize will be awarded to an individual or team that discovers a breakthrough in brain technology.

The prize will showcase Israel as an international hub for innovation in brain research and technology, helping position Israel as not only the "startup nation" but also the "brain nation."

Peres predicted that within the next 10 to 15 years, new discoveries in brain technology and research will revolutionize our lives – perhaps giving way to treatments for neurological disorders, including Alzheimer's and Parkinson's diseases, depression, post-traumatic stress disorder or even sports-related brain trauma.

"Discovering the secrets of the human brain will teach us how to create artificial parts of our body. And it will bring a great deal of unbelievable technologies in all domains of life," Peres said.

"Israel has a strong tradition of putting science and technology at the forefront of its economic development. We know what's happening around us without knowing what's happening within us. Brain research is our next big frontier."

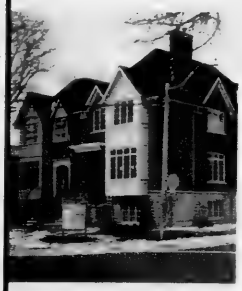
Dr. Rafi Gidron, founder and chairman of IBT, said the Brain Prize will bring together the best minds from around the world "to create the next generation of brain-related innovation, from brain-machine interface and brain-inspired computing to urgently needed solutions for brain disease. It's a global brain gain. Our aim is to open minds – quite literally."

IBT executive director Miri Polachek praised Peres for his aim to make Israel a global centre for the advancement of neurotechnology and brain-related treatments.

"We invite others to share this vision, and for innovators around the world to enter the Brain Prize competition, so we can tackle some of the most exciting challenges facing our planet," Polachek said.

The prize will be awarded at IBT's Global Brain Technology Conference in 2013 in Israel. Interested contestants can visit www.IsraelBrain.org to receive more information and to apply online.

One Great Return Deserves Another



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Israeli hesitated to direct film set in Mideast

Sheldon Kirshner
Staff Reporter

Eran Riklis, one of Israel's most successful filmmakers, was less than enthusiastic when he was offered a job to direct a feature film set in the Middle East.

Fred Ritzenberg, an American producer, wanted him to do *Zaytoun*, which premièred at the Toronto International Film Festival and was runner-up for the BlackBerry People's Choice Award.

Zaytoun, which unfolds on the eve of Israel's 1982 invasion of Lebanon, focuses on an extremely unlikely friendship between a downed Israeli pilot and a boy whose ancestors once lived in Palestine.

"I was exhausted by the Middle East," said Riklis, who dealt with the region in three previous films, *Cup Final* (1992), *The Syrian Bride* (2004) and *Lemon Tree* (2008). "And besides, I was really busy," he added. "I was about to direct *The Human Resources Manager*."

As well, Riklis felt that the script, written by Palestinian American Nader Rizq, was too dogmatic in its current form.

Ritzenberg, however, wanted to recruit Riklis, having completely fallen in love with his movies.

In *Cup Final*, PLO fighters in Lebanon capture an Israeli reservist, discovering they all share a passion for soccer. In *The Syrian Bride*, a Druze wedding on the Golan Heights collides with the Arab-Israeli conflict. And in *Lemon Tree*, a Palestinian widow in the West Bank who tries to stop Israel's defence minister from uprooting her lemon trees forms a relationship with his wife.

Eran Riklis was not so keen to direct another film in the Middle East.

What appealed to Ritzenberg in this trilogy of films was Riklis' ability to be empathetic and sensitive to both Israelis and Arabs. "I felt that his approach to telling Middle Eastern stories would bring an authenticity to *Zaytoun*, and would also be fair and balanced."

As Ritzenberg talked about his vision of the film, Riklis' interest mounted. "It was getting exciting," Riklis recalled. "I said, 'Let's move forward.'"

Once Riklis was fully aboard, he reworked Rizq's script. "It was beyond one-sided," he said in an interview during the festival.

Over a nine-month period, Riklis revised the script eight times, infusing the characters with life and bringing a sense of equilibrium to the situation in which they found themselves.

Riklis claims that Rizq was satisfied with the changes he made. "He's an engineer, not a professional writer, and he understood that script writing is a process."

Originally, Riklis hoped an Israeli actor would play the part of Yoni, the pilot who ejects from his fighter jet over a Palestinian refugee camp near Beirut.

Some of the actors who were approached were simply not interested in playing an Israeli, Riklis disclosed.

In the end, they chose American actor Stephen Dorff, who is known for roles in popular movies such as *Blade* and *Public Enemies*.

"We needed an international name actor who could pass for an Israeli. After two hours of talking to Dorff, I knew he was Yoni," Riklis said. "He was very eager to do it."

Dorff, who is half-Jewish, arrived in Israel several months before the shoot to study with a Hebrew dialect coach.

He also visited Israeli Air Force bases and met a pilot who had been shot down in 1982 and endured two years of captivity in a Syrian prison.

"I'm extremely happy with his performance," said Riklis. "He's a serious actor with serious ambitions."

Fahed, the 12-year-old Palestinian boy who helps Yoni escape to Israel, was portrayed by the Israeli Arab actor Abdallah El Akal, who had small roles in 20 films before coming to Riklis' attention.

"He comes from a big family near Tel Aviv's old central bus station," said Riklis. "He's intelligent and clever, but had to be trained to fit into his role."

Produced on a budget of about $7.5 million – peanuts by Hollywood standards – *Zaytoun* was filmed in Haifa, Ramla, the Galilee and a number of Israeli Arab towns rather than in Lebanon.

"It was a tough eight-week shoot," said Riklis, 58, who was born in Jerusalem and raised in Montreal and New York City before returning to Israel with his family. "We moved around a lot. It was really a road movie."

Riklis – a supporter of a two-state solution to resolve the Arab-Israeli dispute – hopes that *Zaytoun* will give viewers a better understanding of Israelis and Palestinians.

He rules out the possibility that *Zaytoun* will be screened in the Arab world. *The Syrian Bride* was shown at the Marrakesh Film Festival in Morocco, but otherwise, only pirated DVDs of his films have made it to Arab cities.

Currently, Riklis is preparing to direct his next film, *Dancing Arabs*, which deals with the dual identity of Israeli Arabs. He also plans to direct a thriller in Europe.

To the best of his knowledge, *Zaytoun* should reach theatres in Canada and the United States in 2013.

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EYE ON ARTS

By BILL GLADSTONE

A YIDDISH *FIDDLER* WITH YOU AS THE STAR

The Yiddish Theatre Workshop, a project of the Committee for Yiddish of UJA Federation, launches its third 10-week course on Oct. 15. Whatever your level of Yiddish-language competency or the extent of your theatre experience, if you've ever wanted to act, this is your chance. Under the guidance of performer-director **David Gale**, you will participate in weekly classes centred around the reading of the Yiddish-language version of the stage hit *Fiddler on the Roof* (*Fidler oyfn dakh*) in transliteration.

In a relaxed and enjoyable atmosphere, course participants will exercise their acting skills, develop their capacity for Yiddish, engage in lively discussions of the play and maybe even become a star. Registration $150. Workmen's Circle, 471 Lawrence Ave. W., 7 to 9 p.m. on either Tuesdays or Thursdays (days to be announced). Contact Barbara Barak, Committee for Yiddish, 416-635-2883, ext. 5189.

• • •

Israeli Flamenco: The Toronto International Flamenco Festival (Oct. 18 to 20) presents the Toronto première of *Por El Flamenco*, a 2009 film by director **Shem Shemy** about the journey of a loving Israeli couple into the depths of the flamenco scene in Granada, Spain. The man's accidental encounter with Yoel, an Israeli flamenco guitarist living in Andalucia, sparks the beginning of a shared journey into the heart of gypsy flamenco culture. $11. Bloor Hot Docs Cinema, Wednesday, Oct. 17, 1 p.m. www.torontoflamencofestival.com

• • •

Jaffa Road at Hugh's Room: The launch of a new CD, *Where The Light Gets In*, is the occasion for a concert by the award-winning fusion band **Jaffa Road**. Named after one of the oldest streets in Jerusalem, the band combines pulsating dub grooves, ambient electronic textures and genres of Sephardi, Arabic and Indian music intertwined with jazz, blues and rock.

The band consists of singer **Aviva Chernick** and musicians **Aaron Lightstone**, **Chris Gartner**, **Jeffrey Wilson** and **Sunda Viswanathan**. $22, $22.50. Hugh's Room, 2261 Dundas St. W. Sunday, Oct. 28, 8:30 p.m. 416-531-6604, www.jaffaroad.com

• • •

Jaffa Road

Arts in Brief

• **Teatron Toronto Jewish Theatre** holds its annual season launch and open house at the Toronto Centre for the Arts (former Ford Centre) on Sunday, Sept. 30, 1 to 4 p.m. The event features a free preview scene (at 2:30 p.m.) from the upcoming production *My Name Is Asher Lev* with cast members **Mark Albert**, **Geoff Kolomayz** and **Tracy Beltrano**. Preview performances of various other companies take place all afternoon. www.teatrontheatre.com

• Winnipeg-born actor-director **David Gale** speaks on his career and his latest project, the Yiddish Theatre Workshop. Also **Irene Rauch**, a veteran of the Dora Wasserman Theatre in Montreal, talks about Yiddish theatre in Montreal. Yiddish Vinkl, $18, includes buffet lunch. Free Times Cafe, 320 College St. Thursday, Oct. 4, 12 noon. www.yiddishvinkl.com

• On the heels of the dismissal of the Corrie family's civil lawsuit, the controversial one-woman play *My Name Is Rachel Corrie* opens for a limited run at the Hart House Stage, Wednesday, Oct. 17. The play tells the story of the young Palestinian activist from America who was accidentally crushed beneath a bulldozer in 2003 while trying to block the Israeli demolition of a Palestinian structure. According to Hart House's website, the play is "a catalyst for discussion and continues to spark heated debate." It has also become a staple of leftist political theatre and many contend it is anti-Israel propaganda.

Note: Narrator Don Jordan will not be able to perform for health reasons. A replacement is to be announced.

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One-man play about Simon Wiesenthal

Kathryn Kates
Special to The CJN

Playwright and actor Tom Dugan, the son of a decorated World War II veteran who liberated the Langenstein concentration camp in Germany, stars in his own one-man show about Simon Wiesenthal.

The show, *Nazi Hunter: The Simon Wiesenthal Story*, is playing at the Toronto Centre for the Arts starting Oct. 9.

Dugan says he's always had a fascination with that period in history. When he was a child, he asked his father if he hated Germans and his dad replied that he judges people by the way they behave, not by what group they belong to.

"That rejection of collective guilt was something that I really pondered for years," Dugan says. "Later on, after Wiesenthal passed away [in 2005] and I started reading about him, I learned about his lifelong rejection of collective guilt. It really sucked me into his story, and I began to answer that question for myself that had been raised so many years before with my father.

"As… my life turned out, although I'm not Jewish, I married a Jewish girl and I now have two beautiful Jewish boys, so I feel I come to writing this story and portraying Wiesenthal honestly," says Dugan, who lives with his wife, Amy, and their sons, Eli, 11, and Miles, 9, in Woodland, Calif.

Dugan says so much value has come out of Wiesenthal's work tracking down criminals, but he feels his strongest legacy is as a teacher.

"Over 50 or 60 years, interacting with the media, Wiesenthal became very savvy on how to present the Holocaust in a way that drew the young people in and got them interested and passionate about it, rather than be repulsed by the story. I try to capture that the best I can, and thankfully the thousands of people who have seen the show seem to think that I have done that."

Tom Dugan as Simon Wiesenthal

Dugan says he always does talkbacks with the audience after each show. "My favourite comment came from a teenager. I really think teenagers pay attention to this story because it may be an introduction to the whole place in history that they may not know much about or have avoided.

"One kid got up and said, 'Wow, I thought this was going to suck.' It sounds like a flippant thing to say but it is not… If you can say a piece of theatre is important, then I would say it is a very important exchange when a teenager really is touched by this story."

The 51-year-old Catholic actor from New Jersey has to go through quite a transformation to play an octogenarian Austrian-Hungarian Jewish Holocaust survivor.

"I have a full head of hair and I'm pretty slim, so I had a padded suit made for underneath my costume that adds 50 pounds to my frame. I shave the top of my head to recreate Wiesenthal's look. It takes me about an hour to apply the old-age makeup on my face and my hands," Dugan says.

"I went to a dialect coach to study the Austro-Hungarian dialect, and I've worked with the director Jenny Sullivan, the daughter of famous movie actor Barry Sullivan, to perfect the Wiesenthal's character and walk."

When Dugan brought the show to Toronto for one performance last year for the Friends of the Simon Wiesenthal Center for Holocaust Studies, he delighted in learning the history of Toronto's strong Jewish community.

Dugan received the 2011 Los Angeles Drama Critics Circle Award for Best Solo Performance and garnered three 2011 Los Angeles Ovation Award nominations for the play, which premièred in California in 2009.

Harold Green Jewish Theatre Company's Nazi Hunter: The Simon Wiesenthal Story *runs Oct. 9 to 18 at the Studio Theatre of the Toronto Centre for the Arts. For tickets, call 1-855-985-2787 or visit www.hgjewishtheatre.com.*

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The CJN will not enter into any correspondence with contestants.

Email your information to contest@thecjn.ca re: "Barbra Live" Contest or mail to: The Canadian Jewish News, 205-1500 Don Mills Road, Toronto, ON M3B 3K4 or fax to: 416-391-0949

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Brothers perform classical improv concert

Kathryn Kates
Special to The CJN

Award-winning pianist Sageev Oore and his brother, saxophonist Dani, are bringing their unique blending of classical, jazz, klezmer and improvisation to Toronto.

They perform a free concert at the Richard Bradshaw Amphitheatre at the Four Seasons Centre for the Performing Arts at noon on Oct. 2.

Israeli-born Sageev, an adjunct professor of computer science at Dalhousie University, and Canadian-born Dani, who is pursuing a master's in music at the University of Toronto, have taken composers such as Brahms, Ives, Schubert, Bartok, Schumann, Puccini and Berg, and reconstructed them into a single coherent song cycle for piano and soprano saxophone. They have recorded the work on *Radical Cycle*, their first CD as a duo.

"I have a classical background originally," says Sageev. "Dani had this stack of books of classical art songs, Schubert, Schumann and others, and we just started reading through them and playing the songs. After playing over time, certain songs started standing out. We were drawn back to these songs."

Sageev said classical music used to have a strong tradition of improvisation, mentioning Chopin, Beethoven and Liszt as incredible improvisers.

"We didn't plan to make a CD of this sort. We love the music, and we have a tremendous love of these pieces and the way they were written. And at the same time we might notice that there is a klezmer feeling or a jazz chord on there that makes sense within the song, so there was a little jump off the cliff in starting to deviate from the notes that are written in classical music."

He said the songs tended to flow into one another. "One piece by Schumann went into a natural transition by Schubert and then back to the one by Schumann."

The Oore brothers as kids. Sageev, left and Dani.

Oore says that the original pieces were beautiful in themselves, and the duo didn't just improvise over the chords. "We pretty carefully structured improvisations that felt consistent with the essence of the piece. I think it holds together on a composition level, but I don't think one needs to listen for that to enjoy it. If one wants to, then it's there. If [the audience] knows the pieces, it might uncover something like the juxtapositions of two pieces, and I hope that they enjoy hearing these pieces in a new way of some sort."

The brothers have played a lot of klezmer and Yiddish music and say this music is in their music vocabulary. Sageev said his Polish grandmother used to sing to them. When there is a moment during their performance that goes into a klezmer type of sound, he says it is not forced but is the musical words that make sense to them at that time in the piece.

They hope to take this concert on tour next summer. For more information on Dani and Sageev Oore, visit www.oore.ca

The concert at the Four Seasons Centre is part of a series presented by the Canadian Opera Company. Doors open 30 minutes before the performance, and tickets are distributed at the door on a first-come basis.

Martian Chronicles and Mr. Sammler's Planet

The NASA rover Curiosity set down on Mars this past August on a site dubbed Bradbury Landing, after the American science fiction writer and fantasist Ray Bradbury who died this summer. Bradbury's early stories were among the first and best imaginings of what sort of life humans might make for themselves on Mars. Published in the second half of the 1940s and early 50s they appeared in lowbrow venues like *Thrilling Wonder Stories* and *Weird Tales*.

Reviewed by Norman Ravvin

When the stories were collected under the title *The Martian Chronicles*, Bradbury's publisher included a preface by the TV figure Clifton Fadiman. Fadiman recognized that Bradbury was – in his early prophetic work – less than wholly enthusiastic about the notion of colonizing Mars. Fadiman called Bradbury a "moralist" who meant to tell us that "the place for space travel is in a book, that human beings are still mental and moral children who cannot be trusted with the terrifying toys they have by some tragic accident invented."

The Martian Chronicles opens with a powerful vignette called "Rocket Summer," in which the Ohio winter is transformed in a matter of moments by a rocket that "lay on the launching field, blowing pink clouds of fire and oven heat." In a story called "Earth Men," the leader of a landing expedition from earth knocks on the first Martian door he sees. Upon being informed that earthlings call the planet Mars, the local haughtily informs his visitors that his planet is known as Tyrr. This sort of reversal happens again and again, until the earth travelers "seemed to be emptied of all their blood and their rocket fever. They were drained dry."

Although the best science fiction writers seem capable of prophesying the future, they don't necessarily mean to wholeheartedly celebrate what they foresee. But Bradbury understood how his readers felt – especially young male readers picking up the pulps at the pharmacy or the gas station. In another short piece he pictures a boy who "wanted to go to Mars on the rocket. He went down to the rocket field in the early morning and yelled in through the wire fence at the men in uniform that he wanted to go to Mars."

A literary descendant of Bradbury's, the Vancouver-based writer William Gibson wrote recently of his 1950s American childhood as a "zeitgeist... chewy with space-flavoured nuggets" like the "interplanetarily themed chrome trim" on his father's Oldsmobile and the molded "spacemen on the counter at Woolworth's."

Toward the end of *The Martian Chronicles*, Bradbury depicts a father explaining to his young son that "science ran too far ahead of us too quickly, and the people got lost in the mechanical wilderness, like children making over pretty things, gadgets, helicopters, rockets..."

When Bradbury wrote of interplanetary rockets and Mars landings, they were a part of a dreamscape. But the space race transformed reality in the middle sixties, and by the late sixties, in his masterful novel *Mr. Sammler's Planet*, Saul Bellow was responding to immediate events – the Apollo expeditions that circled the moon, which led to the moon landing in the summer of 1969. Bellow's hero, Artur Sammler, is a Polish-born Jew – an old-world intellectual and survivor of a Holocaust-era mass grave. On Mr. Sammler's planet the two pressing concerns are daily existence in New York City and the German atrocities in wartime Poland. But the moon landing hovers in the background as Sammler confronts popular ideas regarding "the advantage of getting away from here, building plastic igloos in the vacuum, dwelling in quiet colonies."

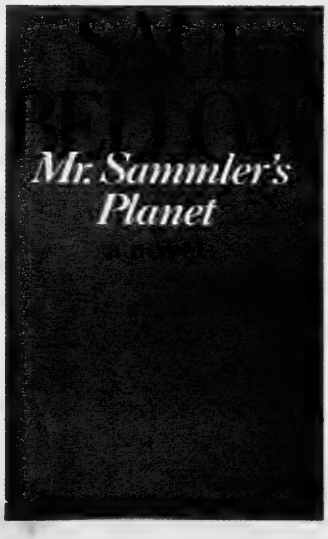
Classic sci-fi books

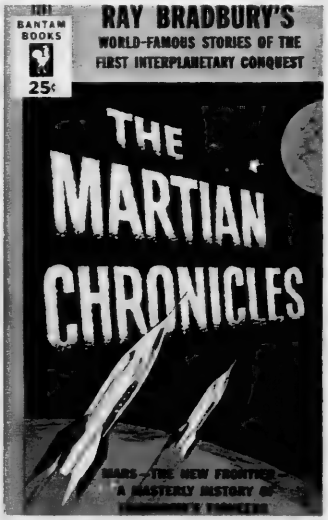
Pessimism reigns on almost every front in *Mr. Sammler's Planet*, and Sammler's consideration of the "moon image" leads him to a dark conclusion: "we know now, from photographs the astronauts took, the beauty of the earth, its white and its blue... But wasn't everything being done to make it intolerable to abide here, an unconscious collaboration of all souls spreading madness and poison? To flush us out?... Defile, and then flee to the bliss of oblivion. Or bolt to other worlds."

Here Bellow's conclusion echoes the early musings of Bradbury on Mars travel, and the once-ambivalent feelings about the relationship between real life on earth and a dreamed-of life on far-off planets. Bellow's Artur Sammler – a stand-in for his author – characterizes himself as a man who stands apart "from all developments. From a sense of deference, from age, from good manners... New worlds? Fresh beginnings? Not such a simple matter."

One hears in Sammler the tone of the moralist that Fadiman found in Bradbury's early works, which were not, in fact, those of conventional science fiction. Calling the rover's starting point on Mars Bradbury Landing isn't a great deal more appropriate than calling it Bellow Landing.

Norman Ravvin's recent publications include a novel, The Joyful Child *(Gaspereau Press), and* Failure's Opposite: Listening to A.M. Klein *(McGill-Queen's), which he co-edited with Sherry Simon.*





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Israelis win medals at London Paralympic Games

Compiled by CJN Staff

LONDON — Entering the wheelchair tennis competition at the 2012 London Paralympics, Israeli Noam Gershoni was a medal hopeful.

The former Apache helicopter pilot did not disappoint – he defeated American David Wagner in the finals 6-3, 6-1 to earn a gold medal.

Meanwhile, Koby Leon won a silver medal in men's individual H1 time trial, a road cycling event.

Both men were wounded while serving in the Israel Defence Forces (IDF) and were rehabilitated in Beit Halochem facilities, which provides support to disabled veterans.

During the Second Lebanon War, Gershoni was severely wounded in his spinal cord, as well as both his arms and legs when the helicopter he was flying crashed.

He suffered multiple fractures and was evacuated to Haifa's Rambam Hospital. After three weeks he was transferred to Tel Hashomer's rehabilitation centre near Tel Aviv where he was hospitalized for the next six months. Even after his release, he continued going to rehab on a daily basis for an entire year. Four years later, he still frequents the centre twice a week for physiotherapy sessions.

Gershoni, 28, first tried wheelchair tennis at the Beit Halochem facility in Tel Aviv four years ago. "I began playing wheelchair tennis for the fun of it, but didn't think for one moment I'd make it to such high levels," he said.

Playing in a wheelchair, Gershoni is categorized as a "quad," which includes players with varying degrees of severe disability. His breakthrough came during this past year when he beat 2008 Beijing Paralympics silver medalists Boaz Cramer and Shraga Weinberg, three times. He also won an international tournament held in Israel and made it to the finals in three other tournaments.

"Noam stood out from the very first of his training sessions and it was clear we were dealing with a very talented young man with a quick grasp and understanding of the game and a very high intelligence," said his coach, Nimrod Bichler. "He trains hard three times a week, works out at the fitness hall in addition to his physiotherapy sessions, and improves constantly."

Recently, he experienced his first success abroad in the Czech Republic, when he won the singles and doubles tournaments, partnering with a French player.

He defeated the world No. 1-ranked player last spring, and going into the London Paralympics, he was ranked among the top four players in the world.

* * *

Koby Leon was serving with the IDF's "Egoz" Special Operations Unit in southern Lebanon when he was critically wounded in the winter of 1996. An explosive device killed two other soldiers and left him a paraplegic.

Noam Gershoni

Sixteen years later, he's 35 years old, married with two children and is well established in life. As he did during his rehabilitation process, he shut himself off from outside influences to prepare for the London Paralympics in the hand bike competition.

Leon woke up at 4 a.m. every morning to work out for an hour on his treadmill at his home in Kfar Vitkin. From there, he continued to the Wingate Institute for a two- or three-hour training practice on his hand bike, followed by two hours cycling in Wingate's oxygen room.

If he did well at practice, he got a pampering massage from his coach Meir Carmon.

In the afternoon, Leon spent time with his two children, Ro'i, 6, and Noa, 4, managing their household, alongside his wife, Yafit.

Leon's life changed on Dec. 24, 1996 during a mission in southern Lebanon.

"My spine was hit," he said. "[I am paralyzed] from my upper torso downward, and one of my arms is screwed up, too."

He spent two weeks at Rambam Hospital before being transferred to a rehabilitation centre in Tel Hashomer. When he was released, the doctors told him, "There's nothing that can be done. Sit in a wheelchair, take a pill every morning and come to terms with it."

Accepting reality was the last thing Leon had in mind. He set off to travel around the world, visiting the United States, as well as countries in Africa and South America.

"At first, I travelled with an army buddy from my squad," he remembered. "We got to places where the locals had never even seen a wheelchair before and they wanted to touch me. The amazing thing was that instead of other hikers distancing themselves from us, people just wanted to join us. This wasn't an obvious thing at all, because when we climbed up a volcano someone had to carry me, or crossing a river they had to lift me so I wouldn't drown.

"So both Israelis and foreigners, total strangers, all wanted to be a part of my experience. I didn't really understand them at first, but it really gave my ego a boost," he said.

He recalled one particularly special moment.

"I was at a pub, in the middle of nowhere, in a wheelchair and everyone wanted to be with me because of who I was," he said. "It had nothing to do with the wheelchair or with what I had been through or done."

That led him to realize that people can relate to others from all walks of life based on their attitude.

"There are lots of hardships but so what? Everyone's got his own problems. You need to say, 'This is what there is, let's go with the flow,' instead of saying: 'What am I going to do?'" he said.

However, Leon soon realized the high he experienced during his travels was going to come crashing onto the rocks of reality once he was back home in Israel. He found out that what people were willing to do for him under extreme circumstances was not necessarily happening when he went back to his routine.

"I studied computer sciences," he said, "but when I tried finding a job, I realized it was very difficult. I don't want to say it was because of the wheelchair, but people are reluctant to employ disabled people. I'm sure it's not out of malice, and perhaps I would have done the same in their situation, but the reality is that they don't call you back for interviews, or they say thanks, but no thanks."

When he was 27, he achieved two milestones: he finally found a job with a high-tech company, and he married a physiotherapist who had encouraged him to get involved in sports activity and in hand bikes.

Leon added a third milestone in London.

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Israel off to good start in baseball qualifier

JTA

JUPITER, Fla. — Nate Freiman slammed two home runs to power Israel to a 7-3 victory over South Africa in its opener of the World Baseball Classic Qualifier.

Freiman, a first baseman for the San Diego Padres' Class AA San Antonio Missions, homered in the first and ninth innings.

Most of the Israeli squad's 28-man roster is comprised of Jewish minor leaguers like Freiman. Former Major Leaguers Shawn Green and Gabe Kapler also are on the squad, as are three Israeli pitchers – Alon Leichman, Shlomo Upetz and Dan Rothem.

Former Major League catcher Brad Ausmus is manager of the Israeli team.

Spain and France also are in Israel's qualifier group. One team will advance to the World Baseball Classic in March.

Chicago White Sox third baseman Kevin Youkilis said he will play for Israel if it advances out of the qualifier round.

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The rise and fall of Garth Drabinsky

Sheldon Kirshner
Staff Reporter

He was the mogul who crashed to earth after flying too close to the sun.

That's how Barry Avrich deftly describes his subject in his biopic, *Show Stopper: The Theatrical Life of Garth Drabinsky.*

Having premiered at the Toronto International Film Festival and currently playing in Toronto theatres, *Show Stopper* is due to be broadcast on the Movie Network on Oct. 4 at 9 p.m.

It's a fine, informative and modulated film about a flamboyant Canadian film and theatre producer whose reach exceeded his grasp.

Three years ago, he was found guilty of fraud and forgery and given a seven-year prison sentence. Drabinsky filed an appeal, and in 2011, the Ontario Court of Appeal reduced his sentence to five years. Drabinsky's partner, Myron Gottlieb, was slapped with a six-year sentence.

And so ended, at least for now, a meteoric career that catapulted Drabinsky into the stratosphere of show business in Canada, the United States and Britain.

A brash, abrasive and volatile operator, Drabinsky is at the centre of this 96-minute documentary through old interviews and file footage. Secondary players include colleagues and insiders such as Sid Sheinberg, former president of MCA Universal, and Allen Karp, former chair and chief executive officer of the Cineplex Odeon movie chain, which Drabinsky co-founded.

The film, narrated by Albert Schultz, pays ample recognition to Drabinsky's achievements.

Apart from having been a feature film producer in the 1970s and 1980s (*The Changeling* and *Tribute,* among others) and a co-founder with Nat Taylor of Cineplex Odeon, Drabinsky established Live Entertainment Corporation of Canada, known as Livent, which at one point mounted a quarter of all stage productions in North America.

But while Avrich explores Drabinsky's rise to stardom, a saga that stretched from Toronto and New York to Los Angeles and London, he also documents his fall.

Once in debt to the tune of $300 million, Drabinsky made bad business decisions and supposedly kept two sets of books, shuffling decimals around in a process of "creative accounting."

Drabinsky, who boasted of being "the impresario of my destiny," believed his own "bullshit" and was utterly surprised when he was accused of engaging in criminal activities.

Calling him a "showman extraordinaire" and a "powerhouse," Avrich says he was loved by the performers he employed but reviled by the investors he defrauded.

Garth Drabinsky in his heyday

The son of middle-class Torontonians Phil and Ethel Drabinsky, he was born in 1949. Contracting polio as a child, he suffered greatly, and as a result of his ailment, he was driven to prove his self-worth.

Highly ambitious, he produced his first play at 16, studied law at university, published a movie magazine, wrote a definitive book on entertainment law and made a film, *The Silent Partner,* all before he was 30.

Anything but shy, he cold called Taylor, a movie exhibitor in Canada, and the pair launched an empire of multiplex movie theatres across Canada.

"He wanted to be a major player," says Sheinberg.

Drabinsky climbed the greasy ladder of success, but alienated some very important people, including the legendary chair of MCA Universal, Lew Wasserman.

Having been ousted by MCA from his position in Cineplex, Drabinsky founded Livent, which purchased the rights to what would be the phenomenally successful play, *Phantom of the Opera.*

He transformed Toronto into a theatrical hub, but Livent's dicey balance sheets aroused suspicion. Drabinsky's reputation also took a drubbing because he apparently treated employees terribly. But the artists who appeared in his plays extolled his qualities as an entrepreneur who interested himself in every little detail of a production.

Show Stopper is Avrich's third film about the world of entertainment, having been preceded by *The Last Mogul: The Lew Wasserman Story* and *Unauthorized: The Harvey Weinstein Project.* To Avrich's credit, all three documentaries are first-rate.

Check out our blog @ heebonics.ca HEEBONICS

Bindaas: a fusion of Israeli and Indian culture

Rena Godfrey
Special to The CJN

Under the glow of white patio lights, amid a swirl of friendly faces and Indian music playing in the background, more than 300 Jewish and Indian young professionals gathered earlier this month at a Toronto nightclub to experience Bindaas, an event that embraced Indian-Jewish music, food, art and dance.

The word "bindaas" – Hindi slang for "cool" or "it's all good" – best described this spectacular event, organized and sponsored by the Centre for Israel and Jewish Affairs (CIJA), SizeDoesntMatter.com and Hillel of Greater Toronto, in partnership with 16 other organizations from Toronto's Indian and Jewish communities.

Israeli musician Shye Ben Tzur performed at Toronto's Tryst Nighclub

The Sept. 6 event, held at Tryst Nightclub, catered to all the senses, as guests were treated to savoury Indian-Jewish cuisine, such as vegetarian pakoras, samosas served with spicy mango dip, mini pita falafel sandwiches, and an assortment of colourful Indian sweets, honey cake and halvah.

Henna tattoos were a big hit, and it was worth the wait to have one of Vaishali Shah's beautiful creations.

The excitement continued with a mesmerizing classical Indian dance performance, called Katahk, performed by husband-and-wife team Hemand and Vaishali Panwar of the Panwar Dance Academy.

The highlight of the evening's entertainment was internationally acclaimed Israeli composer, producer and performer Shye Ben Tzur and his four Indian bandmates, the Rajashthan Gypsies.

Ben Tzur, formerly part of the rock band Sword of Damocles, moved to India for more than a decade and learned Qawwali, a form of Sufi devotional music.

With two albums to his credit, Ben Tzur has created his own unique Qawwali music, infused with Hebrew verses, as well as other unique compositions and Hebrew poetry.

The idea for Bindaas arose a few months ago, when Hillel of Greater Toronto's Israel programming director, Shirin Ezekiel-Hayat, whose parents emigrated from India to Israel in the 1960s, had always wanted to do something with Toronto's Jewish Indian community.

When she was approached by the Ashkenaz Festival about possibly having Ben Tzur play at a joint event, Ezekiel-Hayat immediately contacted Dan Hadad, CIJA's assistant director of special projects and founder of SizeDoesn'tMatter.com, a project that promotes Israel using social media.

Hadad was equally excited to help launch an event that would highlight the rich cultures of both India and Israel.

Reflecting on the event and on being an Israeli-Indian Jew, Ezekiel-Hayat said the event was "very exciting."

"The event was a lot of things all coming together – the way I grew up with the Indian culture, my love for Israel and making these connections between my background, my heritage and the future," she said.

"I know that in Canada we can work on building allies with other communities to have a stronger Israel. My dream of communities working together and being able to share each other's culture can be a reality."

Husband-and-wife team, Hemand and Vaishali Panwar, perform a classical Indian dance.

Always seeking opportunities to reach out to other communities and showcase Israeli art and music, Hadad saw Bindaas as the perfect way to connect the Toronto Indian and Jewish young professionals, but he also hopes to reach out to non-Jewish communities.

"I think the Jewish community is in a certain bubble, and we think that there's not that much interest from the non- Jewish community out there, but the reality is at the end of the day we are all curious and want to learn about each other's culture," Hadad said.

Sarina Rehal, CIJA's assistant director of community relations, whose family background is Sikh, saw Bindaas as a natural fit between the two-Indians and Jews.

She spoke of both being immigrant groups in Toronto and also noted the warm diplomatic relations that exist between India and Israel, with strong partnerships in the areas of agriculture, technology and tourism.

Rehal knows that investing in events such as Bindaas and creating a positive platform to connect and make new friendships, "often leads to collaboration on more critical issues that may arise later in time."

Rehal was ecstatic about the overwhelming turnout and commented on the exceptional commitment from the sponsorship partners and their young leadership.

"The sponsors have been partners in planning every aspect of this event, and that speaks volumes to the connection between the two communities."

To view pictures and videos from the event, visit www.sizedoesntmatter.com/bindaas.

More news for young Jews on heebonics.ca

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The holiday guests

Commencing in this issue, web columnist Lauren Aginsky joins our print edition under her married name, Lauren Kramer.

Every year on the High Holidays I wonder if there are Jewish students or young couples in my city who are far from home. If I knew who they were, I'd invite them to join my family around our dinner table and hope that I might alleviate the heartache for home I once felt when I stood in their shoes.

See, before our kids were born, my husband and I relished a nomadic way of life that involved packing up and moving to a new city at frequent intervals. His internships made the moves feasible and fed our mutual sense of adventure. We relocated three times in three years, navigating our way across the United States and exploring national parks and different communities along the way. The only time it really hurt was on the High Holidays.

Married With Kids

Lauren Kramer

That's when my longing to be with other Jews, celebrating at someone's home, became overwhelming. The prospect of the two of us sitting around our own table for a holiday meal just didn't feel right. I longed for the warmth and company of another Jewish family, since his and mine were too far away.

So I'd pick up the phone, call the closest synagogue and meekly inquire if any shul members cared to extend an invitation to a couple of Jews far from home.

My husband would roll his eyes. "Do we *have* to do this? Invite ourselves over?" he would complain. He hated the idea of being an unwanted guest at a stranger's table. I imagined how blissful it might be to feel part of someone else's family, if only for a meal. To enjoy the High Holidays vicariously by being surrounded by excited children and parents who put the thought and planning into their holiday meals that I planned to do someday when I had a family of my own.

Of course, it didn't always work out that way. At a Rosh Hashanah dinner in Boston we were acutely aware that we were unwanted guests who'd been accepted at the 11th hour as an act of charity. That night, instead of conversing with others at the table we somehow found ourselves with our hands in the sink, tasked with washing and drying the dishes. Hubby glared at me, a grunt of indignation in his eyes.

Sometimes my requests for a High Holiday invitation just didn't work out. But those were the minority of occasions. In San Antonio, Texas, we were immediately included by a group of expats whose first invitation was followed by many more for Shabbat dinners, breaking of the fast and barbecues. In their company we found support, made lifelong friends and were adopted as surrogate family members. Those meals deeply influenced our impressions of the city and our readiness to consider staying longer.

Our family numbers six now, and when we invite siblings it quickly swells to a crowd. But amid the noise of preparation, prayer and the meals that follow, my mind's eye looks for the Jewish singles or couples who need the spiritual food of a warm, family meal. I wish I could lay a place at the table for them, because I know exactly how it feels.

BROWNED ONION KUGELS

Yield: 12 side-dish servings

1 ¾ c medium egg noodles
1 stick unsalted butter
2 lg. onions, chopped
1 1/4 c sour cream
1 1/4 c small-curd cottage cheese
1 tbl poppy seeds
4 lg eggs, 1 tsp salt, 1/4 tsp black pepper
muffin tin with 12 muffin cups

Preheat oven to 425°F. Cook noodles in lg. pot of boiling salted water until al dente, about 5 mins. Drain in colander and rinse under cold water, drain well. Melt butter in skillet over moderate heat; brush muffin cups with some of butter. Add onions to skillet and cook, stirring occasionally, until well browned, about 20 min. Transfer onions to lg. bow; stir in noodles, sour cream, cottage cheese, poppy seeds. Lightly beat eggs with salt and pepper; stir into noodle mixture until combined well. Divide mixture among muffin cups. Bake until puffed and golden, 20-25 min. Loosen edges of kugels with thin knife and cool in pan before serving.

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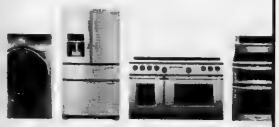
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On cjnews.com

The CJN's French-language reporter in Montreal, Elias Levy, writes about:

Franco-Polish Jewish author Marek Halter, who talks about the history and the future of the Jewish People.

A new documentary, *El Gusto*, which tells the story of how one young woman brought together a group of Jewish and Muslim musicians in Algeria who specialized in a form of Berber-Andalusian music called Chaâbi.

Exclusive to cjnews.com

Hebrew web columnist Yossi Tastassa talks about Yom Kippur.

In an interview with *Israel Hayom*, which provides exclusive news for JNS.org in Israel, Prime Minister Benjamin Netanyahu addresses the claim that he is using the Iran issue to harm President Barack Obama's re-election bid.

Mitt Romney

Republican presidential candidate Mitt Romney said that Palestinians "have no interest whatsoever in establishing peace," according to video footage released this week by *Mother Jones* magazine.

The numbers 14447

"For the dead and the living, we must bear witness." – Elie Wiesel

I met a man who wasn't in Auschwitz. In fact, he wasn't alive during the Holocaust, yet on his left inner forearm are the concentration-camp numbers 14447.

These five numbers belonged to Eduard Berkovits, a Jew, and survivor of Auschwitz. Three years after Eduard's death, in 2008, his son, Lou, had them tattooed on his arm. When I tell people what Lou has done, they ask me to repeat what I said. Then they are silent. That's how I responded, too, when Lou first showed me his 14447.

Urban Writer

Avrum Rosensweig

Lou is a local real-estate broker, a father and a husband. His father, of blessed memory, was a Romanian Jew who was in Auschwitz. There he watched over his younger brother. They suffered together. They survived together.

Before the war, Eduard had been Orthodox. After his liberation, however, Eduard married a non-Jewish woman. They moved to Israel. When Lou was 10, they made Canada their home.

Lou told me his father was an extraordinary man. He said he was an entrepreneur, free and independent – the type of soul the SS could not keep down. Upon arriving in Canada, he rented a mechanic bay, made his own tools and put up a sign that said, "I fix anything." The people came. "He had no sense of entitlement," Lou said about his father. "That was amazing to me."

Over the years, Lou watched his father live. He saw a man with a powerful work ethic, someone who lived life with gusto and passion. When Eduard died of a brain tumour, Lou wanted to somehow hold onto his father's energy. "Really, I was looking for something beyond the memory." He wore his father's ring, but it held no significance.

One day, Lou remembered a time when Eduard already had dementia and was unable to recall, in a discussion, much at all about his liberation. He did, however, remember the meaning of the 14447 on his arm. He pointed to the numbers and said, "*Laga*," to his son, a slang Hungarian word for camps.

Shortly afterward, Lou went to a tattoo artist and had 14447 inked into his body. He chose to be branded. "When I looked at the numbers, I saw my father's face. It gave me strength to do the right things. The numbers affected me so much. They were just so much part of him," Lou said.

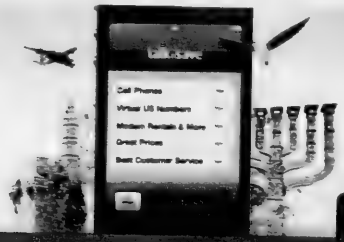
"The tattoo was against his [Eduard's] will. But he fought beyond it. 14447 represents the experiences which he encountered at a very young age – the fear, loneliness, helplessness, misery, and I'm sure every other horrible emotional and psychological trauma that he faced.

"But 14447 also represents my father's character, his strengths and smarts, but mostly his unwavering determination to become a survivor. They are the things that made him the most unique person in the world to me," Lou continued.

"He was branded and he was my father. For that he deserves my ultimate respect, and commitment to never forget his life."

Lou said he has never regretted getting the tattoo. He's doesn't known anyone else who did the same. He added, "Those numbers represent everything that is right and wrong with people in our world."

"On my left forearm I bear the Auschwitz number; it reads more briefly than the Pentateuch or the Talmud and yet provides more thorough information." – Jean Améry in At the Mind's Limits.



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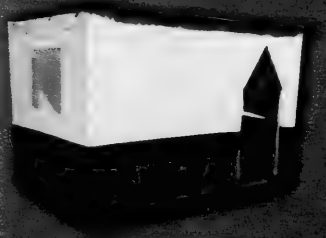

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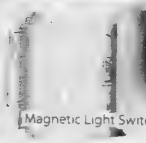

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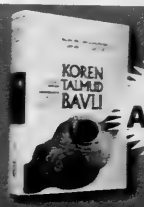

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This Week

National

Israeli hospital strengthens ties with Canada. *Page 3*

Synagogue displays photos of Polish shtetl. *Page 14*

Books

Book explores Tel Aviv's status as national symbol. *Page 41*

Arts & Travel

Abdominal's lyrics reflect his maturity. *Page 43*

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Prime Minister Stephen Harper, left, and Israeli Prime Minister Benjamin Netanyahu meet in New York on Sept. 28.
[*Avi Ohayon/GPO photo*]

Leaders discuss the Middle East

Netanyahu heaps praise on Canada

Andy Levy-Ajzenkopf
Staff Reporter

Prime Minister Stephen Harper met with Israeli Prime Minister Benjamin Netanyahu in New York last Friday to discuss the threat of Iran.

Netanyahu – fresh from his Sept. 27 address to the United Nations General Assembly, where he urged the international community to set clear "red lines" regarding Iran's nuclear program – heaped praise on Harper during a photo session.

"Stephen, I think that what you did, severing ties with Iran, was not only an act of statesmanship, but an act of moral clarity," Netanyahu said, referring to Canada's shuttering of its embassy in Tehran and the expulsion of all Iranian embassy staff in Ottawa last month.

Harper said he was "delighted" to see Netanyahu again. The two last met when the Israeli leader visited Ottawa this past March.

During their one-hour meeting at New York's Loews Hotel, the two leaders spoke about Middle East issues, including the peace process and the need to counter the regional and global security threat posed by Iran. Harper repeated his desire to see a peaceful resolution to the situation in Iran, his office said in a statement.

The two leaders also discussed energy issues and the economy, in particular the importance of modernizing the Canada-Israel free trade agreement, Harper's office said.

The leaders met the morning after Harper told a private audience gathered in his honour that the international community needs to increase pressure on Iran and that Canada under his watch will, "when confronted with evil in the world, take strong, principled positions in our dealings, whether popular or not."

Harper was in town to receive the New York-based Appeal of Conscience Foundation's "World Statesman of the Year Award" on Sept. 27. The non-profit's founder, Rabbi Arthur Schneier, a Holocaust survivor, called the prime minister a man who "cares for all humanity."

Continued on page 37

Chol Hamoed Sukkot
Candlelighting: 6:33
Havdalah: 7:34
Greater Toronto Area

This edition of The CJN went to press on September 28.

CANADA

Truck Kills Woman

MONTREAL — A 43-year-old woman died at Baron de Hirsch Cemetery Sept. 24 after being hit by a truck. Lise Shouker entered the cemetery just after 4 p.m. as a maintenance vehicle was backing out. Baron de Hirsch executive director Jay Aaron said. She died instantly. It's believed she was coming from a workshop for people with intellectual disabilities across the street, where she was a former client, he said. Her mother and sister were apparently following behind her. They were going to visit the father's grave. The driver so far has not been found at fault. "The driver had activated the beeper and lights. It was daylight, there was no sun in the face... it's just a horribly tragic accident," Aaron said.

WORLD

App Omits J-lem

NEW YORK — The map included in Apple's new iOS6 operating system doesn't show Jerusalem as the capital of Israel. Every other country on the map has its capital listed, the *Algemeiner* reported last week. In addition, the iOS6's world clock lists Jerusalem without a country – the only city listed that way, the paper said. Apple didn't respond to *JTA* requests for comment.

Iran Snubs Oscars

TEHRAN — Iran won't submit a movie for the 2013 Oscars in protest of an anti-Muslim video. Iran's culture minister said Sept. 25 his country will boycott Academy Awards in April because the Academy of Motion Picture Arts and Sciences failed to protest the film, which mocks the Prophet Muhammad. The academy organizes the event. Deadline for submissions was Oct. 1. Iran had planned to submit *A Cube of Sugar*, a comedy about a wedding that turns into a funeral. Iran won the 2012 Oscar for best foreign language film for *A Separation*. Among the entries it beat was Israel's *Footnote* by Joseph Cedars. The Israeli Academy of Film and Television chose *Fill the Void* as film of the year at Israel's national film awards, making it the Israeli nomination for the Oscar. It's about a young haredi woman from Tel Aviv who is engaged to be married, but must decide whether to marry her brother-in-law.

Minister Tables Circumcision Proposal

BERLIN — Germany's Justice Ministry proposed to amend a law on male circumcision to safeguard the rights of Jews and Muslims to perform the ritual.

Sabine Leutheusser-Schnarrenberger

The change, which aims to cement religious rights while responding to critics of the practice, would allow ritual circumcision on boys with parental consent and performed by a medical practitioner with the strongest degree of anesthetic medically allowable given the child's age.

Jews circumcise infant boys on their eighth day, while Muslims often do so on older children.

Justice Minister Sabine Leutheusser-Schnarrenberger composed the text. If approved by parliament, a paragraph would be added to the law code on the rights of children. Under the amendment, circumcision of boys would reportedly remain a commission of "bodily injury" but wouldn't be punishable if parents follow the law's requirements.

The Central Council of Jews in Germany hasn't responded to the proposal, but the deputy head of the Association of Turks in Germany greeted it positively.

The proposal follows months of debate sparked by a controversial ruling last May by Cologne District Court that criminalized non-medical circumcisions of minors. In a rare show of solidarity, Jewish and Muslim groups have criticized what both see as an attempt to curtail religious freedom.

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Israeli hospital strengthens ties with Canada

Meir Medical Center about the size of Toronto's Sunnybrook

Andy Levy-Ajzenkopf
Staff Reporter

Canadian donations to Israel's Meir Medical Center are having a major impact on the hospital and building ties with the Canadian medical establishment.

The Canadian Friends of Meir Medical Center has raised more than $2 million for the centre since 2010. It was established as a charitable foundation in 2006.

In a recent interview, Arie Raif, the foundation's president, told *The CJN* he's extremely touched by of the increasing generosity of Canadian donors.

"It's incredible. And it's not just Jews who give to the hospital. Because [the centre] treats people of all denominations," non-Jews in Canada and across the world see it as a worthwhile cause, he said.

Raif noted that the Meir Medical Center is now about the size of Toronto's renowned Sunnybrook Health Sciences Centre campus and is "receiving a level of recognition" on par with Toronto's Hospital for Sick Children.

"Not that we're in competition with either of those hospitals," he added, praising each as "fantastic institutions."

Meir Medical Center, a teaching hospital in Kfar Saba, just north of Tel Aviv, serves nearly one million people, Arabs and Jews, each year.

It's associated with the Sackler School of Medicine at Tel Aviv University and is known for its advances in the fields of cancer research, diabetes, orthopedic surgery, geriatric care and head and neck surgery.

The hospital is also in the midst of a fundraising campaign to expand its pediatric services by building upon its children's hospital and increasing capacity for its pediatric surgical wards.

Three doctors from the centre were part of a seven-member Israel Defence Forces medical field unit that was first on scene after the 2010 earthquake in Haiti, which devastated most of Port-au-Prince.

They helped the unit perform 319 surgeries and deliver 16 babies during the rescue effort.

Meir Medical Center in Kfar Saba

Partnerships between Canadian hospitals and doctors and with Meir Medical Center are on the rise, said Raif.

Some of these include ongoing joint research projects between researchers at SickKids, the University of Western Ontario and Meir Medical Center.

Continued on page 19

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Media frustration

From the editor's desk...

Iranian President Mahmoud Ahmadinejad's appearance at the UN General Assembly last week was the centrepiece of a crowded schedule of events in which he met with as many editors, journalists, anchor people, reporters and commentators as possible, and dined with as many interested, by invitation-only guests as possible.

His trip to America, in essence, was one huge marketing mission to burnish his image, get the message out and pose for photographers. We, of course, believe that his image is unburnishable. But that misses the point.

The wily president was not interested in changing our minds and influencing our opinions of him. His target audience was in Iran and in the self-styled "non-aligned" states of the Third World and Fourth World, where information flows according to the whims of the rulers and opinions are held by the majority according to those very same whims. To these audiences, Ahmadinejad asserted his mettle and proved his moral strength in the city that is the very avatar of sin and decadence in the sinful, decadent devil's lair – America!

Thus, one of the aspects of the western media's coverage of Ahmadinejad that is most frustrating and teeth-grinding to us is the seemingly cavalier attitude by which leading members of the media corps deal with him: as somewhat of a curio, an oddity to be sure but interesting nevertheless because of his very oddity.

Moreover, it is their responsibility, they insist, to get his story out, too. Some intend to pin him squirming on the glass slide, held down in humiliation and ridicule by his outrageous, ignorant, preposterous statements and outright malevolence.

But they never do.

The infamous interview with broadcaster Larry King some years ago was, perhaps, the best example of the fawning, failed interview. But there was no shortage of such similar failures during Ahmadinejad's recent trip.

The blog called International Campaign for Human Rights in Iran had a very acerbic assessment of Piers Morgan's interview with the Iranian ruler on Sept. 24 on CNN.

The key hope that this group held out for Morgan did not relate to Ahmadinejad's views of Israel. It was rather, for Morgan "to shed some light on the eight years of worsening human rights violations during his time in office." But Morgan failed utterly, according to the monitor group.

"Mr. Morgan seemed surprisingly unprepared and was not only incapable of asking proper followup questions but also got the facts wrong at one point in the interview. This, coupled with Ahmadinejad's skilful manipulation of language, playing his usual game of hypotheticals, off-topic responses, and challenges to the interviewer, led to yet another series of dodged questions, vague answers and shirked responsibilities."

The renowned editor of *The New Yorker* David Remnick wrote a small essay about meeting the Iranian president along with "a few dozen journalists at the Warwick Hotel" just after 8 a.m. on Sept. 24.

Apart from three very brief asides, he did not offer any editorial comment interpretation, elaboration, or explication of the outrageous substance of Ahmadinejad's statements. Remnick's intention, we must suppose, was simply to let the Iranian president condemn himself out of his own mouth, to let the statements speak for themselves, *res ipsa locquitur.*

But we do not know Remnick's intention for sure.

The following is the totality of Remnick's personal editorial comments on the more than 700 words of Ahmadinejad quotes.

• At the beginning of the essay: "He [Ahmadinejad] does not much conceal his pleasure in provoking his earnest questioners."

• At the midpoint of the essay: "Ahmadinejad was also intent on doing what he could to further aggravate the troubled relations between President [Barack] Obama and the Israeli Prime Minister Benjamin Netanyahu, who has been demanding that the U.S. declare its 'red lines' on the Iranian nuclear issue."

• At the end of the essay: "And what of [writer Salman] Rushdie [the target of a fatwa]? Ahmadinejad smiled ominously."

Clearly, Remnick, the astute observer, thoughtful analyst and superb writer had determined to avoid commentary. He undoubtedly abhors Ahmadinejad's beliefs and his policies. But what is the benefit, what is the intellectual, journalistic or ethical imperative in letting the Iranian leader's patently false, self-serving assertions be published unchallenged, without even so much as an asterisk of explanation?

The net effect of Remnick's column is simply to give Ahmadinejad yet another of the many western platforms from which he has smugly and defiantly propagated his hatred toward the Jewish state and others.

Remnick, like many others, are so preoccupied with observing rules of journalistic form that he has become oblivious – in such rare, special cases of a leader of an extremist, theocratic government preaching genocide – of the possible substantive harm of his work.

–MBD

SeeJN

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[GPO photo]

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Pro-Israel think-thank opens Toronto chapter

Conference to focus on Combatting the Delegitimation of Israel

Frances Kraft
Staff Reporter

The Canadian Institute for Jewish Research (CIJR), a Montreal-based independent pro-Israel think-tank, held the founding meeting for its Toronto chapter this summer.

Next month, CIJR is organizing an international conference on Combatting the Delegitimation of Israel to be held at Beth Tzedec Congregation.

Sally Zerker, a retired York University economics professor, is co-chairing the chapter with David Freeman. She has been involved with the Montreal group almost since its inception 25 years ago, and is working, on a temporary basis, to get the chapter started.

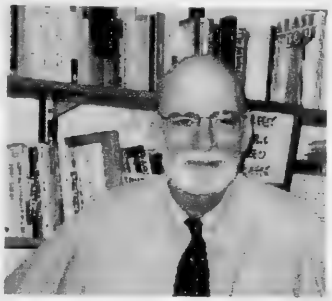
CIJR founder Fred Krantz, a professor at Concordia University, promoted the idea of setting up in Toronto, Zerker said. "It's a big city, bigger than Montreal, with a larger Jewish community, and [the organization] should have its face here as well as in Montreal. It's long overdue," she added.

For now, CIJR Toronto is working through the organization's Montreal office. "We'd like to have an office [in Toronto]," Zerker said.

A more immediate goal is organizing the Nov. 18 conference, which will include former Israeli ambassador to Canada Alan Baker and Rabbi Abraham Cooper of the Simon Wiesenthal Center, among others.

Ongoing CIJR activities include the production of *Dateline: Middle East Journal*, a biannual publication; its *ISRANET Daily Briefing* and *Israzine*, a monthly online magazine.

As well, it supports the student-written magazine *Dateline: Middle East* and administers a year-long Israel advocacy program to help students counter anti-Israeli activity on campus. The Toronto chapter is hoping to start the advocacy program here, too, once universities' first semester is over, Zerker said.



CIJR founder Fred Krantz

Earlier this year, CIJR made its first foray into Toronto with a national conference about Israel's security. That event, attended by 70 people, constituted "testing the waters" and was the springboard for formalizing a Toronto chapter.

CIJR is "meant to counter negative media coverage of Israel," Zerker said. "It's unequivocally pro-Israel. Our interests are to defend the position of Israel in ways that are authentic and academically provable and true."

For further information about the conference on Combatting the Delegitimation of Israel, go to isranet.org or call 514-486-5544.

Herzl film an instructive biopic

Sheldon Kirshner
Staff Reporter

The notion that a compelling idea and a committed individual can alter the course of history is not, as some might contend, so far-fetched. Proof of this thesis is found in the career of Theodor Herzl (1860-1904), an assimilated Viennese journalist who once called for the mass conversion of Jews as a means by which to defuse antisemitism and thereby solve the "Jewish problem" in Europe.

But having painfully realized that antisemitism was an endemic and permanent phenomenon that could not be ameliorated, he "converted" to Zionism and paved the way for the creation of Israel, just 51 years after the first Zionist congress took place in Basel, Switzerland, in 1897.

This, in essence, is the theme of *It Is No Dream: The Life of Theodor Herzl*, a well-crafted and thorough documentary which received its Canadian première on Sept. 20 in Toronto under the auspices of Friends of Simon Wiesenthal Center for Holocaust Studies.

Produced by Moriah Films, the cinematic arm of the Wiesenthal Center in Los Angeles, directed by Richard Trank and narrated by the British actor Ben Kingsley, *It Is No Dream* is an instructive biopic about a man whose realization of the depths of European antisemitism led him to become the founder of modern political Zionism and the father of the state of Israel.

To read entire story, go to cjnews.com

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Let down, again

The content and tone of Palestinian Authority President Mahmoud Abbas' address to the General Assembly last Thursday was probably a bit of a disappointment, if not also quite a shock, to the group of prominent American Jewish community leaders who met with Abbas in New York Sept. 24, three days ahead of his scheduled appearance before the General Assembly.

"Abbas promises to recognize the Jewish link to Israel in his General Assembly speech," *Ha'aretz* reported on Sept. 25.

"Palestinian Authority President Mahmoud Abbas told Jewish leaders that his UN speech would address showing greater sensitivity to Jewish claims to Israel," *JTA* reported after the meeting.

True to form, but not however to his word, this is how Abbas began the substantive part of his speech last week: "Developments over the past year have confirmed what we have persistently drawn attention to and warned of: the catastrophic danger of the racist Israeli settlement of our country, Palestine." "Racist" established the tone of the remarks. And the proof of purported Israeli racism and malevolence was the overarching objective of his remarks.

As Haviv Rettig Gur of the *Times of Israel* noted, "Abbas did not take the UN podium in order to return to negotiations. Rather, he used his speech before the United Nations to offer a condemnation of Israel and Israeli policies that sounded more like a legal brief before the International Criminal Court than a diplomatic address or negotiating position.

"And that's no accident.

"Israel, Abbas said, is an international law-breaker that is 'permitted to evade accountability and punishment' despite 'its violations of international law and covenants.'"

Rettig Gur further pointed out "Abbas described Israel's 'illegal' policies in language taken directly from the texts and discourse of international law."

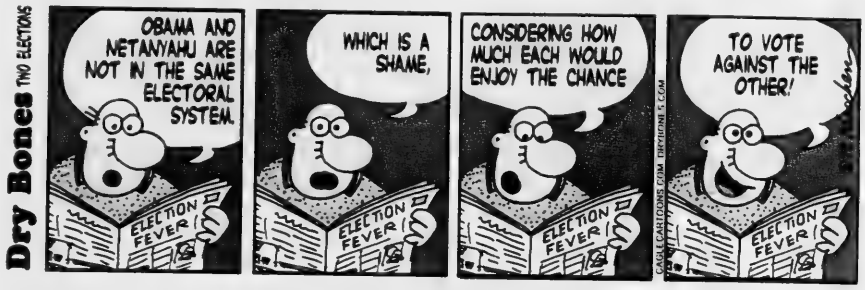
In other words, Abbas used the General Assembly podium to meticulously present a one-sided, distorted set of "facts" about a negotiating partner with whom he refuses to negotiate as a precursor to a formal complaint against Israel that the PA plans to bring to the International Criminal Court.

As for showing greater sensitivity to Jewish claims to Israel, the only possible reference in his speech that could fall into that category is the following: "*We do not seek to delegitimize an existing state – that is Israel*, but rather to assert the state that must be realized – that is Palestine" (emphasis added). Even this pathetic 12-word reference was disingenuous and false, since delegitimizing the existing State of Israel was precisely and entirely the very purpose of his speech to the General Assembly. Once again, Abbas has let slip the opportunity to advance his people's cause and the achievement of peace with Israel.

"Let Israel and the Palestinian Authority begin negotiations right away. With goodwill, we can resolve our differences." That is what he should have told the world. But that is what he is unable and unwilling to say. Alas.

25 years ago in *The CJN*

A record three Jews were named to Ontario Liberal premier David Peterson's cabinet after his historic majority victory. Chaviva Hosek became housing minister, Elinor Caplan was appointed health minister and Monte Kwinter was sworn in as minister of industry, trade and technology.



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Minority can topple a gov't

My response to the book *The Myth of the Muslim Tide: Do Immigrants Threaten The West?*, reviewed by Joseph Serge, is that the point of whether Muslims will form a majority in the West is irrelevant ("'Muslim takeover' is a myth," Sept. 13). What is relevant, however, is that it only takes a minority of fanatics to topple a government and take control. The silent, peaceful majority becomes irrelevant, as it did under the totalitarian regimes of Communist Russia, Communist China and pre-World War II Japan. What happened in Nazi Germany also demonstrates how the peaceful majority's acceptance of a fanatical minority group, the National Socialist Workers' Party, eventually led to its rise in power.

Today the equivalent of Nazi Germany's murderous ideology is spreading globally by a minority of fanatical Muslims. They seek the global imposition of Islamic law and the re-establishment of an Islamic empire. It is this fanatical Muslim minority that slaughters Christians throughout Africa, that bombs, beheads, and kills rape victims and homosexuals, as well as teaching its young to become suicide bombers. It is this minority that staged riots around the world over the video *Innocence of Muslims*. It is this minority that is assaulting our right to free speech, one of the fundamental rights in a democratic society. History has proven that it is the fanatical minority that determines the future of a nation, and it always begins with the assault on free speech.

Cynthia Yacowar-Sweeney
Laval, Que.

* * *

Muslims need tolerance for criticism

The video *Innocence of Muslims*, depicting the Muslim Prophet Muhammad in the most derogatory terms, is stupid and ill-conceived. Likewise, the outrageous reaction to the film, if that indeed was the catalyst, was equally stupid and totally unnecessary. To some extent, it is understandable reaction by Muslims; who for years lived under governments that only sanctioned movies and articles, were published under the government's authority. With this uninformed background, they could well believe the odious film had the approval of the United States government. Yet the rioting did not stem from the masses, but from reasonably enlightened leaders who would know that in democracies, where freedom speech is a given, such films are able to see the light of day without government approval. In the end result, religious leaders moved their masses to riot, murder and destroy simply as a way to attack American values.

If ever there is to be peace between Muslims and other religions, the Muslim leaders must instill in their followers a tolerance for criticism, no matter how offensive. Even when there was a cold peace between Israel and Egypt, the Egyptian press printed editorial cartoons showing Jews with long noses biting into babies and sucking their blood. In Iran, a contest was run for the best way to depict Jews in the worst possible light. The winning cartoon showed Orthodox Jews praying at a building identified as Wall Street. Iran's president continuously slanders Jews and the State of Israel, calling the state a cancer that should be eliminated from the face of the Earth. Notwithstanding, Jews did not take to the streets and riot, and following the teachings of their Christian brethren, they turned the other cheek. I do not think it is too much to ask of Muslims and their leaders to do likewise and behave in a civilized manner.

Bert Raphael
Thornhill, Ont.

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Majdi Halabi, Guy Hever, Yehuda Katz

* * *

Small group pressured Church

Gerald Steinberg implies that Independent Jewish Voices (IJV) was able to pressure the United Church of Canada to adopt a boycott policy against Israel ("The United Church, Israel-bashing and token Jews," Sept. 6). According to *Canadian Dimension* magazine issue of last November, IJV has only 250 members. Just like the rabidly anti-Zionist Neturei Karta, who comprise only a few hundred haredi members, both have a knack for attracting media attention. While Britain's Jewish population at 270,000 is one-third smaller than Canada's, its main anti-Zionist Jewish group, Jews for Justice for Palestinians, numbers 1,700, many of them distinguished citizens, seven times as large as its counterpart in Canada, IJV.

Jacob Mendlovic
Toronto

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A battle for the rabbinate, and for Israel's soul

Matti Friedman
Times of Israel

A battle is brewing for control of Israel's chief rabbinate – an institution that regulates important parts of the lives of Israeli Jews and is generally mocked, hated or ignored.

Jews in Israel cannot get married, divorced or buried without the rabbinate, which also controls conversion, making it the Jewish state's official arbiter of Judaism. While the institution started out as part of the modern religious Zionist movement, in recent decades the national rabbinate and the local rabbinates of Israeli cities and towns have become largely controlled by ultra-Orthodox rabbis and their stricter interpretations of Jewish law. This has put the institution at odds with the mainstream and has caused tension with more liberal Israelis and Jews abroad.

Control of the rabbinate and the two key posts in the institution – those of the Ashkenazi and Sephardi chief rabbis – will be decided in an election slated for the coming spring. Tzohar, an organization of religiously moderate Orthodox rabbis in Israel, hopes to return the institution to Zionist – as opposed to ultra-Orthodox – hands, accusing the rabbinate of alienating Israelis and warning of an impending crisis in Israeli society if problems of Jewish identity are not solved soon. The rabbinate is still necessary, the rabbis of Tzohar insist, but it must be changed.

Tzohar recently launched an ad campaign targeting the rabbinate, and it plans to field a candidate for chief rabbi. The most likely nominee is the group's leader, Rabbi David Stav, a 52-year-old father of nine from the community of Shoham in central Israel. The *Times of Israel* interviewed Rabbi Stav in Jerusalem last month. The following is an edited version of the conversation.

What's wrong with the religious establishment in Israel?

Let's look at the results of the current situation: There are more than 1.25 million Jews here who moved to Israel and whose Judaism is officially in doubt. One-third of secular couples get married in civil ceremonies outside of Israel.

What is the most pressing problem with the system?

The most urgent problem is that in 10 to 20 years, Israel society will splinter to pieces. It will be a society in which people won't believe that their friends or neighbours are Jewish. This society is one that won't be able to survive. To avoid this, we have to create a common Jewish denominator that is as broad as possible.

What's the cause of the problem?

We don't treat Israeli Jewish society like customers. We treat them as the income tax department does, as people who owe us. People don't need us, we need them. That's the basic point that must change. When a Russian or American Jew comes here, we don't help him prove that he is Jewish – we say, bang your head against the wall and prove it. We tell them it's their problem, not ours. This has to change.

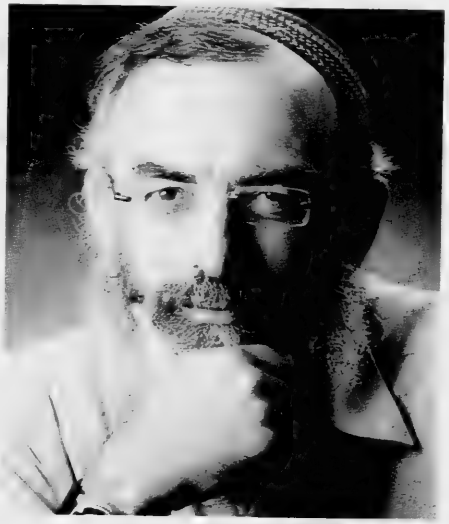
Couples are afraid to get married in Jewish ceremonies, not only because they are concerned about the wedding, but even more so because they fear what will happen when they get divorced. We have to guarantee their right to get married in a respectful fashion and to get divorced in an efficient and respectful fashion. And we must ensure that the conversion problem is solved.

What's the solution?

We need to create motivation among young children to pursue conversion, starting with children in religious schools. Today there are thousands of children of immigrants who are in religious schools but are not being converted because their parents are not Jewish according to Jewish law. They may be prepared for their children to convert but do not want to convert themselves. There are solutions to this problem in the boundaries of Jewish law.

The early Zionist, Rabbi Abraham Isaac Kook, one of the first to envision the institution of the rabbinate, stars in your new campaign against the country's current rabbinic leadership. What is the gap between what Rabbi Kook proposed and what exists today?

Rabbi Kook always saw the entire nation of Israel, not a specific group or party. Unfortunately, some politicians see the rabbinate as an institution they can use to take care of the specific group they represent and don't see the needs of all of the people of Israel.



Rabbi David Stav *[Photo courtesy of Tzohar]*

You're saying that the ultra-Orthodox sector, which does not see things through a national perspective, took over an institution that was supposed to be Zionist.

I'll put it differently. It's not the ultra-Orthodox, but rather political operators who see the rabbinate as a source of power and are not concerned with the broader good of the people of Israel. I am sure there are good people in the ultra-Orthodox sector who care about the needs of the state. But the political operators who have taken over the system see only the small group from which they came.

How did the rabbinate slip from the grasp of Zionist rabbis?

It was the cheapest thing politicians from the right or left could sell in coalition negotiations – in return for something the public does not quite understand or see as important, they got the votes they needed in the government. The rabbinate was the cheapest thing to sell.

What's the solution you suggest?

We want rabbis who care about the state to believe once again that the rabbinate can be returned to the state, and we want them to return to the rabbinate on the local and national level.

We say that if this mess continues for 10 more years, it is doubtful whether the rabbinate will have meaning, because the threads holding Jewish society in Israel together will have completely disappeared

The establishment, right and left, often sees the national religious camp as a threat because of its political views. If there is a peace process, the leadership might understandably prefer to have an ultra-Orthodox religious establishment, which is more flexible on issues like territorial withdrawals.

True. The ultra-Orthodox sector is willing to sit in any government, and it is more convenient to deal with for many politicians than the national religious sector, which is ideological and political.

I grew up in Toronto in a largely religious neighbourhood that was part of a thriving Jewish community. There was no rabbinate. The same goes for anywhere else in the Diaspora. Why does Israel need one?

In Toronto or any other city in Canada or the United States, there is no Jewish state and no struggle of that Jewish society for survival. No one cares if you want to be Reform, Conservative – do whatever you want. But here you need to create an army, a society, a country, and it has to survive. You need to create an elementary common denominator around which the society can unite. That denominator is that we are Jews. Beyond that, there's nothing. As soon as this denominator is broken, there will be a question about how this society can continue to live, because the people of Israel A, who are religious, won't necessarily risk their lives for the people of Israel B, who might not even be Jewish, and vice versa.

Trying to create a religious monopoly called the rabbinate can do more harm to Judaism than good.

There is a price to having a monopoly, this is true. I think Judaism suffers from it. But I think that in the existing circumstances, there is no choice. Right now, the alternative to the existence of the rabbinate is the disintegration of the components of Jewish identity in Israel. The common denominator created by the rabbinate is minimal, it's tiny – don't get confused, no one is trying to create a common denominator that is too deep – but the minimum must be preserved.

But many people already ignore the rabbinate. They don't convert, and they get married however they want. The breakdown you fear already exists.

What you're saying is true. We say that if this mess continues for 10 more years, it is doubtful whether the rabbinate will have meaning, because the threads holding Jewish society in Israel together will have completely disappeared. If today a third of secular couples are getting married outside the rabbinate, in 10 years it will be half, and as soon as it's half, the story is over. This is why the upcoming elections for the rabbinate are crucial.

Do you have any chance of success?

We're not committed to success. We are committed to a 100 per cent effort. God will do what He needs to do.

The Israeli-Palestinian conflict is always a fresh topic

Writing this column can be a challenge, at least if I want to keep it up to date. I've been burned before. In December 2008, I wrote a piece about the need to overhaul Israel's electoral system, knowing that it would be published in early January, weeks before Israel's general elections. Pretty topical, no? So what was I to do when the government decided to embark on Operation Cast Lead in Gaza a few days after my deadline, making my column completely irrelevant in the midst of that military operation.

Thus, I won't devote this piece to the only story presently interesting Israelis of all persuasions: Iran's nuclear arms program and questions relating to it, i.e., if, when and how Israel will attack the Islamic Republic's nuclear facilities. I won't, because by the time this is published, those questions might be moot or, as is par for the course in this neck of the woods, some other drama could be unfolding.

In my search for a topic certain to remain current in the two-plus weeks between writing and publication, one that's been off everybody's radar for the past couple of years, the answer was obvious – that nuisance called the Israeli-Palestinian conflict.

True, every once in a while, this conflict rears its ugly head. Here and there, missiles are fired from Gaza by Hamas or Islamic Jihad, or more recently by Bedouins in Sinai affiliated with even more radical Islamic groups. Several Palestinian terrorist attacks are perpetrated yearly against Israelis, mostly by West Bank Palestinians against Israelis living in Judea and Samaria, since these days it's harder for terrorists to get into Israel proper because of the much-maligned, but effective, security barrier. And we also endure Jewish terror – there's no other word for it – against Arabs and their property, carried out by extremists as "price tag" attacks, on those rare occasions when Prime Minister Benjamin Netanyahu's government actually dares to enforce the rule of law against settlers.

Yair Lootsteen

in Jerusalem

But for the time being, none of these occurrences have reached a critical mass sufficient to cause further escalation between the two sides.

The world seems content with this situation. The Americans are too busy with their elections and, as it is, both President Barack Obama and his Republican challenger, Mitt Romney, are preoccupied with another Mideast issue, that being Iran. The Europeans are in over their heads with their own woes, mostly financial. And the Arab world is trying to contain the Arab Spring's fallout and to figure out what happens next in places such as Syria, or the next time some idiotic film or cartoon defames the Prophet Muhammad.

Closer to home, both Israeli and Palestinian leaders also seem to have no particular interest in moving closer to a resolution of the conflict. That's certainly true about Ismail Haniya, leader of Hamas in Gaza, who never hides his aspirations to wipe the Zionist entity off the face of the earth. Hamas and other like groups are taking advantage of the lull in action to arm themselves to the teeth with plundered weapons from Libya's erstwhile stockpiles and other dubious sources.

And when someone actually mentions the need to renew dialogue, there's no sense of urgency, and neither Palestinian Authority nor Israeli leaders appear ready for bona fide negotiations, each exhibiting their own brand of intransigence. Security co-operation continues, but there is little trust between Netanyahu and PA President Mahmoud Abbas.

Besides, after several years of apparent prosperity, Abbas and his Prime Minister, Salam Fayyad, are dealing with a mini Arab Spring of their own, with demonstrations taking place in different locales across the West Bank.

Netanyahu, meanwhile, seems content with the status quo. He's ideologically opposed to relinquishing more of the biblical Land of Israel, and his government's policy is to bolster Israeli settlements in Judea and Samaria.

But all that will change. The Palestinians will continue their roundly supported quest for statehood. Obama will likely win a second term as president, and his unfettered new administration will force Israel's hand on the issue. Cast Lead II in Gaza will be a different story with Mohamed Morsi as president of Egypt.

Iran's threat might be existential, but let's hope Netanyahu has someone preparing a game plan for the Palestinian issue. It will continue to affect our lives as much or more than Iran will. And it will remain topical!

Beware of tikkunism and tikkunistas

Tikkun olam, Hebrew for making the world a better place, is an important component of Jewish religion and culture. But when removed from the wider Jewish context and artificially transformed into a radical "social justice" campaign, it can become a destructive cult. In its most immoral manifestation, this "tikkunism" is used by marginal individuals whose tenuous links to the Jewish people are appropriated in the war against Zionism and Israel.

The example of Judith Butler is a case in point. Butler, a post-modernist academic icon and anti-Israel activist from the University of California (Berkeley), was recently awarded the Theodor Adorno Prize by the city of Frankfurt.

As documented by journalist Benjamin Weinthal, the offensive move triggered many protests – Adorno achieved recognition without renouncing his Jewish identity, declaring: "To write poetry after Auschwitz is barbaric."

The decision to honour Butler is also a betrayal of Adorno's principled support for Israel following the 1967 war, when many European "intellectuals" turned their backs on the Jewish nation after we refused to play the role of victims seeking their pity. Similarly, the officials of the Berlin Jewish Museum, who gave Butler a platform from which to attack Israel and the Jewish people, have transformed this edifice into an anti-Jewish museum.

In contrast to her façade of "social values," Butler promotes the boycott, divestment and sanctions (BDS) movement that seeks the destruction of Israel. As justification, she claims to believe in a "different Jewishness than the one in whose name the Israeli state claims to speak," invoking what she refers to as traditions that "represent diasporic values, struggles for social justice, etc."

Butler attributes these opinions to "a Jewish education in Cleveland, Ohio, at the Temple under the tutelage of Rabbi Daniel Silver, where I developed strong ethical views on the basis of Jewish philosophical thought." This education was clearly minimal – Butler shows no knowledge of Jewish sources, including Prophets such as Jeremiah and Amos, whether in the rich original Hebrew or in translation.

Butler's "diasporic values" and "different Jewishness" are entirely fictitious. If she and her fellow tikkunistas had read the texts from which they claim to derive their values, they would know that Jewish social justice is inseparable from national identity and sovereignty in the Land of Israel. These principles began 2,000 years before any diaspora, with Abraham's journey from his father's home, so that he and his progeny – who became the Jewish people – could be a "light unto the nations." And generations later, after the Exodus from Egypt, the ethical commandments in the Bible were inextricably tied to the conquest of the Land of Israel and the responsibilities of nationhood.

Gerald Steinberg

in Jerusalem

Even post-modernists such as Butler – who "deconstruct" texts beyond recognition and whose own writing is often incoherent – would have trouble missing Jeremiah's passionate commitment to the Land of Israel.

His intricately written testimony deploring social injustices and warning of the impending destruction is punctuated by the promise of return to Jerusalem and the restoration of the Jewish nation. Amos, another tikkunist favourite, came from Tekoah (south of Jerusalem) and preached in Samaria – both now labelled "occupied territory." His writings reflect his intense love for the Land of Israel.

Six centuries later, following the destruction of the Second Temple, and for 2,000 years in exile, Jews prayed daily for the return to Jerusalem. When the opportunity arose, in the context of modern political Zionism, the majority of Jews around the world joined in fulfilling this mission.

Butler knows none of this – her tirades against Israel are founded on ignorance and anger. She and other tikkunistas created the term "diasporic values" to remove themselves from the collective Jewish embrace of Israel, Zionism and Jewish national self-determination, preferring, even after the Holocaust, the status of helpless victim living in exile.

Indeed, the values of tikkun olam are meaningless without Jewish sovereignty in the Land of Israel. When these are separated, and tikkunism is used as a weapon against the Jewish nation-state, it loses its moral foundation.

The self-destructive chess champion

The late Bobby Fischer, perhaps the most brilliant champion in the annals of chess, was a deeply troubled soul brimming with contradictory impulses. He was secretive, yet candid, cruel, yet kind, naïve, yet well informed and serious, yet outrageous. But after all the adjectives were stripped away, he was a larger-than-life, self-destructive personality.

This is the confounding man whom Frank Brady profiles in his finely balanced biography, *End Game: Bobby Fischer's Remarkable Rise and Fall – from America's Brightest Prodigy to the Edge of Madness* (Crown Publishers).

Sheldon Kirshner in Toronto

Brady knows his subject like few other writers, having met Fischer when he was a child prodigy and having followed his career from day one. He uses his expertise, along with Fischer family archives and Fischer's own e-mails, to burrow deeply into this maddening personality.

Born in Chicago in 1943, Fischer was raised by his single mother, Regina, who was homeless when she gave birth to her son and held a series of menial jobs, from stenographer to welder, before becoming a physician. Hans Gerhard Fischer, a Jewish German biophysicist to whom she was briefly married, is listed as his father on Fischer's birth certificate. But Brady speculates that Paul Nemenyi, a Jewish Hungarian physicist, may have been his biological father.

Fischer's older sibling, Joan, introduced him to the game when she bought him a plastic chess set for $1 in 1949. A shy, latchkey child whose mother was often away from home and who required diversions to stave off loneliness, he quickly took to chess and was a gifted player from the outset.

Although he was an erratic student, he was highly intelligent, having scored 180 on his IQ test. Fischer's brilliance in chess endeared him to a succession of mentors, including a teacher who treated him like a son and neo-Nazi who picked up his tournament entry fees.

By the age of 13, he was one of the strongest young players in the United States, having captured the U.S. junior championship and beaten a grandmaster. By 14, he had defeated Bent Larsen, one of the game's greats, and become the youngest ever international grandmaster. At 19, he held Mikhail Botvinnik, the world champion, to a draw. While still a teenager, Fischer achieved what no else had ever accomplished. He won 19 straight games against the world's strongest players.

Brady describes Fischer's style as "lucid, crystal-clear, economical, concrete and rational."

Chess obsessed Fischer, so much so that he apparently liked it more than sex. And the more fame he achieved, the more unpleasant he was, says Brady.

Arrogant and regal, he severed a relationship when a person disagreed with him, and showed disrespect toward weak players.

In 1972, Fischer was ready to challenge Boris Spassky, the world champion from the Soviet Union, for the title. He would be the first non-Russian in three decades to contest it.

The Fischer-Spassky match, which unfolded in Iceland, was regarded as a geopolitical drama, an extension of the Cold War, by the media in the United States and the Soviet Union. Fischer, an anti-communist, agreed with the appraisal. "I now feel a sense of mission to win the championship," he said.

After 20 games, Fischer was in the lead by a three-game margin. All he needed in the remaining four games was one victory or two draws. Spassky, realizing he was doomed, resigned by telephone, and Fischer was crowned the new champion.

When he was offered a $5 million purse to defend his title against Soviet challenger Anatoly Karpov, he set down 132 conditions. Exasperated by his unreasonable demands, the World Chess Federation stripped Fischer of his title.

By then, Fischer – who had never been circumcised, but had attended a Jewish kindergarten in Brooklyn – was a self-hating Jew, an antisemite.

Brady suggests that his antisemitism may have been rooted in his distaste for his mother's Jewish friends, his antagonism toward officials of the American Chess Foundation, most of whom were Jewish, and his friendship with a neo-Nazi mentor.

According to Brady, Fischer was psychologically ready for *The Protocols of the Elders of Zion*, a notorious Russian tract, when he spotted a copy in a Los Angeles used bookstore. "I carefully studied the *Protocols*," Fischer said. "I think anyone who casually dismisses them as a forgery… is either kidding themselves, is ignorant of them or else may be a hypocrite!"

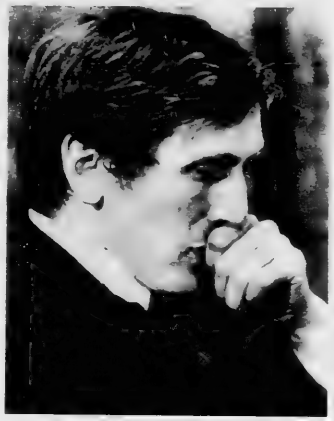
With a certitude bordering on foolishness, Fischer claimed that communism was basically "a mask for Judaism."

Although he denied being anti-Jewish, Fischer, sadly and pathetically, was a raving antisemite. On a broadcast in Budapest in 1999, he declared, "As Adolf Hitler wrote in *Mein Kampf*, the Jews are not the victims, they are the victimizers!"

Due to his antisemitic comments, he was convinced that either the Mossad or an Israeli nationalist might assassinate him.

One of Fischer's friends, a Jewish chess player, said that he used the word "Jew" as a general pejorative.

After Fischer was stripped of his title, he withdrew into himself, although he continued to study the game. In what Brady describes as his "wilderness years," Fischer lived in Los Angeles' skid row, taking rooms in flophouses. Looking physically dishevelled, like a down-and-outer, he developed a paunch and rarely had his hair or beard cut professionally.



Bobby Fischer in repose after winning the 1972 world championship.

During this period, he rejected a request by the Canadian Broadcasting Corporation for an interview, demanding $5,000 just to discuss the notion.

Emerging from retirement in 1992, he agreed to play Spassky in Serbia for a $5 million purse, knowing Serbia had been subject to U.S. sanctions. He won the match, collecting $3.6 million in prize money, but the United States issued an indictment for his arrest.

Fearing imprisonment, he became an exile, living in Serbia, Hungary, Switzerland, Japan and the Philippines. In 2004, he was arrested in Tokyo and spent the next nine months in a prison cell.

After renouncing his U.S. citizenship, Fischer asked for asylum in Iceland. Out of a sense of obligation, Iceland granted him citizenship in 2005. Iceland was grateful that Fischer had agreed to play for the chess championship in Reykjavik, the Icelandic capital.

Fischer soon grew tired of Iceland, grumbling about the country and its people. Fischer's disillusionment with Iceland was so fixed that he came to refer to it as a "God-forsaken country."

He died of a kidney ailment at 64 in the winter of 2008, refusing dialysis. Some believed his refusal was a form of suicide.

"Like the number of squares on a chessboard – an irony that nevertheless cannot be pressed too far – he was 64," writes Brady in a final dig.

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Paul Lungen
Staff Reporter

Over the past few years, the number of people from around the world travelling to Israel has grown and grown. Both 2010 and 2011 were record years, topping out at around 3.5 million visitors.

Tourists travelling on Canadian passports make up a modest proportion of that number – only around 70,000 – but the Ministry of Tourism wants to see that number grow to 100,000 in the next five years.

Coincidentally, that period corresponds to Ami Allon's planned sojourn here. Allon is the latest emissary from Israel sent to continue the development of the Canadian market. He follows Oded Grofman as director of the Israel Government Tourist Office (IGTO). Grofman recently returned to Israel after a five-year stint, during which Canadian passport holders travelling to Israel grew from around 60,000. Another 15 per cent were travellers who held Israeli or other passports.

When Grofman took over the tourism office in 2007, the ministry also viewed 100,000 as an attainable number for Canada, and even wanted to double the overall numbers to Israel to around five million.

There's nothing stopping the ministry from setting ambitious goals, but there's clearly still work to be done.

Allon enters the job with hopes of boosting the business. But first, he said, he's got to get a feel for the Canadian market.

"My first goal is to understand the market," Allon said. "I'm coming to a place I never lived in before."

Israel has lots to offer travellers of all stripes, he continued, but as someone with a background in marketing and advertising, he says you have to tailor your campaign to your audience.

Ami Allon

With that in mind, he's planning to meet tour operators who sell Israel – and others for whom Israel is still an afterthought – meet community leaders and eventually travel across the country to determine the best way to promote the country. "The product has to fit the customer," he said.

Israel has much to offer travellers, Allon continued. It is unparallelled for its combination of sites with historic and religious significance – aspects that are well-known to the bulk of Jewish and Christian visitors.

"There is so much potential in Canada," Allon said. "There are many Jews and Christians who have never been there."

Once there, visitors tend to return. "We have a lot of repeaters," he said, "something like 60 per cent" and they tend to be great ambassadors for the country.

There's another side of Israel that Grofman promoted and which Allon likewise believes can attract a different kind of visitor – "sophisticated" travellers who could just as easily choose to vacation in Italy and France. For that potential audience, the IGTO promotes Israel's wineries, cuisine, adventure activities, spas and cultural offerings, which together with its rich history make it an unparallelled destination, he said.

Although Allon has never lived in Canada for an extended period, he has been here before. His first visit came 22 years ago, when as a 16-year-old he came to Toronto for a visit. It was a memorable 3-1/2 week vacation with his aunt, he recalled.

Along with his brother, he was exposed to big city life – "so many people."

The two hailed from a small kibbutz, Kiryat Anavim, just west of Jerusalem, and were not used to a city the size of Toronto. They learned to get around on the subway and by bus, and their aunt enrolled them in a sailing course on the Toronto Islands.

"It was an excellent time," and ever since "I had Canada in the back of my mind," he said.

After returning to Israel, Allon earned an MBA and worked for 4-1/2 years as a project manager for a Jerusalem advertising company. Then he worked as a cadet and assistant to the vice-president of marketing for the Israeli Ministry of Tourism.

He joined the ministry because, "I was really excited about the possibility of promoting Israel overseas… and working in the marketing and travel industry," he said.

During an on-the-job placement, he was sent to Toronto to work under Grofman to see how the office is run and to get practical experience.

"I was fortunate to go to this office. Oded was so welcoming and professional. [IGTO staff] Ellen [Melman] and Jerry [Adler] were very helpful," he said.

Back in Israel, two openings came up – one in Toronto and another in England. Allon said he was lucky to get the Canadian posting. "I always heard Canada was one of the best places to live in. I find the people are kind and welcoming."

Allon is being joined in Toronto by his wife, Mari, and children, Daniel, 8, Maya, 6, and Noam, one month old.

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Shul exhibits photos of Polish shtetl

At the Stashover-Slipia Synagogue

Bill Gladstone
Special to The CJN

A series of old historic photographs from the Polish shtetl of Staszow has been quietly wowing visitors since being installed in the Stashover-Slipia Synagogue on Sultana Avenue in Toronto.

The photographs are to remain on permanent display in the shul's lobby.

"Everyone notices them when they come in," says synagogue president Jay Safer as he points out the various groups of framed photographs in the newly renovated space.

Offering a rare window into a lost world, the photographs show the marketplace, the mikvah, the cemetery,and other locales of Staszow (pronounced "Stashov") before the Germans destroyed the Jewish community. The photos range from the late 1890s to the 1930s.

The exhibit includes portraits of local personalities such as a fiddle player and the town water carrier. For poignancy, many of the photos seem to match the work of Roman Vishniac, who famously chronicled prewar eastern European shtetl Jewry with his camera.

***The Water Carrier* is one of the many photos in the exhibit.**

There are group portraits of the Jewish soccer team and the socialist organization, the Bund, as well as shots of ragged children and elderly men with wizened faces and straggly beards. There is a beggar, a pipemaker, a seller of tallitot, even a portrait of one of the two photographers, Avraham Yossel Rotenberg, who died in the Holocaust.

The other photographer was his son, Simcha Rotenberg, who was born in 1916 and had worked with his father as a photographer in Staszow. After surviving the Holocaust, Simcha came to Toronto and worked as a plumber, a roofer and at various other trades – but not as a photographer. However, he "always had a camera in his hand," said his daughter, Rina Gottesman, of her father, who died about five years ago. "Photography was in his blood."

The photos on view are part of a much larger collection, segments of which have also gone to the YIVO Institute in New York and a Holocaust gallery in Toronto's Adath Israel Synagogue, Gottesman said.

Rotenberg saved many of the photographs during the war by giving them to a Polish non-Jew for safekeeping and retrieving them afterward. Others were sent abroad as postcards, which he later collected from the recipients.

The prints were donated to the shul by his widow, Shoshana Rotenberg, and family, who had previously loaned some prints to the congregation for its centennial celebration two years ago. Most members of the downtown Stashover Shul, which was located on Dundas Street near Beverley Street, were originally from Staszow.

"I think they're a treasure for the shul," said Marnie Solsky, the professional photographer who digitally restored and framed the photos for the congregation. "They wonderfully capture a moment of history that has since vanished."

The Stashovers moved north from downtown and built a synagogue on Sultana Avenue in 1964. They amalgamated with the Slipia Congregation, formerly of Oxford Street, in 1969.

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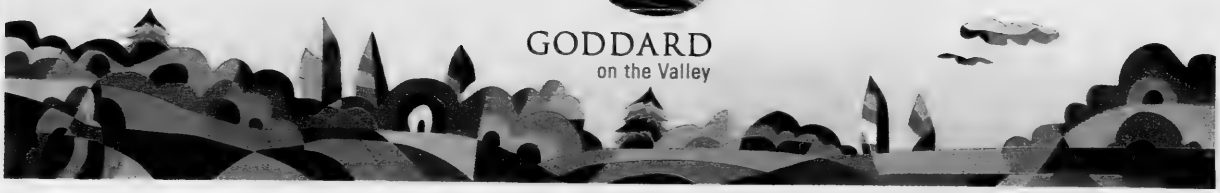

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Original Shaarei Shomayim to be demolished

Condos to replace shul's first permanent home

Frances Kraft
Staff Reporter

The building that originally housed Toronto's Shaarei Shomayim Congregation is being demolished.

"We hope to be done [with demolition] by the end of October," said Tony Manocchio, vice-president of construction at Urbancorp, the developer that bought the building at 840 St. Clair Ave. W., between Atlas Avenue and Winona Drive.

Although Urbancorp's designs aren't finalized and are contingent on zoning, the company is planning a mixed-use structure with commercial and retail outlets at ground level, and residential units on top.

For the past 40 years, the building was known as Hungarian House, a hub for the Hungarian community, but there are still a few stained glass windows from the original synagogue.

The former Shaarei Shomayim at 840 St. Clair Ave. W., as seen this summer before demolition started. *[photo courtesy of Jerry Austin]*

"We've tried to see what is salvageable," Manocchio said. The windows are old, fragile, and difficult to save because of safety concerns, he added.

Toronto councillor Joe Mihevc said the building – designed by the architectural firm Kaplan & Sprachman, which also designed other synagogues – is not designated as historic. Mihevc said his office had requested that the stained glass windows be saved if possible.

Shaarei Shomayim, located on Glencairn Avenue since it moved from St. Clair in 1966, has restored and displayed four stained glass windows from the original building.

Al G. Brown, whose membership at the shul dates back to the late 1940s, told *The CJN* that some windows, and other items like benches and plaques, were taken at the time of the move.

He remembers that early services, dating back to 1936, were held in the basement of 840 St. Clair. It was the first permanent home for the shul, which was founded in 1928. The rest of the building was completed in 1947.

Once the sanctuary was built, there was no physical mechitzah to separate male and female worshippers. "The carpet [on the aisle running up the middle of the sanctuary] was considered the mechitzah," Brown said.

Although he added that the design wasn't common, "cross-the-aisle seating... was not considered a radical departure from Orthodoxy in the Toronto of those days," according to a history of the shul written by the late Stephen Speisman for its 50th anniversary in 1978.

Brown noted that his daughter, Golda, went to nursery school on St. Clair. "Associated Hebrew Schools had a couple of classes in the building, where the kids in the neighbourhood attended."

Bernard Green, 68, president of the synagogue from 1983 to 1984, grew up at the St. Clair building, attending nursery school in the late 1940s, then going to junior services in the chapel, playing basketball for the Shaarei Shomayim team against church teams as a high school student, and serving as a youth leader for the bar mitzvah club, where youngsters would eat a breakfast of doughnuts and cereal.

Green met his wife, Helene, at the shul when he was youth director and she was a youth leader.

The old building "was a large part of my life," he said.

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Democratic Egypt takes illiberal view of free speech

A major foreign affairs controversy unexpectedly spilled over into Canada late last month when Egypt's prosecutor-general issued arrest warrants for two Canadian Coptic Christians over their alleged role in the making of the anti-Prophet Muhammad film *Innocence of Muslims*.

According to Reports

By PAUL MICHAELS

According to *Canadian Press*, Canadians Nader Fawzy and Jacques Attalla, along with several other Copts living in the United States, were accused of "offending Islam, insulting the Prophet Muhammad, inciting sectarian strife and jeopardizing Egypt's peace and independence."

Both deny any involvement with the film. And both fear for their safety and that of their families who could be targeted by Muslim extremists here.

The *Toronto Star*'s Rick Westhead also wrote about their plight, noting that in addition to the Egyptian government's decree, Fawzy and Attalla "have also drawn the wrath of prominent imams in Egypt who have issued fatwas on both of them, urging Muslims anywhere in the world to behead them."

Westhead drew a parallel to the Salman Rushdie case, in which Iran issued a death sentence against Rushdie for his novel *The Satanic Verses* in 1989.

One possible motive for the Egyptian government's action against Fawzy is that, as Westhead explains, he's an activist who has criticized the way Copts are discriminated against in Egypt and has published a book, *The Persecutions*, a history of Coptic Christianity, that angered the authorities who banned it in Egypt.

In a Sept. 24 editorial on this disturbing development, the *Globe and Mail* wrote that "Egypt appears to be trying to make the crime of 'offending Islam' a worldwide one."

The *Globe* put Egypt's intimidation in a broader context: "This is a strange approach for a nascent democracy, and a bad signal from the Muslim Brotherhood, which holds power... Since when does one democracy purport to tell people in other democracies that if they speak out in certain ways, they could be charged and even put to death?"

Just as Egypt's president, Mohamed Morsi, was about to depart for the United States to deliver a speech at the United Nations, *New York Times* correspondents reported that he "said the United States must respect the Arab world's history and culture, even when that conflicts with western values."

Days later, U.S. President Barack Obama had something to say about this.

During his Sept. 25 appearance at the UN General Assembly, Obama devoted two-thirds of his 4,000-word address to an explanation about (and plea for) what he called universal democratic values of freedom and tolerance underpinned by the rule of law.

Mohamed Morsi

Because of intolerance and violent reaction to the offensive video, Obama spoke of the "need for all of us to address honestly the tensions between the West and an Arab world moving to democracy."

Invoking the words of former South African president Nelson Mendela, he said that democracy is not just about casting a ballot, but "respects and enhances the freedom of others," and that involves tolerating views some of us strongly disagree with. Obama equated "true democracy" with "real freedom," meaning individual rights such as free speech, "the freedom of citizens to speak their minds and assemble without fear."

When he spoke at the UN the following day, Morsi rejected Obama's broad endorsement of free speech. While he said that Egypt now embraces democracy and human rights and even "respects freedom of expression," he emphasized that it cannot tolerate speech that insults and defames religion. The irony is that when he said free speech should never be allowed "to incite hatred against anyone... or one specific religion or cult," he apparently ignored the fact that for years Egypt has promoted antisemitic conspiracy theories through its official and semi-official media among other sources.

One fear is that Morsi's limit on free speech reveals a wider tendency toward intolerance and authoritarianism elsewhere in the region. Even Turkey, a non-Arab Muslim country that prides itself in upholding "secular" democratic values, has been moving in the direction of clamping down on free speech and currently has more journalists in jail than Iran and China combined.

We can only wait to see what happens in Egypt.

Paul Michaels is director of research and senior media relations for the Centre for Israel and Jewish Affairs.

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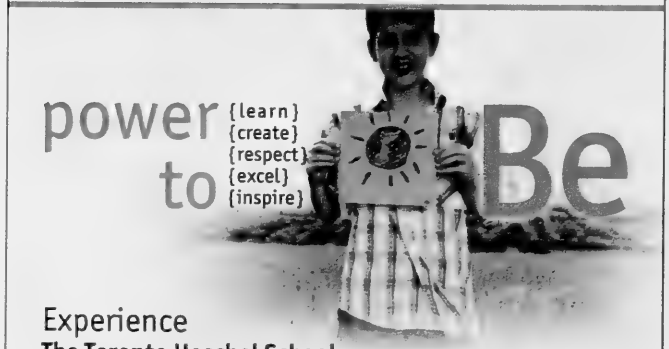

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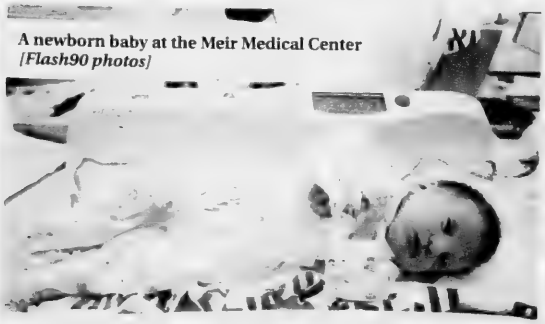


A newborn baby at the Meir Medical Center *[Flash90 photos]*

A mother rests her hand on her newborn baby at the Meir Medical Center

Continued from page 3

Raif said he continues to approach Canadian hospitals to advance more collaboration on behalf of the centre.

He said plans are also in the works to train Canadian doctors in Meir Medical Center's intensive care unit as part of an exchange program that could start as early as 2013.

"When it comes to quality of medicine and care, there's a lot to learn from Canada," Raif said.

One of the centre's major development projects is the building of a 25,000-square-foot orthopedic wing that will service the nation's young and aging populations. It's expected to cost around 214 million shekels (roughly $60 million Canadian).

According to the centre, Israel's population is expected to hit more than 9.5 million people by 2024, with an estimated 1.5 million elderly citizens.

"We're asking the Canadian public to help complete this project in addition to the children's wing," Raif said.

The centre is also working on a joint initiative with Keren Kayemeth LeIsrael -Jewish National Fund to build a children's park near the facility, he said.

"Meir Medical Center is spreading its wings in Canada to a degree we didn't foresee," Raif said. "We don't know why it's happening. Maybe hard work, luck… but all I can say is *todah*, thank you, Canada."

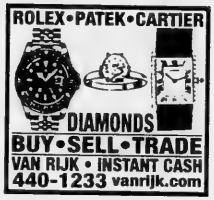
On April 28, 2013, the centre will award its Medal of Merit at a gala dinner in Toronto to four prominent Canadian couples who've demonstrated "hard work; dedication to improving our social environment; extraordinary compassion and generosity, and an unwavering commitment to improving the lives of others."

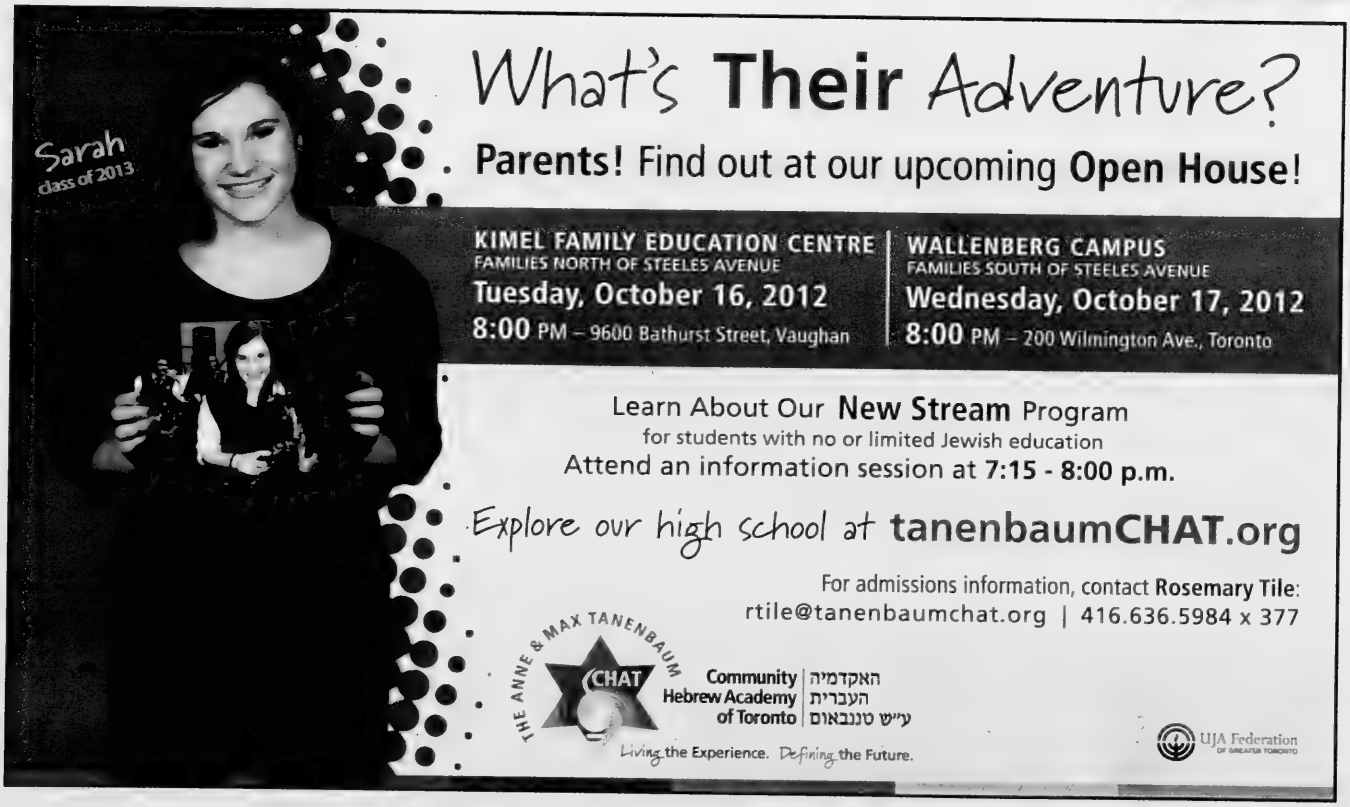
Honorees for the evening will be federal Liberal party interim leader Bob Rae and his wife, Arlene Perly-Rae, Ana and Leslie Dan, Toby and Saul Feldberg, and Gemma and Sam Primucci, owners of the Pizza Nova takeout restaurant chain.

Rae is the evening's scheduled keynote speaker.

Staff from Meir Medical Center is also scheduled to attend the fundraising event.

For more information, visit www.meirfriends.com.





Proposed Yom Kippur break meets opposition

Heated exchange erupts at Montreal city council

Janice Arnold
Staff Reporter

MONTREAL — A proposal by Mayor Gérald Tremblay's administration to adjourn a Montreal city council meeting early for Yom Kippur touched off a heated exchange among the three municipal parties and threatened to reignite Quebec's reasonable accommodation debate.

As it turned out, the council completed its work on Tuesday, Sept. 25 by 4 p.m., well before the start of the holiday.

The controversy began when Anie Samson, who leads the official opposition Vision Montréal on the council, objected to an earlier announcement by majority leader Marvin Rotrand, a longtime Snowdon councillor, that council business would stop at 5 p.m. that day, out of respect for Yom Kippur.

She called it an unjustified suspension of city business, considering only three out of 65 councillors are Jewish, and said that it contradicts her belief that city hall is a secular public institution.

Moreover, Samson said it set a precedent that opened the door to other religious and cultural communities wanting to have their holidays observed.

She suggested that the three Jewish councillors – all of whom, including Rotrand, are members of Tremblay's Union Montréal – should be allowed to take off the holiday without penalty. Normally, councillors are fined $100 if they miss a council meeting without a valid reason.

The rhetoric was ramped up when Richard Bergeron, leader of the other opposition party, Projet Montréal, accused Samson of stirring up antisemitism, which he termed "irresponsible."

Marvin Rotrand

Bergeron accepted the administration's decision to halt the council's proceedings out of respect for the Jewish councillors.

Rotrand claimed it has been the practice of city council to not meet on major Jewish and other communities' holidays for at least the 30 years he's been on council, going back to the days of former mayor Jean Drapeau.

The council meets monthly on a Monday afternoon and evening, and its work usually carries over to Tuesday during the day, finishing between 4 and 6:30 p.m., he said. Sometimes, the council does resume at 7 p.m., if necessary. Rotrand pointed out that the council never meets on Wednesdays, and if it didn't finish at 5 on Tuesday, it could reconvene on Thursday morning, Sept. 27. Rotrand sent a letter to the two opposition leaders to this effect a week earlier.

The executive committee does meet on Wednesday, but its meetings are not public.

Rotrand maintained that city council meetings by law must be open to the public, and sitting on Yom Kippur prevents the Jewish community from being full participants in the municipal process.

He said further that the council should no more meet on Yom Kippur or Ramadan than on Christmas. Samson, however, countered that Christmas is a statutory holiday. The argument escalated when Rotrand charged that Samson had "insulted" and "attacked" the Jewish community, and demanded a public apology. He resented her suggestion that the city administration is imposing a Jewish holiday on all councillors.

Samson, who represents Villeray-St. Michel- Parc Extension, refused, and she was supported by Vision Montréal leader Louise Harel, a former Parti Québécois cabinet minister, and her entire caucus.

Samson said she recognized the importance of Yom Kippur to Jews and is not against any particular community, but rather for what is right for the population as a whole. Rotrand also referred to Montreal's unanimous adoption in 2005 of a Charter of Rights and Responsibilities, in which the city pledged to respect religious and other diversity.

Rabbi Reuben Poupko, a member of the Centre for Israel and Jewish Affairs executive, said the Jewish community has no expectation that city council should adjourn for a Jewish holiday.

"I'm confident city business will be able to carry on in the absence of Mr. Rotrand," he said.

The need for a "handful" of councillors to be away for a Jewish holiday should not be confused with the accommodation of Jewish employees who want to take religious holidays or educational institutions scheduling exams, for example, on Jewish holidays, Rabbi Poupko added.

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March of the Living teaches the past, while inspiring the next generation

Vital Jewish identity program funded by UJA's Annual Campaign

By Daniel Koren

For close to a quarter of a century, the annual pilgrimage known as the March of the Living has been providing teenagers and adults from across the globe the chance to witness – and take part in – history, firsthand.

In Toronto, which supplies the largest delegation of March of the Living participants outside of Israel, the event is funded United Jewish Appeal's Annual Campaign.

Every April, thousands of Jews and non-Jews alike travel to Poland, to view the once flourishing Jewish community before visiting former concentration camps and ghettos, and then arriving in Israel in time to celebrate Yom Ha'atzmaut – Independence Day. At the height of the experience, the diverse group of participants gather together and embark in silent march, travelling the three kilometres that separate Auschwitz from Birkenau.

Though the trip can be an emotional journey, anyone who has ever taken part will confirm that it is also utterly life-changing and necessary.

Next year's March will be Polish-born survivor Mania Hudy's third. As difficult as it's been for her to return to Poland, she is grateful to help enlighten others through the tales of her experiences.

A participant of last year's March of the Living in Birkenau

"It's an experience for the children unlike any other," says Hudy. "They have never lived through these stories, the kind of stories I told them. They saw what Auschwitz, Treblinka and the Warsaw ghetto were like. When they came back, these weren't the same children. Now they know what Israel stands for, and I noticed this transformation. I know that I will not live forever. They wanted to kill us then, but they did not achieve that. Now I have eight grandchildren who all come from me and I am just one woman. They will all learn how special Israel is to us because of the March."

Students like March of the Living Alumni Josh Wine confirm the influence the March has on its participants. "We were constantly reminded that the survivor generation is ageing and will not be around forever," said Wine." I had the sense that it was extremely important not just to listen to the survivors' stories, but to save them in memory; it will be our duty in the future to caution younger generations of the great tragedy that was the Holocaust, by retelling survivors' stories."

The March of the Living is open to Jewish students in grades 11 and 12. Online registration opens October 10th – 29th, at www.marchoftheliving.org. Information meetings are scheduled for October 4th and 18th at the Beth Emeth Synagogue at 7p.m. Young Adult and Adult Missions are available as well. For more information, contact Sherri Rotstein at 416.398.6931 ext. 5359 or via email at srotstein@ujafed.org

The Yiddish Language Alive and Well in Toronto

UJA Federation's Committee for Yiddish Presents Fidler Oyfn Dakh

By Daniel Koren

Made up by volunteers who share a common love and affinity for all-things Yiddish, UJA Federation of Greater Toronto's Committee for Yiddish has been making an impact on Toronto's Jewish community since the early 1960s, fostering a love of Yiddish through language, the arts, and other venues.

And how better to appeal to a broader audience than to offer a theatre workshop centered on reading the Yiddish-language version in transliteration of Fiddler on the Roof (Fidler Oyfn Dakh), arguably the most popular and successful Jewish musical ever made. That's right. Participants of the ten-week workshop - made possible with the support of the J.B. and Dora Salsberg Fund at the Jewish Foundation of Greater Toronto - will be under the guidance of Gemini-award winning Canadian actor, director and performer, David Gale (Loving Spoonfuls, Chutzpah a Go-Go). No experience in theatre or Yiddish is required, just a love for drama, comedy and the Jewish language.

UJA Federation's Committee for Yiddish presents a workshop based on Fiddler on the Roof

Committee member Eda Zimler-Schiff claims the inspiration for the workshop came after Yiddish theatre groups in Montreal and New York were expanding. "There are a lot of young people who are not affiliated with mainstream Jewish community and its institutions and they look at Yiddish as a way of connecting with their roots and their culture," says Schiff. "It is a beautiful and creative language, and I think they realize it would be a tragedy to lose it."

"Yiddish is part of our DNA, our tradition, our heritage," states Mark Egit, Committee for Yiddish Chair.

Chaim Topol starred in the 1971 film version of Fiddler on the Roof

UJA Federation's Committee for Yiddish also offers Yiddish language classes for adults, children and even pre-schoolers and a reading circle. It has built a strong presence in Toronto by networking with other communities and organizations. They've helped establish a Yiddish Studies Program at the University of Toronto, sponsor Yiddish classes at York University, offer, and play an active role in Holocaust Education Week, Toronto Jewish Film Festival, Ashkenaz Festival, and the Jewish Book Festival.

Fiddler on the Roof, a Yiddish Theatre Workshop, begins October 15th and will take place on Tuesdays and Thursdays at the Workman's Circle, 471 Lawrence Ave W. To register please call: 416.635.2883 ext. 5189 or email at committeeforyiddish@ujafed.org.

For more information about this workhop and other program, visit www.committeeforyiddish.com

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McGill, Hebrew U students study together

Janice Arnold
Staff Reporter

McGill University law student Jennifer Harding-Marlin, left, and Hebrew University student Einav Morgenstern engage in a discussion during a class of the schools' joint human rights program.

MONTREAL — From a discussion with a Mohawk leader in a traditional longhouse at Kahnawake to an exchange with a justice at the Supreme Court in Ottawa, 10 Israeli university students were given an intensive introduction to Canada.

These law students from the Hebrew University of Jerusalem (Hebrew U) and 10 McGill University law students were participants in a new summer exchange program in human rights law.

The young Israelis and Canadians spent a month together in Montreal, three weeks of that in the classroom at McGill taking five one-credit courses in Human Rights and Armed Conflicts given by McGill and Hebrew U professors.

Although the perspective was global, the Palestinian-Israeli conflict inevitably came up, but considerable attention was also paid to the Canadian military experience in Afghanistan, and in particular, the questionable transfer of detainees to the Afghan security forces.

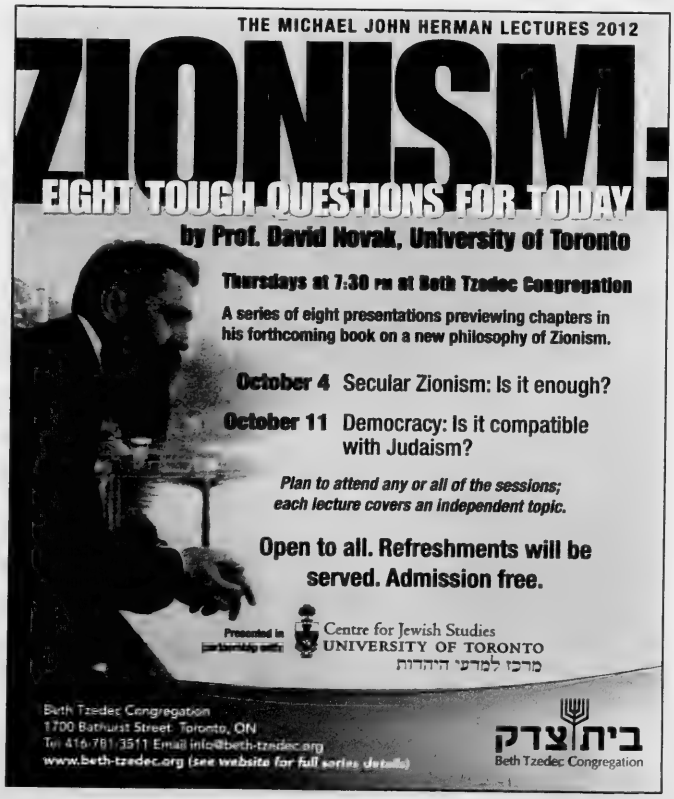
This was the joint program's second edition. In August 2011, a different group of McGill students spent a similar period at Hebrew U's Mount Scopus studying with their Israeli counterparts about competing rights in diverse societies.

This year's McGill cohort was a diverse group, the majority not Jewish, and the Israelis, although all Jewish, held a wide spectrum of political views. They included both a veteran of an infantry unit who had seen combat, and a conscientious objector, said McGill professor René Provost, who co-chaired the program with Prof. Tomer Braude of Hebrew U.

The courses covered such topics as the war on terror, peacekeeping, and children, as either victims or participants in conflict.

An encounter in Quebec City with an officer of the Royal 22nd Regiment, an Afghan war veteran who is also a lawyer, was especially enlightening for all participants, as was one with a federal Department of National Defence judge-advocate involved in the detainee transfer issue.

Continued on page 23



'Good rapport' exists between students

Continued from page 22

"The students asked many questions, hard questions," Provost said.

The students got along well. "There was a good rapport. It was wonderful to see the chemistry develop over their weeks together… The discourse was very open and wide ranging, but always rational and respectful."

The chance for Canadian and Israeli students to interact both academically and socially attracted McGill student Daphnee Vasseur to the program.

"Due to the Israeli-Palestinian conflict and the compulsory military service in Israel, I thought the Israeli students would bring an interesting first-hand perspective on armed conflict," she said.

"The program was one of my best experiences of law school. Overall, we integrated with one another quite easily as everyone was very friendly," she added, and both sets of students were interested in learning about the others' country.

Vasseur said her understanding of Israel, especially its people's varying national and political identities, deepened.

"With so much exposure to news media concerning the Israeli-Palestinian conflict, it is so often easy to generalize a nation's people and believe they all think this one way and all subscribe to this one political platform.

"However, by having the opportunity to engage in politically and socially charged conversations with the Israeli students, I was able to grasp the richness of the diverging opinions and views that Israelis hold."

While she appreciated the academic content, Hebrew U student Noa Bornstein found most interesting the time spent informally with the Canadians and learning their differing views of their own country.

"Before… I thought that Canada and the United States were much alike. I thought Canada was just a lesser-populated version of the U.S.," Bornstein said. "I now realize I was totally wrong. The Canadian people are really different and, in many ways, they remind me of Israelis – just much more polite. I know it's a cliché, but I think it's true: Canadians are so nice."

One suggestion she has for future programs is to get the students acting in the community more. They visited a legal clinic at Project Genesis, and she said the students would have liked to do something like that.

Montreal offers the opportunity to learn about the everyday concerns of immigrants and refugees, many from armed conflict, Bornstein noted.

The program is run jointly by the McGill Centre for Human Rights and Legal Pluralism and Hebrew U's Minerva Centre for Human Rights. Plans are underway for its third edition next year in Jerusalem.

Almost the entire cost of the program, including the students' international travel and accommodation, is covered by the universities, largely through private donations. The Quebec Ministry of International Relations and, for the first time this year, Foreign Affairs and International Trade Canada also contribute.

Provost sums up the value of the program this way: "The students are getting a rare experience. There are not many programs where they get to spend a month with students [and faculty] from another country looking at global issues… For the McGill students, this was a way of demystifying a country that is represented in a certain way in the media."

TASHLICH AT YORK U POND: Jewish Learning Initiative on Campus director and Hillel at York University's Rabbi Aaron Greenberg, right, was joined by Hillel's program co-ordinator Tamara Caplan to lead a group of York students in a Tashlich ceremony for Rosh Hashanah at the university's pond. The ceremony is a symbolic way of casting off the sins of the previous year into a body of water.

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שישאר בינינו

גידי קורן וחברים

מעריב- הסוף!

לאורך ילדותי, מידי ערב היה אבי יושב וקורא את עיתון "מעריב". בשנות החמישים נחשב "ידיעות אחרונות" לעיתון נחות בעיני רוב הישראלים יוצאי אירופה, ורבים מהם היו מכורים למעריב שהוציא העורך המיתולוגי עזריאל קרליבך. וכך גדלתי קורא את מעריב מידי ערב אחרי שאבי סיים. עם השנים מצאתי את העיתון ימיני מידי ופחות ופחות רלבנטי עבורי, אבל עם עלייתו לאינטרנט, גיליתי אותו שוב ואני מוצא בו עתונאים מצויינים כמו בן כספית ובן דרור ימיני, יונתן נפן ורבים אחרים.

דעיכתו של מעריב נמשכת כבר למעלה מעשרים שנה והיא מתבטאת בפחות מנויים וקוראים, וגרעונות מעמיקים. אחת לכמה שנים התחלפו הבעלים בתקווה למצוא את הנוסחה המנצחת, אך היא לא נמצאה. לפני מספר שבועות הודיעה ההנהלה ל 2000 עובדי העיתון שאין בידה לשלם את שכרם, וכפי שזה נראה עכשיו- גם לא את הפנסיה שהיתה אמורה להצטבר עבורם. אם לא יקרה נס- ייסגר עיתון מעריב אחרי ששירת את ישראל מאז קום המדינה.

המשבר של העיתונות המודפסת מתרחש בכל העולם כי דור שלם של אנשים צעירים מגיל ארבעים ומטה כמעט שאינם פותח עיתון יומי. זה קורה בקנדה, באירופה ומטבע העניין גם בישראל. בנוסף לאינטרנט, מחולקים עיתוני חינם ברכבות ובאוטובוסים ומקטינים משמעותית את הצורך לקרוא עיתון קנוי.

אני קורא כל יום על שביתות והפגנות של אנשי מעריב ולבי נחמץ. זה נותן תחושה של מכר ותיק, מישהו שאתה מכיר שנים רבות. שמאושפז בבית חולים על ערש מותו וכולם מחכים לנס.

להיות פה להרגיש שם:

חוויית הגעגועים לישראל מוכרת לכל מי שהיגר לארץ אחרת, אם הוא מודה בכך וגם אם לא. רבים מאיתנו מחוברים יומית לערוץ הטלביזיה מהארץ ומבחינות רבות מרגישים שהם בעצם בפתח תקווה. אבל זו כמובן אשלייה. השבוע כתבה מיקה אלמוג בעיתון הארץ טור נוקב בנושא ההגירה מהארץ, ומתוכו בחרתי מספר שורות:

"לפני כמה שנים נסעתי לארה"ב לבקר חברים טובים שהיגרו לשם. בדרך משדה התעופה עברנו ליד אגם. חייך חברי ואמר: "תיראי, הינה אגם. אני לא יודע עליו כלום. כל יום אני עובר לידו, נהנה מהכחול שלו וזהו. אין לי מושג מה ההיסטוריה שלו, אני לא עוקב בחרדה אחרי גובה מיפלס המים שלו, ואין שום סיכוי שאי פעם אסכן את חיי למען האגם הזה...." מיקה אלמוג ממשיכה:

"ברבות השנים, מי שהשתחרר מהדאגה למפלס המים של האגם, גם לא מכיר את השירים שנכתבו לחופיו, לא קורא לבנו בשם שערגה אליו משוררת שקבורה לגדותיו, ילדיו לא דוברים את השפה שבה נכתב השיר, ודאי לא חשים הזדהות עם מילותיו. האגם כבר לא שלו, וחלק משמעותי מנפש ילדיו כבר לא שלו, והעתיד כבר לא שלו, אלא של האגם המקומי, אותו הוא תופס כנטול שם והיסטוריה. והאגם שנשאר מאחור, שהיה שלו, הופך להיות לאגם של מי שנשאר. עד שלא יהיה לו לאן לחזור." אבל שישאר בינינו.

More Gidi Koren at www.gidikren.com

Rosh Hashanah in Seoul

Emma Csillag

During Rosh Hashanah last year, I sat outside my house with my friend discussing his sister, who couldn't make it home for the holidays because of distance. I remember thinking how sad that must be for her – to be prevented from spending the holidays with family because she was too far from home.

At the time, I had an idea what my year after graduation from university was to bring, but nothing had been cemented. Thus, I did not connect her situation to me. Little did I know I would be spending my next Rosh Hashanah a world away from Canada: at a Chabad centre in Seoul, South Korea.

I was not sure what to expect. It was the first time I had spent the High Holidays away from family and friends, let alone on the other side of the planet, in a land of Christians and Buddhists, and where fully half the population professes to have no religion. This is where I will be stationed for the next year, teaching English to grade-schoolers.

Luckily, a close friend from home put me in touch with his sister, who took me under her wing as if I was immediate family. She told me there was a Chabad centre in Seoul that opened in 2008, and that she would take me with her to services. I have never known such hospitality as shown to me by this girl and her boyfriend, both of whom I had just met. It would go on to reflect the people and spirit present at Chabad.

As I stood in the outdoor services reciting the silent *Amidah*, and as the rain began to lightly fall (a precursor to the typhoon that would hit shortly), my eyes welled with tears. I had left everything I knew and loved, and was weighed down with so much anxiety that I had almost backed out of the trip at the last minute. But here I was, reciting the *Amidah* alongside around 50 other Jews from around the world, coming together like family in such a far-flung place. I had just arrived to begin the biggest and scariest adventure of my life, and hearing those familiar prayers followed by wishes of "Shanah Tovah" melted away all anxieties I had about my journey.

So to all you nervous parents out there, just know that the simple touches of home can be present anywhere in the world, and those feelings of familiarity, comfort and family – of my bubbie spilling her wineglass or my mother's rock-solid matzah balls – were matched by a heartwarming "l'chaim" from Rabbi Osher Litzman (technically, the chief rabbi of South Korea) and the affection I felt from the most eclectic Jewish crowd I've ever encountered.

It was a Rosh Hashanah I will never forget, one filled with warmth and newfound sensations of home and comfort –feelings that had been absent from my experience to that point. It took the familiarity of prayer and the family that is Judaism to kick-start this new and exciting chapter of my life.

Guest Voice

Lawrence Hart will return

Parshat hashavuah: fun, games, fingernails

If your Rosh Hashanah resolution included learning more Torah, now's the perfect time to get started. There are many excellent websites geared to promoting regular Torah study through the weekly portion, the parshat hashavuah. **[http://bit.ly/shavua1]** But sometimes, you might want to take a break from the classical commentators. Or get some help teaching the parashah to your kids. Or have a bit of fun. Here's where.

Jewish & Digital

Mark Mietkiewicz

Rabbi Yael Buechler believes in keeping the weekly Torah portion at her fingertips – literally. At MidrashManicures.com, she has created art to grace her fingernails that is tied thematically to parshat hashavuah. For example, for Bereshit, her nails include the creation of light, the earth sprouting vegetation and of course, the first Shabbat. Why nails? "Re-envisioning education is what this is all about," she told the *New York Times*. "If I said come to a midrash course, I'd have five or six students. But Midrash Manicures? Twenty plus." **[http://bit.ly/shavua2]**

Do you think you really know the weekly portion? The folks at Joliet Jewish Congregation will keep you on their toes with a crossword puzzle for every parashah. Bonus content: there are word search puzzles and word jumbles for most Jewish holidays, too. **[http://bit.ly/shavua3]**

For something different, go to Torah Tidbits and click on Parsha Pix & Stats. Every week, you'll get a screen full of cryptic pictures that relate in some way to the Torah portion. **[http://bit.ly/shavua4]** And for lovers of Torah *and* statistics, did you know that Parshat Bereshit has 146 verses? It ranks eighth in the Torah – the same as Miketz, but Miketz is longer in lines, words and letters. Now you know. **[http://bit.ly/shavua5]**

Why should the adults have all the fun? Chabad.org's Parsha for Kids presents a family-oriented summary of each weekly portion, along with themed songs and videos with Muppet-like characters. **[http://bit.ly/shavua6]** For more for kids, check out Torah Tots' Parsha on Parade **[http://bit.ly/shavua7]** and Akhlah: Torah for Children. **[http://bit.ly/shavua8]**

It's quite rare that you come across a site that's educational and mouth-watering at the same time! TorahPortions is. As Suri Rosen explains, "Torah Portions is my attempt to develop Shabbos dishes that connect to the weekly parshah reading, both literally and conceptually."

Those connections are rarely obvious, and always witty – and delicious. For example:

- Parshat Balak tells the famous story about the prophet Balaam, who was summoned to curse the Jewish people. Balaam's donkey didn't take too kindly to his master's mission and told him so.

Suri's culinary take: burritos, which is Spanish for "little donkey."

- Parshat Naso tells of the nazir who takes a vow to abstain from wine and grapes and to allow the hair on his head to grow wild.

Suri's culinary take: she pays homage to the nazir's uncut hair, as symbolized by a plate of spaghettini.

- Parshat Trumah contains the instructions for building the portable mishkan (tabernacle), which the Israelites would carry through their wanderings in the Sinai.

Suri's culinary take: onion rings. Huh? Onion rings are hung on skewers that are reminiscent of the rods used to transport the mishkan. **[http://bit.ly/shavua9]**

A great site.

(Full disclosure: I'm a friend of Suri's husband.)

(Fuller disclosure: it's a great site, regardless.)

Highway@rogers.com

A dance of passion

Rabbi Mark Fishman

Some aspects of Judaism are best appreciated when we move away from the cerebral and begin to enjoy them on an emotional level. Simchat Torah is a wonderful example. Think for a moment about what it is we do on this festival. We take our law book, our system of values and ethics, and we dance with the scrolls upon which they're written. I don't know of any other culture or people who so cherishes their law that they transform their scrolls into objects to dance with. And that is despite the lofty emphasis that is placed on the rigorous intellectual pursuits of its wisdom. How do we explain such a phenomenon?

I believe one approach can be found in an unusual midrash. The Talmud teaches (Tractate Shabbat 88b) that when the Torah was given to the Jewish people, each word that God spoke was accompanied with a beautiful fragrance, such that each scent filled the entire world.

What are we to make of these words of our sages? Perhaps we could suggest that prior to the rational understanding and intellectual recognition of the Torah, there was already an ephemeral sweetness that was appreciated by the senses. Sometimes, we are able to taste, hear or smell something that we have not yet fully appreciated. A person wearing perfume walks past us, and without even knowing the person, the fragrance is there – its scent gently lingers.

Clearly, when we enter into such territory, we have left the purely rational realm and have entered into something more emotional, more sensual. That, I believe, is what the midrash is trying to point out.

Rabbinic Reflections

Yes, the Torah is the word of God, and, yes, it contains laws, ethics, ways of behaviour and so much more. But before we get to the details, God wishes to hand us an object that is itself a thing of passion. He wants us to know that we are entering into a relationship built from strong loving foundations.

Anybody can "practise" the Torah, but are we able to love it? Can we take the Torah into the innermost chambers of our hearts and build a passionate fire that exudes all of the hallmarks of excitement and enthusiasm?

This Simchat Torah, when we come to the end of the Torah, we begin to roll it back to the beginning. In doing so, we restart our deep bond with its stories, lessons and values. But first, we dance. We hold the Torah close, and we celebrate. It is our "life and length of days," says one prayer. And life has to be lived not only with laws, but with love and laugher, too.

The Talmud states that everything goes after the ending (Brachot 12a). The manner in which we conclude any journey in life affects how we will remember it and how it will affect our lives. We conclude the yearly reading of the Torah and the High Holiday season with great joy and celebration. May this positive energy remain with us and carry over into the New Year. Shanah Tovah.

Rabbi Mark Fishman is assistant rabbi of Congregation Beth Tikvah in Montreal.

Ingredients for a heart of wisdom

From time to time, I am mindful of the ancient prayer of the Psalmist, "O Lord, teach us to number our days that we may obtain a heart of wisdom." Across the gulf of the centuries, this is still a basic and paramount concern.

What are those essential elements, those vital virtues and qualities, that make up a heart of wisdom?

Firstly, a heart of wisdom must include the ability and the willingness to respond to change. Changes and alterations to our lives may seem good and desirable, or evil and pernicious, but what is supremely important is that we must learn how to respond to them.

Courage has been correctly described as the ability to relinquish what is familiar. As long as we can keep our minds open and alert, as long as we are able to entertain a new thought, surrender an old prejudice, we will remain vital, gain new ground and move forward in the search for a more abundant life.

Another widespread evil we must give up in order to achieve a heart of wisdom is envy. Much discontent results from comparing ourselves to others. We are sure that the other person is luckier than we are. But, of course, the envious person sees only a small part of the larger picture. How little we really know of what we are envying.

Long ago, rabbis taught that all kinds of hatred are curable except those that flow from envy. King Solomon wisely observed, "Envy is rottenness of the bones."

Bookmarks

Bernard Baskin

In order to achieve a heart of wisdom, we must stop believing that happiness comes with the accumulation of material goods. Of course, no one can question money's power. The heaviest baggage to carry through life is an empty purse. Poverty condemns many to a squalid and incomplete existence.

But the inordinate and unending quest for material possessions brings neither piece of mind nor ultimate satisfaction. A rabbinic colleague recently warned of a new disease that he called "matrio-sclerosis." This is a disease that clogs the arteries of human concern.

I am sure that at one time or another, all of us have experienced moments of profound spiritual meaning. The moment on the bimah when the Torah is handed from the arms of one generation into the arms of the next. The moment when we stand by the bedside of a loved one and hold a feeble hand. The moment when we behold a son or daughter standing at the marriage altar. The moment when a child is born into the world. The moment when after sickness, there can be health again. After anguish, we hope again. After death, there is life again.

When you consider life's highest moments, they turn out to be spiritual in nature. It is this yearning that we call "the neshamah," the soul or spirit at the centre of our being.

What is a heart of wisdom? It is composed of at least these four ingredients: the ability to respond to inevitable change, the need to eliminate the cancer of envy, to properly evaluate the quest for material possessions and to reach out for the anchorage of spirituality.

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Writing helps poet deal with personal tragedies

Cynthia Gasner
Special to The CJN

Music, dance and poetry have helped Mary Lipton, 88, deal with the numerous tragedies she has faced. And the arts have helped her appreciate the beautiful things she has seen.

Lipton recently published a book of poems titled *Behind the Spanish Wall*. The 46 poems explore the happiness of being a mother, grandmother, dedicated volunteer and creative artist, as well as her suffering from health ailments, family conflict and losing her beloved husband to Alzheimer's.

"I began writing poetry because I had to get my distress out. And I became fascinated with flowers and nature and wanted to express my joy," Lipton says.

Born in Lodz, Poland, her mother and father, Aaron and Helen Hoffman, moved to Tel Aviv before coming to Canada when she was six years old.

In her poem *The Abduction*, Lipton describes her mother's frantic search for her when she was kidnapped at the age of three. A woman saw the abductor with a little girl and knew that the abductor did not have any children.

Lipton describes her mother's successful pursuit of the woman, writing, "The mother and child would have known loss and despair, if not for the woman who had led the mother there."

She met her husband, Victor Lipton, when she was 14 years old. He left for war at 15. He returned home in 1946 and they were married in 1947.

In an interview with *The CJN*, she says her husband suffered from post-traumatic stress disorder ((PTSD) from his war experiences that led to outbursts in their home.

Mary Lipton

In the poem *The Soldier's Wife (PTSD)*, she reflects on the tragedy of war.

If Love Alone Could Bring You Back is her insightful and stirring attempt to cope with her husband's memory loss. This poem was published by the Alzheimer's Society.

At a Holocaust memorial ceremony at Earle Bales Park, her poem *Never Again* was read. She has been asked by the Reena Foundation and other charitable organizations to write about their agencies' work with the handicapped and disabled.

Lipton has loved music since childhood. She and her husband frequently vacationed in Spain, where she became fascinated by flamenco music.

After unsuccessful muscle surgery to one of her calves in 1958, she began a strenuous exercise regime that included heel and toe exercise on a wooden board.

"The exercise reminded me of Spanish dancing," she says, "so I decided to learn flamenco dance."

Wearing a long dress that covered her disfigured leg, Lipton, wielding her castanets, began to hold musical sessions at home and to dance at a number of fundraising events.

She performed when the late businessman, philanthropist and theatrical impresario Ed Mirvish held a fundraising event on Markham Street in Toronto for cancer research.

Lipton has volunteered for the Elizabeth Fry Society, Circle of Care, the Bernard Betel Centre for Creative Living and other organizations.

It is her creativity that has kept her spirits high, and although she now copes with aches and pains, she still responds with movements of her feet and hands to music.

She says she is proud of her three children and seven grandchildren. Her sons are Garry and Bob Lipton, and her daughter, Susan Kadis, served as Liberal member of Parliament for Thornhill.

In her poem *Flamenco Passion*, Lipton expresses her zest for life. "Walking or standing is such a chore/ isn't that what feet are for?"

She continues, "Looking back, I have no regrets. I loved the dance with the castanets."

Behind the Spanish Wall was published by the Ontario Poetry Society. For more information, call 905-889-7563.

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Admission: FREE
To register call: (416) 789-0020

United Jewish Appeal

UJA Federation of Greater Toronto

2012

Jewish Identity / Culture / Community Centres

UJA Federation's Jewish Identity Budget funds a number of creative and compelling initiatives that engage our young Jewish adults, strengthening their Jewish identities and connection to Israel. Whether it's through inspiring art and cultural programming, or by taking advantage of our flourishing Jewish Community Centres, UJA Federation provides the means to ensure our next generation lives proud and full Jewish lives.

YOUTH & YOUNG ADULTS JEWISH IDENTITY DEVELOPMENT:

JEWISH CAMPING

TOP BUNK: $398,000
UJA Federation's Top Bunk initiative provides financial incentives to families of first-time campers, encouraging parents to choose Jewish summer camp. www.topbunk.ca

FINANCIAL ASSISTANCE: $436,790

CAPACITY BUILDING GRANTS: $35,000

JEWISH CAMP COUNCIL: $42,449
UJA Federation allocations help to provide residential, recreational camping services and needs based subsidies for children to attend Jewish camps. www.campnbb.com

DILLER TEEN LEADERSHIP PROGRAM: $30,000
This program deploys to strengthen both the Judaic and Israel programming skills of camp staff conducted in partnership with the Diller Foundation in the U.S. www.JewishToronto.com/Diller

JEWISH EXPERIENTIAL TRAVEL EXPERIENCES

ISRAEL HIGH SCHOOL PROGRAMS $10,000

OCCUPANCY - CIE RENT $80,000

CANADA ISRAEL EXPERIENCE (CIE) PROGRAM $30,000

BIRTHRIGHT ISRAEL/MARCH OF THE LIVING $662,000*

JEWISH CAMPUS LIFE

HILLEL ONTARIO $165,000
Hillel Ontario is a new initiative of UJA Federation which will coordinate the activities of Hillel's across Ontario which mainly service Toronto Jewish students.

HILLEL OF GREATER TORONTO $784,000
Hillel, the voice of Jewish students on campuses across Toronto, provides a wide variety of social, educational and cultural programs for over 8,000 Jewish students across the GTA. www.hilleltoronto.org

WOLFOND CENTRE OCCUPANCY $157,711

JEWISH IDENTITY PROGRAM GRANTS

BBYO $40,000

THE HOUSE $30,000

ANNEX SHUL $40,000

JEWS FOR JUDAISM $35,250

YOUNG ADULT/YOUNG FAMILY COMMUNITY ENGAGEMENT

UJA'S COMMUNITY CONNECT $150,000
This project focuses on building the community's capacity by engaging Jews in their 20s and 30s to connect to and build Jewish Community. CoCotoronto.com

PJ LIBRARY IN YORK REGION $95,000
Over 1,500 young families currently receive Jewish themed books and music each month. www.pjlibrary905.org

CRM SYSTEM FOR ALL AGENCIES TO UPGRADE RECRUITMENT AND RETENTION $100,000
New pilot project to use a Customer Relationship Management (CRM) system to enable UJA's Jewish Identity Program agencies to be more effective at engaging Jewish consumers.

*Please note: this allocation has already been reported in the Israel & Overseas allocations.

CULTURE:

ASHKENAZ FESTIVAL $70,556
Ashkenaz is committed to raising the profile of Jewish diasporic culture and provides a window to the broader community on the most cutting edge elements of Yiddish culture. www.ashkenazfestival.com

ONTARIO JEWISH ARCHIVES $320,000
A world-class repository for the collection, preservation, and publication of important documents pertaining to the history of Jewish life in Ontario. www.ontariojewisharchives.org

SARAH AND CHAIM NEUBERGER HOLOCAUST EDUCATION CENTRE $445,444
Serves over 30,000 school children and their teachers in learning about the Holocaust directly from our strong community of Holocaust Survivors. www.HolocaustCentre.com

TORONTO JEWISH FILM FESTIVAL $10,000
This Festival is a window and a mirror of Jewish culture, striving to be inclusive of all aspects of the Toronto community, showing films of excellence that reflect the diversity of Jewish life. www.tjff.com

COMMITTEE FOR YIDDISH $20,000
Promotes Yiddish culture and language by sponsoring lectures, classes and other community events. www.CommitteeforYiddish.com

KOFFLER CENTRE OF THE ARTS $250,000
Serves over 70,000 participants a year and over 90,000 website users. The Koffler launched a new season of music, dance, and visual arts classes for children, adults and families reaching over 700 regular users. KofflerArts.org

JEWISH COMMUNITY CENTRES:

PROSSERMAN JEWISH COMMUNITY CENTRE $427,064
Home to social, educational, cultural, health and wellness programs rooted in Jewish values and innovative collaboration. www.prossermanjcc.com

MILES NADAL JCC $218,536
The centre of downtown urban Jewish life, engaging thousands of Jews living downtown. UJA Federation funded Cultural Arts and Jewish Life programs which include performing arts, educational, literary, language and cultural events. www.mnjcc.ca

SCHWARTZ/REISMAN CENTRE $100,000
Housed on the Joseph and Wolf Lebovic Jewish Community Campus in Vaughan, the SRC enriches lives, providing opportunities for social, cultural, spiritual, educational and physical activities. www.srcentre.ca

CAMPUS SHARED SERVICES $175,000
Resources are being recruited to manage and coordinate all of the Jewish Community Centre programming and operations on the three GTA Campuses.

Visit JewishToronto.com/BudgetReport for more information on how your dollars help impact the lives of so many in our community and around the world.

Jewish dental fraternity transcends borders

Frances Kraft
Staff Reporter

Seattle periodontist Michael Spektor traces his involvement with the 105-year-old Alpha Omega International Dental Fraternity to a convention in Montreal in the early 1970s.

"They had me at hello," the 2012 international president said in an interview at the University of Toronto dental school.

He was in town to meet with local Alpha Omega (AO) members and speak at AO Toronto's Fraternity Night dinner at Shaarei Shomayim Congregation Sept. 10.

Recalling his first convention as a dental student, he described himself as a "pisher from Chicago, and I knew everything." But witnessing an award presentation by a father to his son, and hearing *Hatikvah* as part of the program, made a deep impression on Spektor, a son of Holocaust survivors who was born in a displaced persons camp in Germany after the war.

Alpha Omega, which represents about 6,000 dentists and dental students in 23 countries, was started in Baltimore to combat antisemitism in dental schools. However, the organization has also been involved in other types of projects from its inception, said Spektor, whose wife, Wendy, is also a dentist and an Alpha Omegan. The couple, who have two grown sons, are a team professionally as well as personally.

Michael Spektor
[*Frances Kraft photo*]

Among AO's current projects is its Global Oral Health Initiative, with outreach in places including Guatemala, Rwanda and Latvia.

In Israel, Alpha Omega built the Hebrew University-Hadassah School of Dentistry and the dental school at Tel Aviv University, Spektor said. In the past year, the AO Foundation disbursed almost $250,000 for projects in Israel and worldwide.

Although antisemitism is not the focus it once was, the organization still addresses it, taking a stand against divestment from Israel campaigns, for example.

Locally, Alpha Omega Toronto has contacted U of T dean David Naylor to express concerns about Israeli Apartheid Week, said Alan Vinegar, president of AO Toronto.

Earlier this summer, Spektor visited AO's chapter in Toulouse, France, where Muslim radical Mohamed Merah killed a rabbi and three children at a Jewish school in March, triggering more than 90 antisemitic attacks in the next 10 days. "It really struck close to home," Spektor said, after meeting relatives of one of the victims.

One of the projects that Spektor finds particularly meaningful is the Alliance for Oral Health Across Borders, to which AO was a signatory. He took part in the first training session for Israeli and Palestinian dental students.

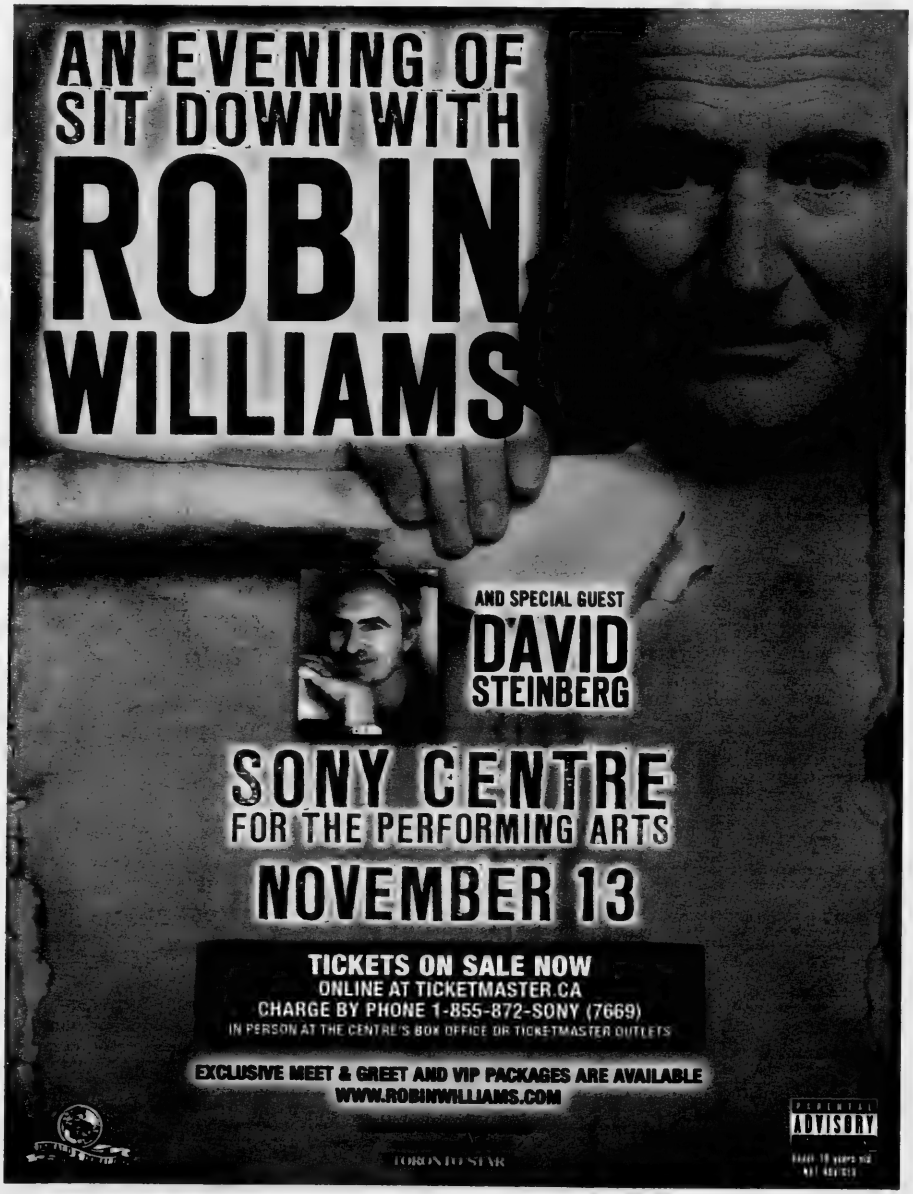
The idea, he explained, is that regardless of political beliefs, healers can transcend areas of conflict. "We don't have to agree, but we can move forward."

Outside of AO, Spektor channels his passion for Israel and tzedakah into other Jewish organizations. A former president of the Jewish Federation of Greater Seattle, he is currently on the national council for AIPAC – The American Israel Public Affairs Committee, and has also been involved in Holocaust education.

AO's Toronto chapter, the largest in the world with more than 600 members, offers dental care to nursing home residents and Holocaust survivors, Spektor noted. Montreal – home to Spektor's predecessor, Michael Tenenbaum – has the second-largest chapter, with 250 members.

In fact, Spektor is somewhat of an anomaly in AO at the moment – his successor will be Marcy Schwartzman of Vancouver, and in 2014, Avi Wurman, who practises in Oshawa, Ont., will take the reins of the international organization.

"I'm the one North American that's not Canadian," Spektor quipped.



Fitness Corner in review

For five years, I have written Fitness Corner on a monthly basis. As a personal trainer and fitness enthusiast, I have made fitness my life. Through this column, I have had the opportunity to share my love for health and fitness with you, and I have tried to motivate you by showing you all the different aspects of health and fitness.

Fitness Corner

Felyce Zomparelli

I have written often on the benefits of regular exercise – how it lowers your risk of heart disease, obesity and all types of cancers, that consistent exercise can improve your mobility, arthritis pain, back pain, diabetes and immune health.

We looked at the importance of weight training, yoga and stretching to improve our balance and strength and maintain activities of daily living as we age. I have shared the importance of kegel exercises for everyone, men and women alike, as well as core training for long-term support and the health of your back.

I have told you of the many benefits of boxing, tai chi, pole walking, dancing, aerobics, Pilates, aquafit and many more forms of exercise. And I shared how vigorous activity before can help you recover after surgery, and even help prevent prostate cancer.

I have written about the importance of weight training in slowing down and preventing osteoporosis as well as during and after menopause for preventing postmenopausal diabetes and heart disease. We talked about how seniors who resistance train can improve their health and wellness into their 70s, 80s and beyond, which I hope showed you it is never too late to start.

I showed you how to start or pick a program that suits your needs and fitness level. Advised you on treating and preventing injuries for flexibility and long-term strength. Educated you on the importance of sleep and hydration along with exercise in your daily routine.

Over the years, I hope I have inspired you to move and try to make your workouts fun, challenging and safe.

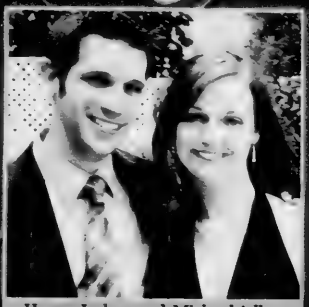
Even though I won't be here anymore, you can join me, and more fitness columns. Join my Facebook group at Felyce's Fitness Corner. Want to learn more, e-mail me at felycesfitness@rogers.com.

TERRY'S RUNNERS

Robbins Hebrew Academy senior kindergartners, from left, Coby Weinberg, Ryan Brodlieb, Shira Buchler, Ethan Tyberg and Charley Levy were among RHA students who took part in and raised money for the annual Terry Fox Run for Cancer research.

LEO BAECK OPENS NEW SOUTH CAMPUS: Past board presidents of Leo Baeck Day School cut the ribbon at the opening of the school's new south campus, the former Arlington Middle School. Leo Baeck bought the nearby building from the Toronto District School Board after it was declared surplus last year. Leo Baeck moved from rented premises in Holy Blossom Temple after extensive renovation of the Arlington Avenue facility. From left are Liz Wolfe, Stan Debow, Andrea Rifkin, Franci Sniderman, current president Richard Davis, Sheila Pitch, Laurie Davis (slightly hidden), Ronna Rubin, Fred Zemans, Mark Shiner and Brian Simon.

Mazel Tov
מזל טוב



Honey, Joshua and Michael Adler, Linda, Michael, Lauren and Gary Peires wish Melanie, daughter of the late Sol Adler, and Kevin, mazel tov on their engagement.

Mazel tov to Aaron Rosenberg and Jessica Abourmad on their recent engagement.

Jordana & Jeff Grad announce the birth of their son, Owen. Grandparents, Heather & David Lazar, Helen & Henry Grad; great-grandmothers, Rose Lazar and Tauba Barac.

Congratulations Barry Gardner on your appointment as deputy sheriff in Etewah County, Alabama. It's a long way from home in Toronto.

Shirley & Louis Baum announce the birth of their granddaughter Katherine Olivia. Parents are Brian Baum & Mandy Au. Uncles and Aunts, Dave, Jeff and Marisa

Happy 60th wedding anniversary to Thelma & Eddie Lesser, our wonderful Baba & Zaida and parents. Love, Steven, Sarah and Nathaniel, Julie, Adam and David.

Email your digital photos to cblackman@thecjn.ca or go online to www.CJNews.com and click the "Family Moments"

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Deadline reminder: Oct. 15 is the deadline for the issue of Oct. 25. Oct. 22 is the deadline for the issue of Nov. 1. All deadlines are at noon. Phone 416-391-1836, ext. 269; fax 416-391-0829 or send an email to: whatsnewcjn@gmail.com.

Thursday, Oct. 4

HEBREW CLASSES

Intermediate Hebrew classes tonight, 7:30 p.m., Temple Sinai, 210 Wilson Ave. Beginners classes start **Oct. 9.** Call 416-487-3281.

YIDDISH THEATRE

David Gale discusses the Yiddish Theatre Workshop, and **Irene Rauch** discusses Yiddish theatre in Montreal. 12 p.m. Free Times Cafe. 320 College St. RSVP yiddishvinkl@yahoo.ca.

Friday, Oct. 5

SUKKOT CELEBRATIONS

Oraynu Congregation for Humanistic Judaism holds a potluck dinner and songs with **Mickey Lewin,** 6 p.m., 18 Wynford Dr. RSVP 416-385-3910 or roby@oraynu.org.

Shaar Shalom youth celebrate in the sukkah with live music and crafts, 5:30 p.m. 905-889-4975, ext. 23.

Sunday, Oct. 7

SUKKOT AT BELA FARM

Celebrate Sukkot at Bela Farm with movement, study and meditative prayer, 11 a.m., 5726 Sixth Line, Hillsburgh, Ont. www.shoresh.ca.

Tuesday, Oct.9

CANADA'S FOREIGN POLICY

JSpace presents a forum on "Israel, Palestine and the Future of Canada's Foreign Policy," with **NDP MP Paul Dewar,** 7:30 p.m., Miles Nadal JCC, 750 Spadina Ave. www.jspacecanada.ca. Register at Eventbrite.ca

Wednesday, Oct. 10

PARASHAH OF THE WEEK

Parashah-of-the-week class begins at the Lodzer Synagogue, 14 Heaton St., 7:30 p.m., led by **Judy Hazan.**

Other News

YIDDISH WORKSHOP

The Yiddish Theatre Workshop, directed by **David Gale** reads the play *Fiddler on the Roof* in a 10-week workshop starting **Oct. 15.** Call **Barbara Barak**, 416-635-2883, ext. 5189.

MELTON ADULT SCHOOL

Register for "Opening the Haggadah" taught by **Baruch Sienna,** Wednesday mornings at Beth Emeth Synagogue starting **Oct. 17.** Call **Loretta**, 416-789-7400; www.melton-toronto.org.

LET THERE BE LIGHT

New Voices for Yiddish presents the musical *Let There Be Light*, **Oct. 14**, 2 p.m., at the City Playhouse Theatre, Thornhill. For tickets, call 905-882-7469.

MAH-JONG MADNESS

Hadassah-Wizo is holding a Mah-jong Fundraiser, **Oct. 28**, 2:15 p.m., Earl Bales Community Centre. Call 416-630-8373 to reserve.

Continued on page 31

Beth Tikvah Synagogue
HOLOCAUST FILM SERIES & PANEL DISCUSSION
October 16, 23, 30 and November 6

In 1939 there were about 3.5 million Jews living in Poland; over 10% of the population. Their relationship with the mostly Catholic population of Poland varied tremendously. In some cases there was bitter anti-Semitism; in other cases the Jews simply made the best of things with their Gentile neighbours and tried to get along. For most who were not assimilated there was always a separation. In the end over 90% of Polish Jews were murdered, mainly by the Nazis.

These three excellent films depict the spectrum of the various relationships of Jews and Poles during World War Two.

Tuesday October 16, 8:00 p.m.
IN DARKNESS depicts the saving of a group of Jews in the sewers of Lvov (Lemberg) during the war. It aptly portrays the changing sentiments of the Polish worker who saves them. $5.00 cash at the door.

Tuesday October 23, 8:00 p.m.
THE COURAGEOUS HEART OF IRENA SENDLER tells the story of a righteous Gentile who saves Jewish children from the horrors of the Warsaw Ghetto. $5.00 cash at the door.

Tuesday October 30, 8:00 p.m.
REMEMBRANCE is a saga of romance and survival. Two lovers, one Jewish and one Polish, try to escape a brutal concentration camp while contending with a miserable anti-Semite; all of this transpires across a tumultuous background of war. $5.00 cash at the door.

Tuesday November 6, 8:00 p.m.
PANEL DISCUSSION to discuss the three films and the relationships of Poles and Jews. Panel: Rabbi Jarrod Grover, Nate Leipciger, prominent Holocaust survivor, Professor Frank Bialystock, University of Toronto; Margaret P. Bonikowska, Editor/Publisher of Gazeta GAZETA, Canadian Polish language newspaper, Professor Anna Shternis, University of Toronto. Moderated by Gerald Ziedenberg. No Charge.

Program sponsored by Helen Stollar

Beth Tikvah Synagogue • 3080 Bayview Ave • 416-221-3433 • bethtikvahtoronto.org

LUNCH & LEARN TUESDAYS FALL 2012
Lunch 12:15 - Learn 12:45

Sponsors

Oct. 16
Karen Mock is former National Director of the League for Human Rights B'nai Brith Canada. Active in many interfaith groups, she has received awards for work in multiculturalism and human rights. She will share her expertise in countering anti-Semitism and the challenges of a long, varied career including running for the Liberal party.
What's a nice Jewish progressive Zionist girl doing in a place like this?

Charlwell VALLEY VISTA RETIREMENT RESIDENCE 905-417-8900

Oct. 23
Dr. Ron Pruessen has been the chair of the history department at the University of Toronto and is currently professor of American Culture and Politics. He has been involved with the Munk Centre of International Relations at U of T.
The American elections 2012: What Will Happen to President Obama?

revera Retirement Living

Oct. 30
Noah Richler has spent his career writing stories about Canada and what it means to be Canadian. He made documentaries and features for BBC Radio for 14 years before returning to Canada in 1998. Noah was the books editor and literary columnist for the National Post. In his new book, *What We Talk About When We Talk About War*, he raises important questions about the changes in Canada from a peacekeeping nation to one involved in war.
What We Talk About When We Talk About War

VIVA

Nov. 6
Dr. Doris Bergen, Chair Holocaust Studies at U of T, has written many articles on religion and gender in WWII. During Holocaust Education week, Dr. Bergen will compare perpetrators who refuse to accept responsibility and survivors who are guilt-ridden and feel blameworthy.
I am (Not) to Blame: Remembering (and Forgetting) Guilt in Eyewitness Accounts of the Holocaust

revera Retirement Living

Nov. 13
Norm Gardner spent 24 years in municipal politics on North York, Metro Toronto and Toronto Councils chairing several important portfolios. Among other things he is now a principal with the International Police Training services. Norm will be talking about Jews from many countries who were warriors from ancient times, two World Wars, Korea, Viet Nam and today in Afghanistan.
A History of Jews in the Military

Nov. 20
Gerald Ziedenberg *Casablanca* is arguably the greatest movie ever made. Gerald talks about the involvement of Jews in everything from writing, directing and acting in it. Winner of an Academy Award for Best Picture, *Casablanca* saw Humphrey Bogart in his first romantic lead.
The Jewish Connection in Casablanca

HAZELTON PLACE

Nov. 27
Liz Pearl is an educator and therapist. Liz launched the *Living Legacies* series five years ago. The third edition has recently been published. Liz will inspire us with tales from *Living Legacies - A Collection of Inspirational Contemporary Canadian Jewish Women.*
Living Legacies

RICHMOND HILL

Dec. 4
Bill Gladstone is a writer, editor, publisher and genealogist. He is a weekly columnist for *The Canadian Jewish News* and heads a publishing company. He leads genealogy workshops and illustrated talks. Bill will discuss Toronto's Jewish community from its beginnings to the early 1950s.
The Jews of Old Toronto - From The Ward to Spadina Avenue

Homestead

This series has been generously sponsored by Helen Stollar
8-pack: *Beth Tikvah Member - $119 Community Member - $139*
***BONUS* of a Jar of Israeli Jam for 8-pack series purchasers**
4-pack: *Beth Tikvah Member - $65 Community Member - $75*
Single tickets - $20 per session.

By reservation only: Lunch and Learn hotline 416-221-3433 ext 352
Or: email helen@bethtikvahtoronto.org VISA or MC only.

Continued from page 30

CREATIVE WRITING

Try your hand at memoirs, fiction or poetry in a creative writing class, starting **Oct. 12** at the Bernard Betel Centre, taught by **Sylvia Warsh.** Call 416-225-2112.

MYELOMA WALKATHON

A 5k-walk, raising funds for the Molly and David Bloom Chair for Multiple Myeloma Research at Princess Margaret Hospital, will be held **Oct. 14**, as part of the Scotiabank Waterfront Marathon. Register or donate at 416-946-6584 or www.mm5kwalk.ca.

STUDY AFTER SUNSET

Rachael Turkienicz teaches "Kabbalah Beyond Madonna," and "Doing Judaism Your Way: Explaining, Understanding and Choosing," at Rachaels' Centre. www.learningwithrachael.com or 416-630-6488.

SINGLES IN THE PARK

Singles in the Park, open to Jewish men and women over 55, takes a guided walk through Edwards Gardens, **Oct. 14**, 11 a.m. Call **Debby**, 416-631-0005 or debbygo@rogers.com or **Deanna**, 905-883-2963.

WALKING TOUR

Join a free walking tour of Pardes Shalom, led by its arbourist and landscape architect, **Oct. 21**, 3 p.m. Call 416-633-5595 or info@thmp.ca

FALL LECTURE SERIES

Registration is open for Temple Emanu-El's fall lecture series. Mondays, 2 p.m., starting **Oct. 15**. First speaker is **Iain Scott** discussing Marilyn Horne. $45 for the series/$10 per lecture. Call 416-449-3880.

JF&CS GROUPS

Registration is required for all programs. Groups and workshops are open to all members of the community and fee reductions are available. All classes at Lipa Green Centre, 4600 Bathurst St., unless otherwise noted. Call **Shawna Sidney**, 416-638-7800, ext. 6215, or www.jfandcs.com.

Effective Parenting. A 4-session group for parents of children aged 2 to 11. Starts Oct. 4, Promenade Mall, Suite 313.

Successful Step-Parenting. A 4-session group for couples living in blended families. Starts Oct. 10, 7:30 p.m., Promenade Mall, Suite 313.

Mind-Body Connection for Women. An 8-session group for women to learn stress reduction techniques. Starts Oct. 17, 35 Madison Ave., 3 p.m., or Oct. 25, Lipa Green Centre, 7 p.m.

Younger Widow/Widower Bereavement Group. A 6-session discussion series for people under 60. Starts Oct. 23, 7:30 p.m.

Understanding Anxieties and Learning Disabilities in Children. A workshop for parents and professionals, Oct. 24, 7 p.m.

When You're About to Separate: What To Tell the Kids. A workshop for parents in the early stages of separation. Oct. 25, 6:30 p.m.

Adult Children Losing a Parent. A 6-session group for adults who have recently lost a parent, starts Oct. 30, 7:30 p.m.

Widow/Widowers over 65. A 6-session group, starts Oct. 31, 1 p.m.

BEREAVED PARENTS

Bereaved Jewish Families of Ontario provides 8-week self-help groups. **Nov. 14**, a panel on "The Many Facets of Personal Tragedy and Grief," will be held at Beth Sholom Synagogue. Call **Beth Feffer** at JF&CS, 416-638-7800, ext. 6244, or bfeffer@jfandcs.com.

FOR SENIORS

Charming Earl Bales Seniors Club in the Park. (60+). **Valerie**, 416-395-7881. The clubhouse is temporarily closed for renovations. All activities are in the Earl Bales Community Centre. Casino Rama, Oct. 17. Lunch and leaves trip, Oct. 23. Sunday night dance, Oct. 21. Barber/hairdresser Oct. 25. Tuesdays, gentle exercise, 10 a.m.; Wednesdays, social bridge, 12:30 p.m.; Thursdays, line dancing, 10 a.m.; social bridge, 12:30 p.m.

Seniors Bowling group is looking for members, meets Tuesday afternoons at Playtime Bowl. Call **Gerry**, 416-633-7594.

Seniors Cultural Club meets Tuesdays, 10 a.m., Borochov Cultural Centre, 272 Codsell. 416-630-9444.

New Horizons is a Jewish Hungarian seniors club that offers kosher food, card games, casino trips. 416-256-1892.

Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub. Refreshments $2. Call **Sheila**, 416-665-3333, or **Marcia**, 416-932-1229.

Beth Emeth Bais Yehuda Synagogue welcomes new players for mah-jong and Rummikub Monday and Wednesday afternoons. 416-633-3838.

Active Seniors & Boomers, Miles Nadal JCC, 416-924-6211, ext.155. Oct. 4, **Harold Troper** discusses **Judy Feld Carr** and the secret rescue of the Syrian Jews, 1:30 p.m. **Iain Scott**'s opera appreciation series begins Oct. 16-Nov. 13.

Bernard Betel Centre, 416-225-2112. Oct. 11 **Judy Weiss** discusses "Anxiety Issues," 1:30 p.m. Laughter Yoga at 12:30 p.m.

Circle of Care is holding a support group for seniors on topics such as financial and legal planning, home safety, Oct. 2-Nov. 6, 4211 Yonge St. 416-635-2860.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com.

Red Cross babysitting course Oct. 7. Call ext. 4235.

A new "Learn and Share" series starts the week of Oct. 15. A Meaningful Retirement, Thursdays at 7:30 p.m.; Health Literacy, Wednesdays at 1:30 p.m.; Philosophy Café, Tuesdays at 1:30 p.m.

Sign up for fall and winter courses now, ext. 4235.

MILES NADAL JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org.

Tied Together, a photo exhibit of prostate cancer survivors, is on display until Oct. 21.

The Long Run, a one-act play by **Rachel Ganz** about mental health disorders, inspired by her own experiences, and a panel discussion will be presented Oct. 11, 7:30 p.m. Tickets, ext. 3828.

Shabbat party with songs and crafts for children under 6 begins Oct. 12. Ext. 277 or yuditt.@mnjcc.org.

Toronto Jewish Film Society and United Jewish People's Order show *At Home in Utopia* and *Triangle: Remembering the Fire*, Oct. 14, 4 and 7:30 p.m. with guest speaker **Ester Reiter**. Ext. 606.

Adult daytime choir meets Tuesdays, 1:30 p.m. Women's Chorus meets Mondays, 7:30 p.m. email gillians@mnjcc.org. No experience needed.

Media Mondays, film studies, lectures with clips, returns with "The Social Cinema of Sidney Lumet." Starts Oct. 15. Call ext. 606.

A new theatre group, led by **L.J. Nelles**, starts Oct. 18. Actors rehearse pieces from new Canadian Jewish theatre. Call ext. 606.

Interfaith text study for Jewish and Muslim women with **Shari Goldberg** and **Nevin Reda** starts Oct. 18. www.multifaith.utoronto.ca.

Introduction to Judaism with **Baruch Sienna**, starts Oct. 18. Ext. 154.

Michael Bernstein Chapel holds services Thursdays, 7:15 a.m., Sundays, 8 a.m. **Coleman Bernstein**, 416-968-0200.

SCHWARTZ REISMAN CENTRE

Lebovic Campus, 9600 Bathurst St., Vaughan. 905-303-1821. www.srcentre.ca.

Celebrate with songs and pizza in the sukkah with PJ Library, Oct. 7, 4 p.m. RSVP ext. 3017.

Grandparents, grandchildren brunch, Oct. 21, 10 a.m.

Feldenkrais program starts Oct. 15; for seniors, Oct. 16. Prenatal fitness starts Oct. 18; prenatal aquafit Oct. 15. Martial arts programs begin this month. Call ext. 3084.

Kachol-Lavan offers Hebrew classes, all levels. Call 905-303-5025.

AVI BENLOLO HONOURED: Friends of Simon Wiesenthal Center (FSWC) for Holocaust Studies president and CEO Avi Benlolo, right, received the Queen's Diamond Jubilee pin from Lt.-Gov. David Onley at a reception at Queen's Park recently. Benlolo and the FSWC were honoured for their efforts to promote human rights. Benlolo presented the lieutenant-governor with a shofar.

SINGLES EVENTS CAN BE FOUND ON PAGE 34

Longtime Mount Sinai obstetrician dies

Carolyn Blackman
Staff Reporter

Dr. Bernard Ludwig, a longtime obstetrician/gynecologist at Mount Sinai Hospital who died at age 89 on Erev Rosh Hashanah, will be remembered for his dedication to medicine and his devotion to his patients.

Before giving up his obstetrics practice at age 75 – he worked as a gynecologist and general practitioner until age 86 – he delivered 20,000 babies.

Ludwig, a Toronto native who graduated from University of Toronto in 1945, served in the Canadian Army Medical Corps and then began his obstetrics practice in 1950, when Mount Sinai was in a small house on Yorkville Avenue.

In his eulogy, Ludwig's son-in-law Mark Gwartz, said that his father-in-law's life was medicine, but he had no use for the politics of the hospital or organized medicine.

Dr. Bernard Ludwig

"He was entirely focused on patient care and providing the best quality and appropriate treatment. His compassion and understanding of the human condition, his sixth sense of wisdom and experience, his analytical skill and technical surgical expertise, are what set him apart from his colleagues.

"He would give each patient as much time as they needed to discuss a problem. His reputation was built on the premise that he was always available and would be there for the delivery."

Gwartz said a typical day for Ludwig began at 5 a.m., and he returned home about 7 or 8 p.m. to return patients' calls, often until 11 p.m. "That is unless there was a patient in labour, in which case he would catch a power nap in an empty hospital bed."

What is remarkable, Gwartz said, is that he kept this pace for more than 40 years.

Among the honours given to him was the Bernard Ludwig Fellowship in Maternal/Fetal medicine created at University of Toronto/Mount Sinai Hospital, and in 2009, a fellowship was set up at Herzog Hospital in Israel to train immigrant Ethiopian nurses.

Gwartz said that aside from medicine, Ludwig was a devoted husband, father of four and grandfather of 13. "He always treasured education. He would tap his head and say, 'This is not a coconut. It is a cranium with a brain. Use it.'

"He set the bar high for all of them, and he would always tell his patients how proud he was of their accomplishments," Gwartz said.

Irene Borins Ash, Ludwig's niece, said her uncle touched people's lives because he "sincerely cared for them. He made people feel special because they mattered to him. He listened to each patient, he listened to me. He helped me believe in myself, and he helped others believe in themselves."

Ludwig is survived by his wife, Margaret Florence-Ludwig. He also leaves children Caren and Ryan Shoychet, Samuel and Katherine, Florence and Mark Gwartz, John and Marsha and 13 grandchildren.

OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Gerald Berman	Sep 16/12	122 Angus Glen Blvd.
Dr. Bernard Ludwig	Sep 16/12	25 Gardiner Road
Mendel Apelowicz	Sep 17/12	52 Lisa Crescent
Rafael Hadayo	Sep 18/12	48 Royal Appian Cres.
Roger Simon	Sep 17/12	2 Withrow Avenue
Joseff Baruch	Sep 18/12	10 Whitelaw Court
Max Lisus	Sep 19/12	5351 Yonge Street
Ruth Kamiel	Sep 18/12	147 Elder Street
Paul Bernstein	Sep 16/12	82 Meadowview Avenue
Daniel Hornik	Sep 18/12	39 Roehampton Avenue
Kay Tartick	Sep 21/12	2121 Bathurst Street
Thomas Richard Stein	Aug 5/12	
Belle Hodes	Sep 21/12	914 Bathurst St.
Sam Sniderman	Sep 23/12	80 Front St. E.
Harry Szmuklerz	Sep 22/12	25 Kingsbridge Garden Cir
Michael Shaw	Sep 24/12	15 Shallmar Blvd.
Freda Davis	Sep 24/12	4266 Bathurst Street

HEBREW BASIC BURIAL

Miriam Ofseyer-Emhecht	Sep 20/12	48 Laurelcrest Ave.

LUDWIG, Dr. Bernard ז"ל

Peacefully on Sunday, September 16, 2012 at Mount Sinai Hospital, in his 90th year surrounded by his family. Beloved husband of Margaret Florence-Ludwig. Devoted father and father-in-law of Caren and Ryan Shoychet, Samuel and Katherine Ludwig, Florence and Mark Gwartz, and John and Marsha Ludwig. Dedicated brother and brother-in-law of Beverley and the late Sidney Borins. Loving grandfather to Danielle, Jake, Claudia, Charles, Barnett, Sofia, Harry, Steven, Brianne, Jay, Benjamin, Ray, and Louis. Special thanks to his caregivers Emma, Nelly, and Guadaloupe, and to the Mt. Sinai Nursing Staff. Dr. Bernard Ludwig was a very well known and admired Obstetrician/Gynaecologist at Mount Sinai Hospital for over 50 years. During his career he delivered over 20,000 babies, giving personal and undivided attention to each of his patients. His wisdom, expertise, and compassion will never be forgotten by all those he touched. Services were held at Benjamin's Park Memorial Chapel on Wednesday, September 19, 2012. Interment at Shedlover Synagogue Section of Dawes Road Cemetery. Shiva ended on Sunday evening at 25 Gardiner Road. In order to honour his legacy, donations can be made to the Dr. Bernard Ludwig Special Fund at Mount Sinai Hospital Foundation, 416-586-8203, or the charity of your choice, would be greatly appreciated.

The unveiling of a monument to the memory of the late
STUART (SKEEZIX) FARB ז"ל
will take place
Sunday, October 7th at 11:00 a.m.
Pardes Shalom Cemetery
Dufferin Street, N. of Major Mackenzie
Community Section EEEES
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
JEAN DIAMOND ז"ל
will take place
Sunday, October 14th at 10:00 a.m.
Bathurst Lawn Memorial Park
Bathurst South of Steeles
Shaarei Shomayim Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
HELEN SUM ז"ל
will take place
Sunday, Oct. 14th at 11:00 a.m.
Bathurst Lawn Memorial Park
Pultusker Section - 46E
Relatives and friends are invited to attend

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The Schwartz/Reisman Centre

We are located on Bathurst St., just North of Rutherford Rd. Call **905-303-1821** or visit srcentre.ca
Schwartz/Reisman Centre - Lebovic Jewish Community Campus - 9600 Bathurst Street - Vaughan

Knishes or deli rolls to eat in the sukkah

Eileen Goltz
Special to The CJN

Every year I serve the same soups, cholent and meatballs in a bread bowl in the sukkah.

I decided to buck the tradition this year and reinvent my menu for the week of meals that will be served outdoors. That being said, I'm not going to go totally off the rails and serve something wildly outside the realm of Jewish cuisine, but rather I'm turning to the deli roll and knish to serve as a reminder that different is still delicious.

A knish is the name given to a baked or fried dumpling. Dough wrapped around a savoury potato, meat, onion, kasha, and/or vegetable filling. Super easy to make, they can be small-sized appetizers or meals all by themselves. Think calzone without the pizza sauce and cheese.

A deli roll in its simplest form is a sheet of puff pastry typically slathered with sweet or savoury mustard wrapped around corned beef, pastrami, turkey or a combination of these meats and/or vegetables rolled up jelly roll style, baked and served with extra mustard.

These descriptions of these two delicious treats don't do justice to the dishes, but the following recipes, when-tasted, take over where the words end.

NOTE: For those with a vegan or vegetarian in the house, feel free to substitute grilled eggplant, portabella mushrooms or any combination of mashed potatoes and grilled vegetables for the meat in any of the recipes

CLASSIC POTATO KNISH

Dough
2 1/2 cups flour
1 tsp. baking powder
1/2 tsp. salt
1 large egg
1/2 cup oil
1 tsp. white vinegar
1/3 to 1/2 cup water

Filling
3 medium russet potatoes, peeled and quartered, boiled until soft
1 medium onion, diced small
1 tbsp. olive oil
1 tbsp. margarine or butter
1/2 tsp.salt
pepper to taste
1 egg yolk
1 tsp. water

To make the dough, combine the flour, baking powder and salt in a bowl and mix well. In another bowl, combine the egg, oil, vinegar and water. Whisk to combine and add the egg mixture to the dry ingredients in the other bowl. Mix to combine. Once the mixture is combined, dump it out onto a lightly floured surface and knead it until it becomes smooth, 2 or 3 minutes. Return the dough to the bowl, cover it and refrigerate it at least 1 hour but no more than 2 days.

Place the cooked potatoes in a large bowl. Heat the margarine or butter and oil in a skillet and add the onions. Cook over a medium heat, stirring frequently for about 25 to 30 minutes and they are caramelized. Add the onions to the bowl with the potatoes and smash them all together. Add salt and pepper to taste.

Preheat oven to 375. Line a large baking sheet with sides with parchment paper. Divide the dough in half. On a well-floured surface, roll the first half of the dough into a thin sheet approximately 12 by 12 inches square. Spoon a 2-inch thick log of potato filling across the bottom of the dough square. Roll up jellyroll style making sure it's not too tight. Roll so that the filling has been wrapped twice. Tuck or trim the ends. Repeat with the remaining dough and filling.

A hot, fluffy potato knish *[Jewish Home Cooking photos]*

Cut each log in half and then each of the halves into halves again. Pinch closed one side of each piece to form the bottom of the knish. Slightly flatten the knish and place it on the parchment paper on the cookie sheet. You can pinch the top closed as well if you prefer, but make sure there is enough of an opening to allow the steam from the filling to escape.

In a bowl, combine the egg and the water and whisk. Brush the top of the knish with the mixture and bake 40 to 45 minutes, until golden. Makes 8. This recipe can be doubled or tripled and you can make them smaller.

Modified from a recipe posted on Aish.com

MEAT KINISH

1 large onion, diced
2 stalks celery, diced
1/2 cup diced green pepper
3 tbsp. oil
1 1/4 lb. ground beef, turkey or chicken
1/2 tsp. salt
1/4 tsp. pepper
2 tbsp. tomato or barbecue sauce
1 3/4 cups flour
2 tsp. baking powder
1/2 tsp. salt
5 tbsp. margarine
2/3 cup nondairy creamer or water
mustard to taste

Meat Mixture: In a 10-inch skillet, fry onions, celery and green pepper in oil until soft, but not brown. Add meat and sauté until brown. Add salt and pepper. Stir in 2 tablespoons of tomato sauce. Remove from heat and cool.
Dough: Combine flour, baking powder and salt in small bowl. Cut margarine into dry ingredients with two knives until mixture reaches consistency of corn meal. Add nondairy creamer, a few drops at a time, mashing with fork after each addition, until dough holds together in a ball.
To Assemble: Roll out dough on floured board into a rectangle, about 1/4-inch to 1/2-inch thick. Spread dough with mustard, then spread meat mixture on dough. Roll up jellyroll fashion. Place roll on ungreased pan, seam side down. Prick dough in several places with fork to allow steam to escape.

Continued on page 35

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Eli Rubenstein
congregation habonim of toronto
congregationhabonim.org

Classic Jewish treat

Continued from page 34

Preheat oven to 350. Bake until brown, about 45 minutes. Remove from oven and let stand a few minutes before slicing.

Modified from *Spice and Spirit The Complete Kosher Jewish Cookbook* by Esther Blau, Tzirrel Deitsch, Cherna Light.

MINI BEEF AND SWEET POTATO KINISHES

2 cups flour
1 1/2 tsp. baking powder
1/2 tsp. salt
1/4 cup water
1/4 cup oil
3 eggs and 1 egg white
1/2 lb. beef, cooked and drained
4 green onions, sliced thin
1 baked sweet potato, cut into small pieces
1/2 tsp. salt
1/2 tsp. pepper
1 to 2 tbsp. water or beef broth

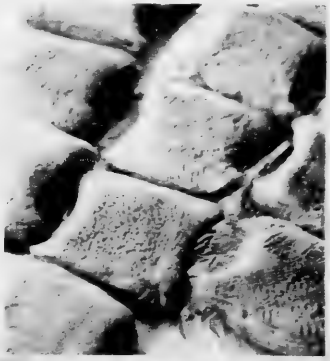
Preheat oven to 400. Line two cookie sheets with sides with parchment paper or foil. In a bowl, combine the flour, salt and baking powder. Add 1/4 cup oil, 1/4 cup water, 1 egg and 1 egg white. Mix to combine and then set aside. In another bowl, combine the cooked beef, green onions, 1 egg, sweet potato, salt, pepper and water.

Roll out the dough until it's about 1/4 inch thick or less. Cut out as many 3- to 4-inch circles as you can, and place a small spoonful of filling in the middle of each circle. Pull up the sides of the circle and press them together to make a dumpling-like packet. Place them on a cookie sheet and brush with a beaten egg. Bake for 15-20 minutes golden brown. Makes 3 to 3-1/2 dozen depending on the size.

Submitted by Katya Raronlen New York, N.Y. Source unknown

HONEY DIJON DELI ROLL WITH CARMELIZED ONIONS

1 large onion, very thinly sliced
1 tbsp. minced garlic
2 tbsp. olive oil



Gabila's square knishes

1 sheet puff pastry, defrosted
1/4 cup honey Dijon mustard
1/2 lb. pastrami, thinly sliced
1/2 lb. turkey breast, thinly sliced
1 egg
1 tbsp. warm water
non-stick vegetable spray
additional sautéed onions and mustard for garnish

Preheat oven to 375. Cover a large cookie sheet with aluminum foil. Spray with non-stick vegetable spray. In a large skillet, heat olive oil and sauté the onions and garlic stirring occasionally, until onions are caramelized.

Spread a thin layer of mustard on puff pastry. Place a layer of pastrami on the mustard, covering the entire sheet, using the entire 1/2 pound. Place a layer of turkey on the pastrami, covering the entire sheet, using the entire 1/2 pound. Evenly spread the caramelized onions over the layer of turkey. Roll. Place on the prepared cookie sheet

With a sharp knife, make several diagonal slits across the top of the roll. Whisk together the egg and water. Brush over the top of the roll. Bake for 45 minutes until top of roll is golden brown. Serve sliced with additional mustard and sautéed onions.

Modified from sharonmatten.blogspot.com

FILO DELI ROLL

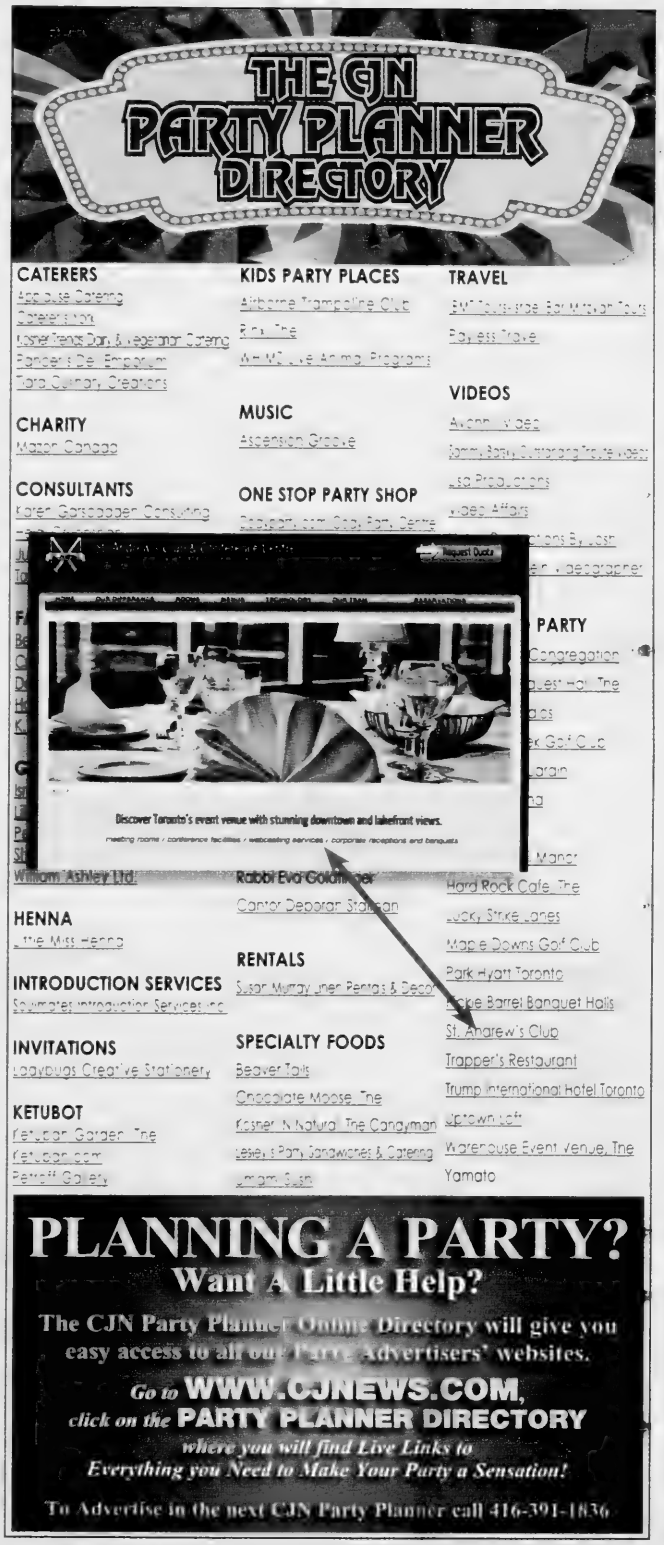
12 to 14 sheets of filo dough
4 tbsp. mustard
2 tbsp. Dijon seeded mustard
2 tbsp. honey
1/4 lb. sliced salami
1/4 lb. sliced turkey
1 onion, sliced and sautéed in 1 tbsp. olive oil and 2 tsp. brown sugar
1 egg yolk

In a skillet, sauté the onion and brown sugar in the oil until soft. Remove from heat and set aside.

Preheat oven to 350 and line a cookie sheet with parchment paper or grease it very well. Place 6 to 7 sheets of filo on a work surface. Spread 2 tablespoons of yellow mustard and 1 tablespoon of Dijon mustard on top of the filo dough, but make sure to leave about 1 in. around the edges.

Place 1/2 of the salami and 1/2 of the turkey on top of the mustards then drizzle the honey over the top of the meat. Place half of the sautéed onions on one end of the dough. Start to roll the dough from the end with the onions.

Placed on the prepared cookie sheet, seam side down. Repeat the process with the remaining ingredients. Brush the top with the beaten egg yolk and sprinkle the sesame seeds on the top. Cut 3 or 4 slits in the top of the roll to allow the steam from the filling to escape. Bake for 30 to 40 minutes or until the top is golden. Serves 8 to 10 depending on the size of the pieces you cut. This recipe can be doubled or tripled.



U.S. will 'prevent Iran from obtaining nuclear weapon'

Sam Ser
Times of Israel

The United States "will do what we must to prevent Iran from obtaining a nuclear weapon," President Barack Obama told the United Nations General Assembly in a lengthy address on Sept. 25, offering a stern warning to Tehran but stopping short of issuing the explicit red line Israeli Prime Minister Benjamin Netanyahu has called for in recent weeks.

In addition to taking Iran to task for oppressing its own people, backing the dictatorial regime of Syrian President Bashar Assad, and supporting terrorism around the world, Obama also called for peace between Israel and Palestinians in which a "secure, Jewish state of Israel" exists next to "an independent, prosperous Palestine."

Yet these issues were secondary to other developments in the Middle East, as the American president addressed the violent protests across the Muslim world sparked by the anti-Islam film *Innocence of Muslims*. While he denounced the film, Obama poured greater criticism on those who exploited it to foment violence, and stated that democracy and freedom of speech were the only remedies for offensive speech.

"The strongest weapon against hateful speech is not repression," Obama said, "it is more speech – the voices of tolerance that rally against bigotry and blasphemy, and lift up the values of understanding and mutual respect."

Obama began his address by paying tribute to the U.S. Ambassador to Libya, Chris Stevens, killed at the U.S. Consulate in Benghazi two weeks ago amid protests over the anti-Islam film.

"Stevens embodied the best of America. Like his fellow foreign service officers, he built bridges across oceans and cultures, and was deeply invested in the international cooperation that the United Nations represents," the president said. "He acted with humility, but stood up for a set of principles – a belief that individuals should be free to determine their own destiny, and live with liberty, dignity, justice, and opportunity."

U.S. President Barack Obama

The wave of attacks of the last two weeks, Obama said, "are not simply an assault on America. They are also an assault on the very ideals upon which the United Nations was founded – the notion that people can resolve their differences peacefully; that diplomacy can take the place of war; and that in an interdependent world, all of us have a stake in working towards greater opportunity and security for our citizens."

Today, he said, "we must affirm that our future will be determined by people like Chris Stevens, and not by his killers. Today, we must declare that this violence and intolerance has no place among our United Nations."

Surveying the developments of the Arab Spring, Obama added, "The turmoil of recent weeks reminds us that the path to democracy does not end with the casting of a ballot. Nelson Mandela once said: 'to be free is not merely to cast off one's chains, but to live in a way that respects and enhances the freedom of others.'

"True democracy demands that citizens cannot be thrown in jail because of what they believe, and businesses can be opened without paying a bribe. It depends on the freedom of citizens to speak their minds and assemble without fear; on the rule of law and due process that guarantees the rights of all people. In other words, true democracy – real freedom – is hard work."

TimesofIsrael.com

Morsi demands Palestinian rights

Times of Israel

Egypt's new President Mohammed Morsi made his debut on the global stage at the United Nations on Wednesday, celebrating himself as the nation's first democratically elected leader who was swept into office after what he called a "great, peaceful revolution."

Mohammed Morsi

Morsi, an Islamist and key figure in the once-banned Muslim Brotherhood, said in the UN General Assembly on Wednesday that the first issue for the world body should be certifying the rights of the Palestinian people.

"The fruits of dignity and freedom must not remain far from the Palestinian people," he said, adding that it was "shameful" that UN resolutions are not enforced.

He decried Israel's continued building of settlements on territory that the Palestinians claim for a future state in the West Bank.

The Egyptian president reaffirmed his country's commitment to uphold its international obligations, foremost the UN charter.

Regarding the ongoing civil war in Syria, he said he will not rest until it is brought to an end.

He called the fighting there, which opposition groups say has killed at least 30,000 people, the "tragedy of the age" and one that "we all must end."

He invited all nations Wednesday to join the effort being led by Cairo in a bid to stop the bloodshed that began about 18 months ago when opposition figures rose up against President Bashar Assad's regime. He and his father before him have run the country as a dictatorship for 40 years.

Morsi condemned the US-made video denigrating Islam's Prophet Muhammad as an obscenity. He insisted that although Egypt is in favor of freedom of expression, that freedom does not allow for attacks on any religion. The Egyptian president called on the General Assembly to confront discrimination based on religion and race.

He also condemned the violence that swept Muslim countries in reaction to the video, including an attack on the U.S. consulate in Benghazi, Libya that killed the American ambassador and three other U.S. citizens.

Morsi's remarks were in direct opposition to U.S. President Barack Obama's insistence on all countries protecting freedom of speech at the General Assembly on Tuesday.

TimesofIsrael.com

Iran will continue to enrich uranium: Ahmadinejad

Mike Eckel
Times of Israel

Iran's President Mahmoud Ahmadinejad told the UN General Assembly Sept. 26 that his country was under threat of military action from "uncivilized Zionists."

"Continued threat by the uncivilized Zionists to resort to military action against our great nation is a clear example of this bitter reality," he said in the address, his last as president before his second term ends next summer.

Ahmadinejad lamented that the major world powers had allied with the devil, and suggested a new world order that would end the "hegemony of arrogance," bolster human dignity and bring universal happiness.

He also said he did not believe Muslims, Christians, Jews and Buddhists had "any problems with each other," but protested the "arms race and intimidation by nuclear weapons and weapons of mass-destruction by the hegemonic powers." The military threats by the Zionists to his country, he said, were a case in point.

He said "a state of mistrust has cast its shadow" over international relations, and that there was "no trusted or just authority to help resolve world conflicts."

Mahmoud Ahmadinejad

The U.S. boycotted Ahmadinejad's speech, as did Israel. Canadian diplomats walked out as he took the podium.

Outside the UN headquarters in New York City, thousands of people filled a plaza in a protest against the Iranian regime.

The protest included appearances by former New York City mayor Rudolph Giuliani and former U.S. House speaker Newt Gingrich. Syrians also protested Iran's support of their homeland's regime.

Wednesday marked Ahmadinejad's last address to the General Assembly as Iranian president. He will end his second four-year term next summer. Presidential elections are scheduled for June.

At a dinner to more than 150 academics and students on Monday, Ahmadinejad said Iran was ready to make concessions on its nuclear drive, but insisted that it had a legal right to enrich uranium and intended to keep on using that right.

Ahmadinejad also criticized international atomic regulators for what he called "double-standards" regarding Iranian and Israeli nuclear programs, and accused Israel of fomenting tension in the Middle East.

The event at the Warwick Hotel, at which Ahmadinejad gave generally lengthy and sometimes evasive answers to questions, was one of several public and media appearances he made ahead of his speech Wednesday to the United Nations General Assembly.

Referring to the Israelis as the "Zionist regime," Ahmadinejad told the dinner, "They want to provoke the situation and give rise to more tensions and get themselves out of a dead end. We are for eradicating the foundations, the reason for these tensions. For a regime to threaten to bomb Iran, this must be condemned by the world."

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Harper defends Israel after receiving award

Continued from page 1

The foundation was created in 1965 as an interfaith "coalition of business and religious leaders" to promote peace, tolerance and ethnic conflict resolution, according to its website.

In his acceptance speech, Harper cautioned that western democracies are facing a time of historic insecurity and that Canada will continue to support and defend Israel, which he said is on the front lines of terrorism and is potentially the first victim of a nuclear-armed Iran.

"Some new powers are neither sure friends nor implacable foes," Harper said. "Other countries, however, constitute unambiguously a clear and present danger and thus demand a very sober assessment. First among these is the government of Iran."

He added: "In supporting Israel, we don't sanction every policy its government pursues. When, however, it is the one country of the global community whose very existence is threatened, our government does refuse to use international fora to single out Israel for criticism.

"And it is important to state, that whatever Israel's shortcomings, neither its existence nor its policies are responsible for the pathologies present in that part of the world.

Prime Minister Stephen Harper, left, receives an award from the Appeal of Conscience Foundation founder Rabbi Arthur Schneier. *[PMO photo]*

"And we are also mindful of a lesson of history, that those who single out the Jewish people as a target of racial and religious bigotry will inevitably be a threat to all of us.

"Indeed, those who so target Israel today are, by their own words and deeds, also a threat to all free and democratic societies."

His remarks came a day after Iranian President Mahmoud Ahmadinejad addressed the General Assembly and just hours after Palestinian Authority President Mahmoud Abbas spoke to the UN.

Both leaders took the opportunity to lambaste Israel in their speeches.

Harper met with Abbas earlier in the day to discuss the Middle East peace process and the situations in Syria and Iran.

But he avoided the UN gathering in favour of attending the foundation gala. Foreign Minister John Baird was scheduled to give Canada's address to the international body on Oct. 1.

Both the NDP and Liberal parties criticized Harper for not appearing at the UN.

Speaking to the *National Post* last week, Paul Dewar, the NDP's foreign affairs critic, chastised the prime minister for treating the UN as "something that is more of an irritant, frankly, than a constructive place for finding solutions to very complicated problems."

Meanwhile, interim Liberal leader Bob Rae told the *Post*, that Harper had "missed an opportunity to express himself clearly... as leaders from around the world have done. I think the message is that Canada, that the Harper government doesn't care about the United Nations."

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Visit **www.ujatelethons.com** to sign up to volunteer or contact Rafi Yablonsky at **ryablonsky@ujafed.org** or **416.631.5820** for more information.

United Jewish Appeal
UJA Federation of Greater Toronto

Heirs of Holocaust victims eligible for unclaimed assets

Sheldon Kirshner
Staff Reporter

A public Israeli organization that holds US$300 million in more than 60,000 unclaimed assets in Israel accumulated by Jews who perished in the Holocaust has launched a campaign in North America to find their rightful heirs.

The Company for the Location and Restitution of Holocaust Victims' Assets in Israel, based in Tel Aviv and known as Hashava, is reaching out to Jews in Canada and the United States in a bid to settle the issue once and for all.

"We hope to find as many heirs as possible," said Elinor Kroitoru, Hashava's chief operating officer, in an interview.

To date, more than 3,000 claims have been recognized, and $20 million has been paid out to heirs. The assets, consisting of real estate, stocks, bonds and funds in bank accounts, were bought by European Jews on visits to Palestine.

Many of the investors, having returned to their homes in Europe, were murdered or died during World War II.

Israel's parliament, the Knesset, passed legislation in 2006 to establish Hashava, a non-profit entity that supports Holocaust survivors in Israel.

The assets consist of 599 buildings, apartments, plots and sub-divided plots, $70 million worth of accounts in Israeli banks, 25,000 shares in the Jewish Colonial Trust (a financial institution of the Zionist Organization) and the contents of safe deposit boxes.

Asked how Hashava determines the eligibility of heirs, Kroitoru said, "At first, we verify that the applicant's family member and the owner of the asset are the same person. When a match is found, we examine the applicant's relation to the asset owner and their rights of inheritance."

In some cases, she added, an applicant must obtain an inheritance decree from an Israeli court.

"We do our best to assist the applicant in obtaining the historical documents needed and to research their family tree."

Applicants should go to Hashava's free online database, www.hashava.info, to ascertain whether they are rightful heirs.

The process is said to be fast and simple.

Canadian-Israeli gets three month sentence

Philip Podolsky and Gabe Fisher
The Times of Israel

The Jaffa Military Court sentenced Yana Gorelik, the 30-year old Canadian-Israeli who was imprisoned for dodging the IDF draft, to three months in prison Sept. 27.

The sentence was the result of a plea bargain between the IDF and Gorelik. According to the terms of the agreement, the month of incarceration served by Gorelik ahead of the trial is to be deducted from the sentence.

Following confirmation of the arrangement, Gorelik's lawyer, Benny Koznitz, said the defence was "pleased to see the end of it."

Gorelik, a massage therapist who currently lives in London with her fiancé, moved from Israel to Canada with her family at age 17 and had visited Israel several times over the last two years without a problem. On Sept. 2, she entered Israel to attend a family wedding, but was detained at Ben-Gurion Airport as a deserter from the IDF.

Gorelik said the authorities treated her like "a delinquent, and threw me in jail with other girls. They treated us like we were dogs. That's it, I am finished with Israel. I don't want to be a citizen anymore."

In response, the IDF said that "Gorelik did not complete her exemption from military service in 2007 as requested by the IDF," stating that the failure to do so was legally considered desertion. All children born in Israel who live in Israel until the age of 15 are required to serve in the military unless they receive an official exemption. Those who reside abroad can complete an exemption process at their local embassies.

The army said that Gorelik had been incarcerated, served an indictment and judged like any other army deserter.

Gorelik maintains that the Israeli consulates in both Canada and London had told her that because of her age as displayed on her new passport, she did not need to file for an official exemption.

She was released for Rosh Hashanah, which she reportedly spend at the home of an aunt in Bat Yam.

Gorelik's family, who still live in the Toronto area, said she visited Israel in 2010 and 2011 without incident. But on arriving in Israel on Sept. 2 with her fiance, Israeli authorities told her to report to an army base the next day to sign paperwork and settle her affairs with the military. At the base she was arrested and brought to prison in central Israel, the *Toronto Star* reported.

The Israeli army claims that after Gorelik received her draft order when she was 17, she was legally obligated to report for two years of military service, which is standard for women without exemptions.

"She left Israel without trying to initiate any process to get out of it," an IDF spokesman told the *Star*.

Gorelik's family said she attempted to settle her affairs with the IDF in 2007. The IDF said there was information on file showing Gorelik visited Israel that year, but did not elaborate to the *Star*.

Last May, Israeli military police began an operation to arrest thousands of army deserters and draft dodgers, including several foreigners, the *Star* reported.

TimesofIsrael.com, with files from JTA

Moriah College

Dean of Jewish Life and Learning

Moriah College is an independent, co-educational, Jewish school based in Sydney, Australia. The College was founded in 1943 and is considered one of the leading Jewish day schools in the world with an enrolment of approximately 1760 students from Preschool to Year 12.

The Primary, Middle and High Schools of the College are located at a modern, purpose-built campus in Sydney's Eastern Suburbs. Moriah has a history of developing students with a strong Jewish identity and consistently ranks academically amongst the top schools in New South Wales. The College is proud and protective of its Modern Orthodox Zionist ethos.

The College is seeking to appoint a Dean of Jewish Life and Learning (Dean) to promote an environment of excellence in formal and informal Jewish education, by enhancing and implementing a strategic and holistic plan, from Preschool to Year 12. As a senior member of the College Executive, the Dean will lead the College on all matters pertaining to its ethos. He or she will also lead the Jewish Life and Learning Management Team, as well as approximately 55 staff that provide those programs.

The ideal candidate will be an accomplished and dynamic Jewish educator with a strong intellect, who will command the respect of the Moriah community. He or she will display unquestionable commitment to the ethos of the College, and an ability to apply it in an inclusive manner.

To obtain a role specification, applicants should contact Darren Challis, the consultant advising the Board. Email: **darren@challis.com.au** or on **+61 408 623 312**. Applications close 19 October 2012.

JCA

Israel Briefs

No remorse for killing

Hagai Amir, a co-conspirator in the 1995 murder of Yitzhak Rabin, has said that in hindsight he would have helped to assassinate the late Israeli prime minister at an earlier date. Hagai Amir, the brother of Rabin assassin Yigal Amir, wrote on his Facebook page that he and his brother would have killed Rabin "two years earlier" if they could do it over and that he was "most definitely proud" of his actions. Hagai Amir was released from prison in May. His brother is still in jail for gunning down Rabin on Nov. 4, 1995, in Tel Aviv. The Amirs opposed Rabin's territorial concessions, a condition of the Oslo accords.

Pullout needed: Barak

Israeli Defence Minister Ehud Barak proposed in a newspaper interview that Israel unilaterally withdraw from outlying West Bank settlements and outposts. Under the plan that Barak outlined in a pre-Yom Kippur interview with *Israel Hayom*, any Jewish settlers who want to remain in their West Bank homes after the withdrawal could do so under Palestinian rule. *Israel Hayom* reported on the interview Sept. 24, saying that under Barak's plan, the blocs of Gush Etzion, Ma'aleh Adumim and Ariel, representing 90 per cent of the Jews living in the West Bank, would remain under Israeli control and protected by the Israeli military. Dozens of small Jewish communities would have to be evacuated under the plan, according to *Israel Hayom*. The newspaper reported that Barak proposes several options for the Jewish settlers that would be evacuated under the plan: to provide them with compensation; to move the entire community to another community in one of the settlement blocs or inside the 1967 borders, and to allow them to remain in their homes under Palestinian rule for a five-year trial period.

Ehud Barak

Files from JTA

Netanyahu's speech directed at American voters

Haviv Rettig Gur
The Times of Israel

Prime Minister Benjamin Netanyahu drew a torrent of ridicule Sept. 27 when he unveiled before the General Assembly of the United Nations a cartoon bomb and drew a red line on it with a marker he pulled from his pocket.

It was a gimmick that ignited a wave of scorn and *Looney Tunes* jokes on social media sites.

Even some supporters of Israel, such as American journalist Jeffrey Goldberg, bemoaned Netanyahu's use of the cartoon. On Twitter, he wrote, "OK, it's official. Netanyahu has no idea what he's doing. He has just turned a serious issue into a joke."

But the image of the Israeli prime minister drawing with a bright red marker before the assembled delegates of the General Assembly – the very scene mocked and belittled by pundits, observers and activists – was not meant for the delegates in the hall, nor the journalists on Twitter.

Netanyahu's speech was not even meant for U.S. President Barack Obama, who may ultimately decide the fate of the Iranian nuclear program. Instead, Netanyahu was speaking over Obama's head, directly to the president's employer and boss: the American voter.

In the wake of his open disagreement with Obama in recent weeks over the timeline for stopping the Iranian nuclear program, Netanyahu has been accused – not least by leading Democratic members of the House of Representatives – of inserting himself into the American presidential election on the side of Republican challenger Mitt Romney.

Netanyahu has argued that the timing for his public calls for an American "red line" on Iran is unconnected to the U.S. "electoral calendar," but rather is driven by the Iranian "nuclear calendar." Iran, he argued before the General Assembly, will be able to build a nuclear weapon by next year.

But it was hard on Sept. 27 to listen to Netanyahu's speech – delivered in English, couched in simple language full of references to the Bible and Jewish history, and accompanied by what may be the most childish prop ever brought into the Assembly debate – and not regard his words as intended for American popular consumption.

In fact, in making the case that Iran's regime is dangerous – too dangerous to be trusted with nuclear weapons – some of the examples offered by Netanyahu clearly pointed to his intended audience.

"Just look at what the Iranian regime has done up till now, without nuclear weapons... They abetted the killing of American soldiers in Iraq and continue to do so in Afghanistan. Before that, Iranian proxies killed hundreds of American troops in Beirut and in Saudi Arabia... In the last year, they've spread their international terror networks to two dozen countries across five continents – from India and Thailand to Kenya and Bulgaria. They've even plotted to blow up a restaurant a few blocks from the White House in order to kill a diplomat."

Israeli Prime Minister Benjamin Netanyahu addresses the General Assembly *[Avi Ohayon/GPO photo]*

A rumour among journalists suggested – though no source could confirm on Sept. 27 – that Netanyahu was asked by the American administration to thank Obama for his own rhetoric on Iran in his speech Sept. 25. It is, after all, campaign season. If the rumour is true, Netanyahu disappointed, giving no ground to indicate he saw eye-to-eye with the U.S. president.

"Two days ago, from this podium, Obama reiterated that the threat of a nuclear-armed Iran cannot be contained," he began. And while he noted, "I very much appreciate the president's position, as does everyone in my country," he would only add that "Israel is in discussions with the United States over this issue, and I am confident that we can chart a path forward together."

In fact, he offered a hinted admonishment, explaining to the American president, "What I have said today will help ensure that this common goal is achieved."

In simple language, Netanyahu then laid out a beginner's explanation of his position.

"Basically, any bomb consists of explosive material and a mechanism to ignite it. The simplest example is gunpowder and a fuse. That is, you light the fuse and set off the gunpowder," he taught.

"In the case of Iran's plans to build a nuclear weapon, the gunpowder is enriched uranium. The fuse is a nuclear detonator. For Iran, amassing enough enriched uranium is far more difficult than producing the nuclear fuse." Since for Iran it "takes many, many years to enrich uranium for a bomb," and the enrichment must take place "in very big industrial plants," during the enrichment phase, Iran's program is "vulnerable."

However, if Iran completes enrichment and is left with only a detonator to build – a device that can be manufactured "in a small workshop the size of a classroom" in a country "bigger than France, Germany, Italy and Britain combined" – it will be impossible to locate and destroy the program at that point.

"The relevant question is not when Iran will get the bomb. The relevant question is at what stage can we no longer stop Iran from getting the bomb," Netanyahu concluded. *Timesofisrael.com*

For the full text of Israeli Prime Minister Netanyahu's speech to the General Assembly, please go to cjnews.com

Comments

Abbas foreshadows coming legal campaign

Haviv Rettig Gur
The Times of Israel

In the initial responses to Palestinian Authority President Mahmoud Abbas' address to the UN General Assembly last Thursday, most pundits zeroed in on language dealing with the possibility of rekindling negotiations with Israel.

But Abbas did not take the UN podium – to general applause that interrupted his speech several times – in order to return to negotiations. Rather, he used his speech before the United Nations to offer a condemnation of Israel and Israeli policies that sounded more like a legal brief before the International Criminal Court (ICC) than a diplomatic address or negotiating position.

And that's no accident.

Israel, Abbas said, is an international law-breaker that is "permitted to evade accountability and punishment" despite "its violations of international law and covenants."

This lax enforcement of international law "represents a licence for the occupation to continue its policy of dispossession and ethnic cleansing, and encourages it to entrench its system of apartheid against the Palestinian people."

Abbas described Israel's "illegal" policies in language taken directly from the texts and discourse of international law. The "occupying power" – a legal term repeated multiple times in the speech – has employed severe "illegal measures" against the Palestinian population, including hindering economic development and pursuing a policy of "racist settlement."

In addition to "inciting religious conflict," Israel "refuses to end the occupation and refuses to allow the Palestinian people to attain their rights and freedom and rejects the independence of the state of Palestine."

In stark contrast, the Palestinians were presented in Abbas' speech as patient and, above all, law-abiding, "a people that feels that, at the same time that they continue with their calls for their right to freedom and their adoption of a culture of peace and adherence to the principles and rules of international law and resolutions of international legitimacy, rewards continue to be illogically bestowed upon Israel, whose government pursues a policy of war, occupation and settlement colonization."

The international community must "compel the government of Israel to respect the Geneva Conventions," he insisted.

In April, the ICC, under then-prosecutor Luis Moreno Ocampo, ruled that the PA did not fall under its jurisdiction as it was not a recognized state that could make itself party to the Rome Statute that established the court. However, according to the ICC's new prosecutor, Gambia-born Fatou Bensouda, the ICC's rejection was not permanent.

"What we have also done [in the April decision] is to leave the door open, and to say that if Palestine is able to pass over that hurdle [of statehood] – of course, under the [UN] General Assembly – then we will revisit what the ICC can do," Bensouda said Friday in an event at the Council on Foreign Relations in Washington.

Indeed, she suggested that the ICC would not need to wait for another Palestinian request to begin investigating Israel. The original 2009 PA request to join the Rome Statute is enough to give the ICC jurisdiction to investigate the Israeli-Palestinian conflict at its discretion.

"Palestine made a declaration under the [Rome] Statute acknowledging the jurisdiction of the court. As you know, this is one of the ways in which we can have jurisdiction to investigate and prosecute," Bensouda said.

The ICC has focused its investigations largely on leaders and crimes committed in Africa in recent years, leading to pressure from some quarters — including African leaders — to show that it isn't prejudiced against Africa. The ICC, some observers believe, is under pressure to broaden its investigative agenda beyond the African continent.

With the Palestinians insistent on bringing the Israeli-Palestinian conflict before the ICC, a sympathetic General Assembly that rose to its feet for a standing ovation as Abbas left the podium Thursday, and an ICC with more than a passing interest in expanding its scope of investigation to new regions and issues, Abbas' speech should be taken as a sign of things to come.

Commenting on Abbas' speech, Shimon Fogel, CEO of the Centre for Israel and Jewish Affairs, said in a release, "We are disappointed that Palestinian President Mahmoud Abbas continues to avoid direct negotiations with Israel, and has instead chosen to use the UN as a platform for symbolic gestures that will create neither peace nor a Palestinian state." *Timesofisrael.com*

For the full text of Mahmoud Abbas' address to the General Assembly, go to cjnews.com.

In Scandinavia, kippah becomes a symbol of defiance

Cnaan Liphshiz
JTA

MALMO, Sweden — Across Scandinavia, the kippah is becoming a symbol of Jewish defiance.

On Sept. 23, about 70 Danish Jews took a double-decker bus from Copenhagen on a 10-mile bridge across the Strait of Øresund, on the Baltic Sea, to go to Malmo in a show of solidarity with the embattled Jews of that Swedish city. All the men on the bus wore kippot, a rarity in Scandinavia.

Last December, a small group of Malmo Jews violated security protocol by keeping on their kippot on the street after attending synagogue, according to Fredrik Sieradski, a spokesman for Malmo's 700 or so Jews, and then made a regular habit of it every few weeks. New marchers join every time.

In August, hundreds of people from across Sweden went on public "kippah walks" in Malmo and Stockholm.

It's not just in Scandinavia. In early September, a flash mob wearing kippot gathered in Berlin after a rabbi and his 6-year-old daughter were attacked. The yarmulke-clad crowd included not just Jews but Christians, Muslims, local celebrities and politicians.

But in Scandinavia, where the Jewish communities of Denmark, Sweden and Norway are relatively tiny and used to keeping a low profile, the shift to public demonstrations against antisemitism marks a turning point. Sunday's bus trip marked the first time that Scandinavian Jews from another country had come to Malmo to express solidarity. Malmo, Sweden's third-largest city and the site of some of the country's highest profile attacks on Jews, has been a focal point for the demonstrations.

"The community here used to keep a low profile, but there's a feeling that we are lost if we do nothing now," Sieradski told *JTA*.

He attributed the change in Malmo to "a slow build-up" of frustration since 2009, when Israel's war with Hamas in Gaza sparked anti-Israel and antisemitic demonstrations in the city, leaving Jews with the feeling that they were under threat and without sufficient protection from the authorities.

"This build-up has finally reached a critical mass," Sieradski said.

The need for Jewish response became impossible to ignore in 2009, community leaders say, when Israeli tennis players showed up to compete in the Davis Cup, which Malmo was hosting. Anti-Israel demonstrations erupted and quickly morphed into violent, antisemitic riots.

Some 50 to 100 antisemitic incidents occur here annually, according to police and community statistics. Many of the perpetrators are first- and second-generation Muslim immigrants, who make up 30 to 40 per cent of Malmo's population of 300,000. Sieradski said that wearing a kippah in Malmo can lead to insults, harassment and vandalism.

Rabbi Shneur Kesselman, a Chabad envoy to Malmo, has been targeted many times since coming here in 2004. Last week, someone carved the word "Palestina" into his new car.

"I had no idea it would be like this before I came here, and I probably wouldn't have come had I known," said Rabbi Kesselman, who has four children. "But it would be very bad for the community if I left."

Making matter worse, Malmo Mayor Ilmar Reepalu has advised Jews who want to be safe in Malmo to reject Zionism. Though he has condemned antisemitism, Reepalu has called Zionism a form of "extremism" comparable with antisemitism, said the Jewish community had been "infiltrated" by anti-Muslim agents and denied that Muslims perpetrated the attacks on Malmo Jews.

Jews recently rallied in Sweden.
[Photo courtesy of Chabad Lubavitch]

During her visit to the country in June, Hannah Rosenthal, the Obama administration's special envoy for combating antisemitism, said that Reepalu had made "antisemitic statements." Malmo under Reepalu, she said, is a "prime example" of "new antisemitism," where anti-Israel sentiment serves as a thin guise for Jew-hatred.

Reepalu's unsympathetic stance has been among the key factors that have galvanized Scandinavia's Jews. Aboard the bus on Sept. 23 from Copenhagen to Malmo, the mayor was a subject of frequent condemnation.

Finn Rudaizky, a Copenhagen alderman and former leader of Denmark's Jewish community, said he felt there was "a Jewish duty" to show the Malmo community it was not alone.

For full story please go to cjnews.com

Sarah & Chaim Neuberger, z"l

In Memory Of
MICHAEL (CHAIM) NEUBERGER, z"l
His legacy lives on and will be remembered always.

The Board of Directors of UJA Federation of Greater Toronto and the Advisory Committee and professional leadership of the Sarah and Chaim Neuberger Holocaust Education Centre extends sincerest condolences to the Neuberger family on the passing of Chaim Neuberger, a gentleman, a visionary, a leader by example.

Honey Sherman, Chair
Mira Goldfarb, Executive Director
Sarah and Chaim Neuberger Holocaust Education Centre

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UJA Federation of Greater Toronto

Sarah and Chaim Neuberger Holocaust Education Centre
UJA Federation of Greater Toronto

No injuries in Malmo bombing

Yoel Goldman
The Times of Israel

MALMO, Sweden — An explosive device detonated in front of a Jewish community centre in Malmo, Sweden, early on Sept. 28. There were no injuries reported.

The blast blew out some windows and caused damage to the front door of the building. The explosion was heard several blocks away, according to Swedish media outlet *Varlden Idag*.

Two suspects were arrested following the explosion, but initial reports did not reveal their identities or any possible motives.

Malmo, home to approximately 700 Jews, is Sweden's third-largest city and the site of some of the country's highest profile attacks on Jews in recent years.

Frustration has been building in Malmo since 2009, when Israel's war with Hamas in Gaza sparked anti-Israel and antisemitic demonstrations in the city, leaving Jews with the feeling that they were under threat and without sufficient protection from the authorities.

When Israeli tennis players showed up that year to compete in the Davis Cup, which Malmo was hosting, anti-Israel protests erupted and quickly morphed into violent, antisemitic riots.

Police and community statistics estimate some 50 to 100 antisemitic incidents occur in the city annually. Many of the perpetrators are first- and second-generation Muslim immigrants, who make up 30 to 40 per cent of Malmo's population of 300,000.

The Simon Wiesenthal Center told the *Times of Israel* that it had previously issued a travel advisory for Jews thinking of visiting Malmo. Representatives of the Jewish human rights organization recently traveled to the city and confronted the mayor and police over their refusal to properly protect the local rabbi and Jewish community from harassment.

TimesofIsrael.com

Book explores Tel Aviv's status as national symbol

Sheldon Kirshner
Staff Reporter

Far from being just another teeming city in the Middle East, Tel Aviv, the first Hebrew metropolis established in almost two millennia, is a vibrant national symbol, the fulfilment of the modern Zionist dream.

Despite its historic, economic and cultural importance, Tel Aviv – Israel's global city and a redoubt of its liberal and enlightened values – has been a rather neglected topic in scholarship on Israel.

The reasons are clear. Jerusalem's claim on the Israeli and Jewish imagination remains indisputable and even irresistible. The kibbutz, until very recently at least, served as a compelling metaphor for Israeli statehood.

Maoz Azaryahu and S. Ilan Troen, the editors of *Tel-Aviv, The First Century: Visions, Designs, Actualities* (Indiana University Press), believe that Tel Aviv deserves much more recognition than it has garnered. And in this volume of thoughtful essays by Israeli scholars, Tel Aviv takes its rightful place in the pantheon of Israeli studies.

The editors know their stuff.

Azaryahu, a professor of cultural geography at Haifa University, is the author of *Tel Aviv: Mythography of a City*. Troen is the director of the Schusterman Center for Israeli Studies at Brandeis University.

Described by essayist Yaacov Shavit as the first Jewish city since Caesarea, Tel Aviv was founded in 1909 as a garden suburb of Jaffa, a predominantly Arab town. Originally known as Ahuzat Bayit, Tel Aviv took shape from the 1920s onward, growing in accordance with a master plan devised by Scottish city designer Patrick Geddes (1854-1932).

Geddes, the planner of the Hebrew University, envisaged Tel Aviv as a city of the future. It was a concept eagerly embraced by Zionist pioneers.

One of the founders of Tel Aviv, Akiva Arieh Weiss, foresaw the day when it would have streets, sidewalks, electric lights and sewerage pipes.

Meir Dizengoff, Tel Aviv's first mayor, declared, "We are conducting the most important experiment in the entire period of our exile." Striking something of a messianic note, he said that its residents were fulfilling a "daring dream to build on sands of wilderness, on desolate seashore, an eternal edifice, a shelter for the spirit and vigor of the Jew… in the time of our new revival and redemption."

The founders of Tel Aviv were driven by overlapping motivations, says Troen in his essay. Severe overcrowding in Jaffa, as well as a desire by some of its Jewish inhabitants to improve their living conditions, prompted them to invest in the construction of a brand new city facing the azure waters of the Mediterranean Sea.

But as Deborah Bernstein points out, Jews from Jaffa had already moved to spanking new all-Jewish suburbs – Neve Tzedek, Neve Shalom and Kerem Hatemanim – long before Ahuzat Bayit became a reality.

Nahum Karlinsky suggests that Tel Aviv developed its own identity thanks to the British Mandate. "While the Ottomans had adamantly insisted that Tel Aviv be subordinated to Jaffa, the British… quickly helped Tel Aviv to become legally and administratively separate from Jaffa."

Granted city status in 1934, Tel Aviv experienced a building boom during the rest of the decade as German Jewish refugees poured in. Azaryahu writes that this influx had a profound impact. "New streets, buildings, coffee shops, factories and cars lent the city the appearance of a bustling metropolis." The presence of German Jews underscored Tel Aviv's status as a heterogeneous city, Bernstein observes. As she puts it, "Its Jewish inhabitants differed among themselves in their origin, class, language and culture, family structure [and] accommodation."

Tel Aviv's seashore in the 1950s, with Jaffa at the top of the photograph.

In spite of their differences, the Jews of Tel Aviv shared the common goal of making Hebrew the lingua franca of the city. Only 43 per cent of its residents spoke Hebrew in 1914, says Zohar Shavit. But by 1928, the figure had risen to 60 per cent.

Like all cities, Tel Aviv was tarnished by blemishes. Its hot and humid summer climate was an ideal breeding ground for the anopheles mosquito, the carrier of malaria. And as Tel Aviv grew, still more problems, from high population density to heavily polluted air, came to the fore, as Yoram Bar-Gal states.

But these irritants paled in comparison to the hardships endured by the dwellers of Tel Aviv, who were expelled by the Ottomans during World War I. Anat Helman, in her essay, deals with a problem that foreign tourists invariably encountered when interacting with locals. As she writes, "Visitors from Western countries sometimes viewed the common behavior of Tel Aviv residents as extremely impolite, even downright rude."

Buttressing her argument, Helman quotes the impressions of a Canadian who visited Tel Aviv in 1933. He complained about "the lack of common courtesy displayed by the general public" and about the "sharp business practices" he had the misfortune to witness.

Yet in the eyes of its literary class in the 1920s, Tel Aviv was regarded with a sense of amazement and pride, says Bar-Gal.

And its beaches, now and then, were alluring. Writing in 1938, an observer claimed that the seashore was central to the lives of Tel Aviv residents. It was an urban experience where "bathing in the sea is a special delight" and "suntanned children, impulsive and lively, dart through the gold-tinted blue waves, showering sprays of water."

Although Tel Aviv was essentially a satellite city of Jaffa, surprisingly few of its Jewish residents ever ran into Palestinian Arabs. According to Bernstein, such encounters usually occurred in passing, in cafes and brothels in some "border areas" and in the Carmel Market.

In an essay on Tel Aviv's urban heritage, Nurit Alfasi and Roy Fabian focus on its Bauhaus school of architecture, which diverged from the Oriental style of Old Jaffa.

The Bauhaus structures, popularized by German Jewish architects, aged rapidly due to poor building materials, resulting in the emergence of an ugly and dull city centre. Preservation efforts, however, have reversed this development and have had a gentrifying effect on the city. Many of these graceful Bauhaus buildings can be found on and around Dizengoff Street, Tel Aviv's central thoroughfare and Israel's "main street" in the 1950s, says Azaryahu.

Dizengoff, having lost much of its cachet since then, has been supplanted by Sheinkin Street, Tel Aviv's version of Greenwich Village or Soho.

Whatever its hub may be today, Tel Aviv has blossomed into a world-class city, brimming with elan, excitement and sophistication.

Study With Rabbi Wayne Allen

Six Jewish Philosophers You Probably Never Heard Of... And Why That Should Change

Rabbi Dr. Wayne Allen will make the case for a renewed appreciation for six Jewish philosophers who have lapsed into obscurity but whose teachings warrant reconsideration. In six successive sessions Rabbi Allen will present the teachings of Joseph Albo on what must Jews believe, Nachman Krokhmal on the genius of the Jewish people, Moritz Lazarus on what makes for moral law, Samuel Alexander on the existence of God, Hans Jonas on living in the shadow of the Sho'ah, and Sidney Hook on transformative power of a single person.

How Does Jewish Law Change? An Insider's View

As a noted expert on Jewish law, author of two books in the field and editor of two others, Rabbi Dr. Wayne Allen will demonstrate how Jewish law has remained vital, vibrant, and fluid yet, at the same time, stable and reliable. Over the course of six sessions Rabbi Allen will discuss the influence of custom, the Talmudic equivalent of the "notwithstanding" clause, changing circumstances, and newly emergent principles - among other factors. Drawing on many examples from kashrut to medical ethics, Rabbi Allen will offer important insights into understanding Judaism as a legal system.

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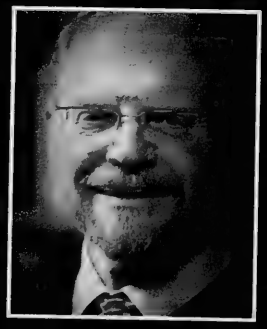

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Elena Cherney takes the leap from reporter to editor

Sheldon Kirshner
Staff Reporter

Having been appointed managing editor of the *Globe and Mail* only recently, Elena Cherney is still on a steep learning curve.

"It's like any new job," said Cherney, who assumed her position in the third week of August. "There is a lot to learn."

Previously the editor of the *Report on Business*, a separate section in the *Globe and Mail*, she is now in the throes of mastering what she described as "the nuts and bolts" of Canada's self-styled national daily.

Cherney seems equal to the task of producing a quality newspaper – a complex challenge, even though she has spent the bulk of her career in journalism as a reporter.

Now 40, she had her first taste of editing in 2007, when she was the assistant editor of the *Globe*'s Life section. There, she said in an interview in her windowless office on the second floor, she learned the difference between being a reporter and being an editor.

"As an editor, you're bringing together groups of people and figuring out the elements of a story," she explained. "As a reporter, you're much more focused on the story."

To Cherney, a great editor is, above all, a team player working in an intensely collaborative milieu.

She talks regularly with the editor-in-chief, John Stackhouse, who hired her. She consults with section heads at meetings twice a day. And she is in constant contact with reporters, whom she calls "the drivers of the newsroom."

Put plainly, Cherney is a link in a chain rather than an island unto herself.

As she tells it, she was taken aback by Stackhouse's decision to offer her one of the plum positions on staff.

"It was a great surprise," said Cherney, who looks younger than she is. "I was ill-prepared to come to work one day and find myself in a new job."

Elena Cherney

In the days before the *Globe* released a press release announcing she was its next managing editor, Stackhouse called her into his office and asked whether she would be interested in playing an "enhanced" role.

For Cherney, it was a no-brainer. "I thought it would be a great opportunity."

In an official statement to the newsroom, Stackhouse said he had hired her because she is "a natural leader, an enthusiastic supporter of our journalists with an unbending sense of right and wrong, a believer in people, and an irrepressible champion of *Globe* journalism."

Born in Victoria, B.C., she was raised in Montreal's Notre-Dame-de-Grâce district, the daughter of Brian (a composer and professor of music and composition at McGill University) and Terri Cherney.

Her brother, David, is a physician at Toronto General Hospital.

A graduate of Montreal's Bialik High School, she later graduated from Yale University, majoring in English and history.

On campus, she wrote for a student publication, the *Yale Daily News*. "It was a lot of fun and I enjoyed it," she recalled. "I didn't find anything else to do in terms of extra-curricular activities."

Her stint as a reporter whetted her appetite for journalism, but her lifelong interest in current affairs had an impact on her career choice, too.

Cherney's first foray into journalism after university was as a reporter for the *Peterborough Examiner*, which from 1942 to 1955 was edited by Robertson Davies, who became one of Canada's most preeminent novelists.

As a general assignment reporter in Peterborough – her father's family hometown – Cherney had to be versatile. "I did everything. I covered county affairs and took photographs."

After Peterborough, she returned to Montreal as a business and education reporter for the *Montreal Gazette*. One of the biggest the stories she covered was the Quebec referendum.

With four years of experience under her belt, Cherney joined the *National Post*, Conrad Black's then newly established daily based in Toronto, as a general assignment reporter. She has remarkably little to say about this period.

Her big break occurred when the *Wall Street Journal*, one of America's greatest dailies, came calling. From 2000 to 2006, she was its Toronto-based correspondent, travelling around Canada to cover companies, banks, the media and general news.

She considers this phase quite important.

"I learned to look for stories that encapsulated change and represented a departure from the norm. I also learned to find the significance of a story and capture its details."

Like all its reporters, Cherney adapted to the *Journal*'s gruelling editorial standards, thereby becoming a better reporter in the process. Much to her satisfaction, some of her stories landed on page one, a memory she still appears to savour.

Three years after leaving the *Wall Street Journal*, Cherney began editing the *Report on Business*, which she thinks prepared her for the demands imposed on the managing editor of a major metropolitan daily. "I learned to be a better editor," she said.

But Cherney's six-year stint on the *Wall Street Journal* may yet prove most influential in terms of her news judgment at the *Globe*.

"I tend to see news through the lens of its importance to the economy and how Canada will be affected by economic change," she said.

But, as Cherney hastened to add, she realizes that other forces are at work in shaping Canada.

Asked what she envisions her duties at the *Globe* to be now that she is sitting in the managing editor's chair, she projected quiet self-confidence.

"I try to make sure we're turning out great and original journalism, and I encourage reporters to tell compelling stories that our readers cannot find anywhere else."

The mother of two pre-adolescent children, Cherney makes a point of accompanying Jacob, 10, and Sophie, 7, to school each morning before she arrives at the *Globe* around 9 a.m.

But long before she sits down at her desk, she has been searching the Internet to get a sense of what is happening in Canada and the world on that day.

At 10 a.m., she reviews unfolding stories with editors, and at 5 p.m., they take stock. "We decide what's coming home to roost, what's working and not working, and what holes in the paper need to be filled."

She added, "I could easily be here until 8 p.m., but I try to leave earlier."

She paused, glancing at her computer. "In the age of BlackBerry, you never really leave your office."

Sonny Goldstein, CFP
President

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Rapper's lyrics reflect his maturity

David Silverberg
Special to The CJN

Andy Bernstein knows what it's like to be an outsider.

He was the only Jewish kid in his high school class when he grew up in the Greektown area of downtown Toronto. When he started writing and performing hip hop, Bernstein was one of the few Jewish white rappers in Canada, if not North America.

Now Bernstein, 38, is embracing the rebel-with-a-cause role as he prepares to release his first hip-hop album without any beats or DJ accompaniment. Instead, *Sitting Music* features Abdominal – Bernstein's rap moniker – and the Obliques, a guitarist-percussionist duo providing a more traditional musical layer to the rhymes.

Going acoustic is an about-face for a rapper who's played shows across Canada and the United Kingdom with a hip-hop DJ. His past two albums were also heavy on traditional hip-hop beats, but now he's stripping it down to the basics.

"What always drew me to hip hop were the lyrics," Bernstein says in an interview on a sunny Saturday afternoon on College Street. "I want the lyrics to be heard by the audience... and I always try to write lyrics people wouldn't consider disposable."

Sitting Music does indeed stress the words rather than the backing music: Bernstein's lyrics resonate clearly, the music never muffling the lines. Most tunes slip in a jazzy and chill vibe over top Bernstein's raps.

His subject matter also reflects the maturity of an artist who's uninterested in rapping about money, women and self-congratulations. Instead, Bernstein will write one rap about his family – guest-starring his mom actually rapping – and then another about a harsh breakup.

Abdominal doesn't want to be disposable.

"I'm not 20 years old anymore. I've gone through some life experience, and I wanted to be open to being vulnerable and introspective," Bernstein says.

Then again, Bernstein can be playful, evidenced by his ode to chicken wings on *Sitting Music*. His fans shouldn't be too surprised, since on previous albums he's written about being a bike courier, open relationships and why people should heed the walk-left, stand-right rule on escalators.

Beyond *Sitting Music*'s release, Bernstein is busy making a living "being behind a microphone," as he describes it. He hosts a dance party at Supermarket in Kensington Market on Saturday nights, and also co-hosts Hip-Hop Karaoke, a popular monthly show at the Toronto club Revival that allows any rap lover to take the stage to perform songs in a karaoke format. "I've hosted one bar mitzvah, too," Bernstein says, smiling.

Bernstein also ventured into a literary opportunity: he's worked on Book Tunes, a hip-hop summary of well-known books, such as *The Scarlet Letter* and Sonja Lyubomirsky's *The How of Happiness*. Bernstein calls them a musical Coles Notes, allowing students to better retain the plots and themes of a given book. "It can be challenging to sum up 600 pages into one hip-hop song," Bernstein admits, "and yeah, would love to do some CanCon sometime, maybe Margaret Atwood or Richler down the road."

Bernstein gives credit to his parents for encouraging him to pursue a life of music. It helps when your dad is a pun master and your mom is an English teacher/librarian. "They let me do what makes me happy, not pressuring to find a typical nine-to-five career." He pauses. "Well, maybe a little bit of pressure, it wouldn't be a Jewish family without that."

Glaciers, geysers and a genius's grave

Ron Csillag
Special to The CJN

REYKJAVIK — Iceland deserves an award for truth in advertising. As its tourism industry avers, this is the only place on Earth where you can see glaciers, volcanoes and geysers on the same afternoon.

I threw in an added, if somewhat morbid attraction: Bobby Fischer's grave.

Arguably the great chess player ever, Fischer put this Nordic nation on the map in 1972 when he, the fresh-faced American upstart, defeated the world champion, the icy, robotic Soviet, Boris Spassky.

It was billed as the Match of the Century and a decisive Cold War battle between two superpowers. The match attracted more attention than any chess event in history. Chess would never be the same.

Marking the 40th anniversary of the contest is an exhibit at the National Museum of Iceland that consists of the table, board and chairs used by the combatants, their scorecards, the actual chess pieces and other memorabilia.

In this chess-mad country, Fischer is still a hero, though a tragic one. He fell out of public view after the 1972 match, forfeited his title three years later for failing to defend it, and surfaced in 1992 when he played Spassky again in a 20th anniversary "re-match," a rather sad affair between two aging champions (but which Fischer won).

Trouble was, the match took place in the former Yugoslavia, which was then under a United Nations embargo that Fischer violated. The United States was also chasing him for back taxes, and Fischer became a fugitive. He bounced from Hungary to the Philippines and Japan before Iceland granted him full citizenship and took him in.

Mangy-looking and bloated, Fischer was a mess. He saw conspiracies everywhere. The CIA was out to get him, he whispered. The U.S., he announced, fully deserved 9/11.

And centrally, the Jewish-born Fischer became a vituperative antisemite. He believed Jews were behind every ill in history. They were villainous "snakes." Tolerant Icelanders lowered their eyes.

He refused treatment and spent his last days mostly alone at a favoured Reykjavik cafe or strolling in the rugged countryside. Fischer died in the capital in early 2008.

Continued on page 44

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EYE ON ARTS

By BILL GLADSTONE

PLAY FOCUSES ON MENTAL HEALTH STIGMA IN SUPPORT OF SUNNYBROOK INITIATIVE

Sunnybrook Health Sciences Centre presents *The Long Run*, a 45-minute one-act play by Canadian playwright **Rachel Ganz**. The play, directed by Ganz, stars **Daniel Bergmann**, **Taylor Evans** and **Mara Zigler**.

The Long Run centres around three teenage siblings abandoned by their mother during a manic episode of her bipolar disorder. The performance is to be followed by a panel discussion on youth mental health featuring several Sunnybrook experts in support of the Family Navigation Project. $25, students $10. Miles Nadal JCC, Al Green Theatre. One night only. Thursday Oct. 11, 7:30 p.m. 416-480-6100, ext. 3828.

• • •

Violin Virtuoso: The Canada-Israel Cultural Foundation hosts an intimate concert featuring the emerging talent of violinist **Kobi Malkin**, accompanied by pianist **Rafael Skorka**. Born in Israel, Malkin began his violin studies at six at the Karmiel Conservatory, and was a full scholarship student at the New England Conservatory. He is now studying at Juilliard. He has performed as a soloist with the Haifa, Ra'anana and Jerusalem symphony orchestras and the Ashdod Chamber Orchestra. He plays a 1759 J. B. Guadagnini violin loaned to him by **Yehuda Zisapel**. Suggested minimum donation $100. Wednesday Nov. 7. 416-932-2260.

• • •

The Rabbi's Cat: *Le Chat du Rabbin (The Rabbi's Cat)*, a graphic novel by French comic artist Joann Sfar that has sold more than 900,000 copies, has been adapted into a "whimsical and visually stunning" animated feature film that the Toronto Jewish Film Festival is screening as its first Chai Tea of the season.

Rabbi Sfar's quiet life by the sea with his beautiful daughter Zlabya and her talking cat in prewar Algiers is interrupted when they go on a quest into the unknown depths of Africa. $15. Cineplex Odeon Sheppard Cinemas, 4861 Yonge St. at Sheppard. Sunday Oct. 21, tea at 4 p.m., film at 5. Cash only at the door. tjff.com

• • •

Documentary Films: Toronto Jewish Film Society and the United Jewish People's Order (Toronto) present the documentaries *At Home in Utopia* and *Triangle: Remembering the Fire*. The first film focuses on a community of Jewish immigrants building a co-operative housing complex founded on socialist ideals in the 1920s. The second film focuses on the catastrophic fire that killed 146 women at the Triangle Shirtwaist Factory in New York City in 1911. Guest speaker, **Prof. Ester Reiter**. $15, $10. Individual seats on sale 15 minutes before each screening. Sunday Oct. 14, 4 and 7:30 p.m. 416-924-6211, ext. 606.

• • •

Arts in Brief

• Film maven **Shlomo Schwartzberg** discusses specific films of **Sidney Lumet** (*Dog Day Afternoon, 12 Angry Men, Network* and *Prince of the City*) in this introduction to his new series on Lumet's cinematic artistry in which he displayed "a smart, edgy and urban social conscious that still reverberates today." $12, students $6. Series $90. Miles Nadal JCC, Monday Oct. 15, 7 to 9 p.m. The series continues on Monday evenings to Dec. 3. 416-924-6211, ext. 606.

• Play in the **MNjcc Klezmer Ensemble** under the direction of **Eric Stein**. Tuesday evenings, 7:30 to 9:30 p.m., from October to May. Info, music@mnjcc.org

• Active Seniors and Boomers at the Miles Nadal JCC presents several fall opera programs with opera educator Iain Scott. The series *Operas of the Met Live in HD Broadcasts* runs Oct. 16 and 23, Nov. 6 and 13. Refreshments 1:30 p.m., program 2 p.m. Call 416-924-6211, ext. 0 for series registration, ext. 155 for information.

• *Out Of The Blue* , an art exhibiton by **Bina Cole**, is at the Joseph D. Carrier Art Gallery, Columbus Centre, 901 Lawrence Ave. W, Oct. 5 to Nov. 5. The show of paintings and drawings is a tribute to Cole's late father. www.carriergallery.com

***Portrait of My Father* by Bina Cole**

Checkmate in Iceland

Continued from page 43

His funeral was described by a British newspaper as "a guerrilla burial." It took place at the small churchyard cemetery about 60 kilometers southeast of Reykjavik, in the dead of night, attended by five people and performed by a Roman Catholic priest.

And Fischer wasn't done: In 2010, his remains were exhumed to determine whether he was the father of a nine-year-old Filipino girl (he wasn't).

I relate all this to our guide, the strapping Asgeir Asgeirsson, who smiles and nods, remembering it well. When I rue that Fischer's grave is inconveniently located, Asgeir replies, "not really. Everything in Iceland is close. Do you want to see it?"

Ron Csillag at the grave of arguably the greatest chess player ever.

Within minutes, we are in the town of Selfoss, where Asgeirsson veers off the road and, guessing, turns into the parking lot of Laugardaeir Lutheran Church. He walks to the very first tombstone he sees, and there it is: "Robert James Fischer," adorned with a cross.

My emotions are conflicted. What a miserable Jew-hater but a genius who made me appreciate chess so much.

Not to give everything else in Iceland short shrift, but there's lots to do here and you can do most of it in a week. Must-sees include the Golden Circle, which encompasses the roaring Gullfoss waterfall; the Strokkur geyser, which erupts every few minutes; and the pristine Thingvellir National Park, where Vikings established the world's first democratic parliament in 930 CE.

The famous Blue Lagoon, a sparkling salt-water spa the size of a small lake, handles crowds well. Be sure to smear on the mud, which is snow-white.

The Thorsmork Glacier Valley, which can be seen only via 4x4 Jeep, will have you believe you're on the surface of the moon. And Iceland's newest attraction is the "Inside the Volcano" tour, which lowers tourists on a scaffold into the dormant chamber of Thrihnukagigur, a volcanic peak just outside Reykjavik. It's been 4,000 years since it blew its top but evidence of the once-fiery abyss surrounds you with vivid colours.

But back to Fischer: The eyes of chess nerds and purists glaze over when they relate his age at death. He was 64 — the number of squares on a chess board.

Documentaries highlight struggle for worker's rights

Sheldon Kirshner
Staff Reporter

The Jewish Film Society is presenting two documentaries on Oct. 14 that highlight the struggle of American Jewish immigrants to improve their lives.

At Home in Utopia, by Michael Goldman, focuses on efforts by Jewish garment workers in New York City to build and operate a co-operatively owned apartment building in the Bronx.

Triangle: Remembering the Fire, by Daphne Pinkerson, recalls the catastrophic blaze in Manhattan in 1911 that killed 146 women, many of whom were recent arrivals from eastern Europe, in a garment factory.

Both documentaries are strong and emphatic.

At Home in Utopia takes us back to the 1920s, when 700 Jewish families pooled their resources to build the United Workers Cooperative Colony, popularly known as the "Coops." They banded together to build a "heaven on earth" at a time when the co-operative movement was at its height in the United States.

The "Coops" gave them everything they had previously lacked: green spaces, gardens, children's play areas and space for recreational activities.

The "Coops" was by no means the only co-operative community in the city. Farband Houses were built by Labor Zionists, while Sholem Aleichem Houses were constructed by Yiddishists. The "Coops," however, was probably the most grassroots and member-driven co-operative of the lot.

The "Coops" gave its members, which mainly consisted of communists, the opportunity to practice utopian ideals in the quest for a just society. They invited African Americans to join their co-operative in an era when racial injustice was rampant and segregation was taken for granted. And, threatened by insolvency as the Depression deepened, they pressed for mortgage relief laws.

The co-operative idea was battered by a number of events, notably the Soviet Union's non-aggression pact with Nazi Germany in 1939, and eventually the "Coops" had to sell out to private interests.

New York policemen watch a fire consuming a Manhattan garment factory in 1911. Corpses of some of the victims lie on the sidewalk.

But as the film suggests, the co-operative concept is still alive and well in the Big Apple.

On March 25, 1911, tragedy struck when a raging fire engulfed a new building housing the Triangle Waist Company, which manufactured shirtwaists for women.

Triangle: Remembering the Fire recounts the disaster that changed the face of labour relations in the United States.

The women who worked in the factory, which was owned by Isaac Harris and Max Blanck, were subjected to brutal working conditions. There was no real regard for workers' safety.

A few months before the fire, garment workers in New York City went on strike, demanding better pay and more humane conditions. Weathering the strike, Harris and Blanck refused to recognize union-certified employees.

When the fire broke out, more than 60 people managed to escape, but workers on the ninth floor were unable to flee. The exit door was shut tight. There were few, if any, fire escapes. Firefighters' ladders could reach only up to the sixth floor.

In desperation, 90 or so frightened women jumped to their deaths, while the remainder of the victims were burned to death.

"This shouldn't have happened," says a descendant of one of the hapless victims.

Grief turned to rage as survivors and their supports demanded a reckoning. Harris and Blanck were charged with manslaughter, but a smart lawyer got them acquitted.

Nonetheless, the Triangle fire was a turning point, a defining moment, in American history.

As one commentator observes, Franklin Roosevelt's New Deal really started in 1911 as a succession of new laws, and codes were enacted to protect workers from rapacious bosses and the possibility of fire.

In short, the Triangle fire burned a hole in America's conscience and ushered in a new dawn.

Screenings are at 4 p.m. and 7:30 p.m.

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NFL Films' Sabol dies at 69

Compiled by CJN Staff

Steve Sabol, the man credited with elevating films about NFL football to near-mythic proportions, died recently of brain cancer at age 69.

Together with his father, Ed, 96, who survives him, Sabol created a style of film that featured slow motion replays, monumental musical backdrops and narrations that gave the Sunday games a gravitas akin to Shakespearean dramas or Greek tragedies.

Sports Illustrated called the films, "perhaps the most effective propaganda organ in the history of corporate America."

The launch of the Sabols' NFL Films corresponded with the sport's rapid growth, beginning in the 1960s.

According to Joe Posnanski, writing in SportsonEarth.com, Ed Sabol was a talented amateur who bid $5,000 – a vast sum at the time – for the rights to film the 1962 NFL championship game. His main experience at the time was filming 14-year-old Steve's high school games.

According to Posnanski, "the energy, the creative madness, the football fascination, the artist's flair, the obsessive focus… came from [Steve]."

Sabol's first script for *They Call it Pro Football* opened with the line, "It starts with a whistle and ends with a gun." That film, and many subsequent ones, was narrated by John Facenda, a former Philadelphia TV news anchor who possessed "the voice of God" according to some critics.

Steve Sabol is credited with numerous innovations in producing game films. He used film, not tape, for greater resolution and tone. He employed many cameras to be sure all perspectives were recorded and used a hand-held camera to roam the sideline to capture unusual images. He often shot in slow motion.

As a college player at Colorado College he produced advertisements for himself in newspapers, postcards, brochures, T-shirts, lapel buttons and pencils to persuade his coach to let him play, according to the *New York Times*. He went on to be an all-conference fullback and team captain.

He described himself as the "Prince of Pigskin Pageantry now at the Pinnacle of his Power," and his scripts continued to use alliteration in NFL films. He gave himself the nickname Sudden Death Sabol, and the New Jersey native claimed to be from Possum Trot, Miss.

Sabol personally received 35 of NFL Film's 107 Emmys for writing, cinematography, editing, directing and producing.

Sabol is survived by his father; his mother, Audrey; his wife, Penny; a sister, Blair; and a son, Casey.

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Montreal slo-pitch association holding reunion banquet

Compiled by CJN Staff

MONTREAL — Former players from the Côte Saint-Luc Slo Pitch Association will hold a reunion banquet on Oct. 17 at 6 pm at the Côte Saint-Luc Aquatic and Community Centre, 5794 Parkhaven Ave.

Players who were part of teams in the 1950s, '60s and up to and including 1972, are invited to attend the banquet. The Slo-Pitch Association operated for more than 40 years.

The event is co-chaired by Mish Granik and Roy Salomon, while members of the organizing committee includes Harold Laxer, Ken Saxe and former Cote Saint-Luc city councilllor Lionel Segal.

"Roy and I got this idea while working out daily at the Snowdon Y," Granik said. "Unfortunately, we've lost a few of those players, but life does go on for all of us who are much older now. We want to reach out to all the former stars that played in the league when it first began in the park opposite the Beth Zion Congregation before moving to Wentworth Park [now Kirwan Park]."

All former players, executives, officials and umpires are urged to register with Segal at lionelsegal@hotmail.ca or Cammy at hcammy@cotesaintluc.org. The deadline for registration is Oct. 10.

The fee for an evening of fun, reunion stories and buffet dinner is $30.

Israel fails to qualify for World Baseball Classic

JTA

JUPITER, Fla. — Israel failed to advance to the World Baseball Classic, losing 9-7 to Spain in 10 innings in the final game of the qualifying round.

Spain scored twice in the 10th inning of Sunday night's game and advances to the tournament in March, despite having the same number of losses as Israel in the modified double-elimination tournament.

Some 1,500 Jewish fans packed the stands for the game. Shwarma and falafel were sold alongside the traditional hot dogs, and the organ piped out *Hava Nagila* when an Israeli came to bat.

Israel had won its first two games of the tournament, defeating South Africa and Spain behind two home runs in each game by Nate Freiman, a standout first baseman for the San Diego Padres' Class AA San Antonio Missions. Spain beat France to make it to the final game against Israel.

Most of the Israeli squad's 28-man roster was comprised of Jewish minor leaguers. Former Major Leaguers Shawn Green and Gabe Kapler also were on the squad, as were three Israeli pitchers – Alon Leichman, Shlomo Lipetz and Dan Rothem.

Former Major League catcher Brad Ausmus was the team's manager.

Israel manager Brad Ausmus, left, presents sweater to Israeli President Shimon Peres. ***[Flash90 photo]***

Marketing Hall of Legends honours Miles Nadal

Paul Lungen
Staff Reporter

If you walk past the corner of Bloor Street and Spadina Avenue in downtown Toronto, you can't help notice the spruced-up building that bears the name Miles Nadal Jewish Community Centre.

An entrepreneur and philanthropist, Miles Nadal was the lead donor in the revitalization of the former Bloor Jewish Community Centre.

When he was a kid growing up, Nadal didn't have much money. He came from modest means, and as a teenager he received a bursary so he could attend the Y, as it then was. As an eight-year-old, he required a subsidy so he could attend summer camp.

Today, of course, it's a different story – he's the man behind MDC Partners, a giant marketing and advertising firm that employs 14,000 people globally and is seventh largest in the world.

The Toronto chapter of the American Marketing Association (AMA) will recognize Nadal's lifelong achievements by inducting him into its Marketing Hall of Legends on Oct. 16.

The Hall of Legends honours Canadians "who have dedicated their lives to the pursuit of excellence in the field of marketing. It is meant to honour a body of work and a lifetime of achievements," states the organization's web page.

"The criteria for selection is based on those Canadians whose ideas and contributions to marketing and brand building have made a tremendous impact in the Canadian and/or global marketplace," the organization states.

MDC Partners is the controlling shareholder of some 60 international marketing firms, including Anomaly, Bruce Mau Design, Capital C, CP+B, Doner, Henderson bas kohn, KBS+ and Veritas.

"MDC companies represent every angle of communications, including advertising, design, interactive, e-commerce, product innovation, experiential marketing and branded entertainment, with a diverse portfolio of clients," the Hall of Legends said.

With a market capitalization of $360 million (US), the company is publicly traded on the NASDAQ exchange. Nadal founded the company and serves as its chair, CEO and president.

MDC has adopted a model of acquiring majority stakes in modest-sized firms that combine an entrepreneurial spirit and a unique position in the marketplace. MDC's partners retain a substantial stake and have an incentive to continue growth.

"If you want to build a team of giants, surround yourself with people better than yourself," Nadal told *The CJN*. "We have an extraordinary team and great management information system."

In terms of the companies' size, Nadal prefers smaller, more agile firms. "Scale, multi-national, multi-service, multi-office is a negative," he told the *Globe and Mail* last year. "A negative for the ability to drive creativity, innovation, and that kind of nimble performance, because scale and innovation are to some degree mutually exclusive."

While MDC has shown tremendous growth over the years, its financial statements also show plenty of red ink and no shortage of debt. Last year, MDC lost $85 million, substantially more than the $15

Miles Nadal

million it lost in 2010 and the $18 million in 2009. The stock price has reflected that, dropping 12 per cent in the year prior to Sept. 27.

Advertising is far from Nadal's only business interest. His first venture at age 11 was in photography, taking kids' pictures at summer camp. When he was older, he founded Action Photographics and operated it out of an apartment on Shallmar Boulevard in Toronto.

A man in a hurry, he dropped out of business school and at age 21, with $500 charged to his Visa card, started MDC Partners.

"I was a very ambitious guy," he told *The CJN*.

His business philosophy always revolved around being "a contrarian," he said. Citing one of several aphorisms in an interview, Nadal said you succeed "when you're greedy when others are fearful and being fearful when others are greedy."

He once told business students to jump at opportunities when they present themselves. Asked by a student how to recognize which opportunity to seize, Nadal quipped, "Just do enough jumping."

In all seriousness, he continued, you have to "foresee outcomes and take steps to increase the probability of a favourable outcome."

In addition to his focus on the marketing space, in 1997 he founded First Asset Management, one of Canada's largest independent asset management firms, with more than $35 billion under management. That company was sold in 2005 to Affiliated Managers Group, a publicly traded U.S. firm.

Nadal's philanthropic activities are perhaps even more extensive than his business ones. Besides supporting the Miles Nadal JCC, he's given substantial sums to the Canada-Israel Park; he's been named Negev Dinner honoree by the Jewish National Fund; he's funded York University's Miles S. Nadal Management Centre; he's supported creation of a young leadership group at Mount Sinai Hospital. He recently returned from Israel where he gave $1 million to support technical innovation and entrepreneurship at Tel Aviv University.

Nadal speaks frequently at business schools on the subject of entrepreneurship. His message to those starting out: "You've got to focus on what you're really good at. Find things you believe in and do things you really love."

Noise-cancellation technology brings peace, quiet

David Shamah
The Times of Israel

TEL AVIV — Ambient noise is one of the banes of modern life.

It's the byproduct of a technologically advanced world where the whir of computer hard drives, the hum of air conditioners, and the beeps and blips of computers and smart devices combine into a cacophony of background music.

Some people actually like "white noise," as it is sometimes called, and have a hard time functioning when it's too quiet, while the buzz of gadgets drives others crazy. Either way, however, scientists have found that ongoing background noise is clearly linked to increased stress levels and can induce the release of a body chemical called cortisol – too much of which can negatively affect brain functions such as planning, reasoning, impulse control and even short-term memory.

One Israeli company has made it its mission to lower the levels of background noise in our daily lives. Rehovot-based Silentium has a computer algorithm-based silencing technology that can be applied to a wide variety of business and consumer products.

Silentium's system, called Active Noise Control (ANC), is based on producing an "anti-noise" signal that interferes with the original sound wave and cancels out the noise. The system, an advanced form of noise-cancellation technology, is placed within the body of a device. It comprises a sensor microphone that picks up the sound and measures its frequency and amplitude, and a microchip that absorbs the noise input emitted by the noise source and transforms it into output in an inverted phase, thus cancelling it. The ANC can be integrated with an existing product, cutting off the noise at its source and allowing products to operate up to 90 per cent more quietly, according to the company.

Among the company's most recent innovations is an add-on for kitchen-stove hoods, which are used in homes and restaurants to vacuum out odours, smoke and other unwanted byproducts of cooking. The noise level from hoods is sometimes akin to a real vacuum cleaner, and homemakers, and especially workers, who are subject to them often find themselves with a headache at the end of the day.

In a partnership with Italy's Faber, one of the largest manufacturers of kitchen hoods in the world, Silentium developed what officials of both companies believe is the quietest hood in the word. Silentium's ANC technology, built into the hood, reduces the noise level of hoods by 13 decibels and lowers the frequency of the emitted sound, so listeners perceive it as even quieter. The result, said Silentium CEO Yossi Barath, is a hood that makes the sound of rustling paper, instead of the din of exhaust noise that other hoods make.

Silentium produces solutions for some other modern noisemakers, including heating and air-conditioning systems, and computer servers, and for use in server farms, where the noise made by spinning disks, combined with the racket made by the fans and air conditioners needed to keep them cool, produce a mighty din.

The company's basic sound-repression system – called the S-Cube kit – allows manufacturers to easily integrate Silentium's noise-cancellation technology into their products. It has been used by telecommunications companies such as Huawei and Nokia, IT product makers like Ciara Technologies, and educational institutions, including the Polytechnic University of Madrid.

The company even gets fan mail in the form of testimonials, but Silentium isn't surprised. "Fatigue, stress and hearing impairment are but a few of the symptoms people suffer from excessive noise, significantly affecting quality of life," said Barath. "Silentium's 'silence in a chip' disruptive technology instantly gives manufacturers the ability to design products with a significant competitive edge."

TimesofIsrael.com

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Hamilton four-piece rocks the stage on Letterman

The band Of Gentlemen and Cowards is, from left, Simon Edwards, Jake Warren, Christian Fedele and Josh Dawson.

More news for young Jews on heebonics.ca

Cara Stern
Special to The CJN

Two McMaster University students experienced a musician's dream last week.

Jake Warren and Simon Edwards took their band, Of Gentlemen and Cowards, to New York City, where they performed at the Ed Sullivan Theater on the *Late Show with David Letterman*.

When Edwards got on stage to perform their song, *Save Me*, he couldn't even think, he said. It was just a matter of regurgitating everything they did at practices. And practise they did.

"We practised *Save Me* six hours a day for the last week or two before," he said. "We knew exactly what we were going to do, and we knew exactly how we were going to play it."

It all began with a contest: the Red Bull Soundstage Audience Choice competition. Initially, the contest was meant to find songs to play in the background of a new independent movie, *We Made This Movie*.

Bassist Josh Dawson entered the band into the contest, but didn't expect much, said Edwards, vocalist and guitarist for the band. After about a month, the band had mostly forgotten about the entry, but then they received an email telling them they were one of 23 finalists. Six of them would eventually be chosen for the movie.

"We got the call – they told us we were in it and we didn't react," said Warren, who majors in sociology at McMaster U when he's not playing drums with the band. "We took a second to let it sink in. Then we went from zero to 100 right away."

The celebrations began immediately, with Dawson running around with excitement, Warren recalled. "It was a big sigh of relief and celebration, that all the hard work we did, it worked out. It was a great moment for us."

Next was another contest. Online voters would listen to all the winners and runners-up and vote for who should get to perform on *the Late Show with David Letterman*. Over a three-week voting period, Of Gentlemen and Cowards collected the most votes and were set to perform on the prestigious program. Warren credited the Jewish communities in Toronto and Hamilton, as well as the Hamilton community as a whole, for the votes.

Edwards said despite the excitement, there was one problem. The show was on Rosh Hashanah, which went against the band's policy of not playing on the holidays so that they can spend time with their families, he said.

However, they knew they couldn't give up this opportunity. Instead, each of their families made the trip to New York City to spend time together.

"They rented a small apartment in Crown Heights, and the five of us [family members] had a real home-cooked meal," Edwards said. "That, to me, was one of the best ways I could have celebrated Rosh Hashanah."

Warren said he was surprised by the way the show is actually produced.

"When you're watching network television, you don't realize how much work goes into this one-hour program," he said. "Like how small the stage is. You walk in, and it's like your living room. The bands look like they have this huge space, but two feet away from us was David Letterman."

Edwards said the band was most excited about watching their performance afterward, wanting to see how they looked as a band on TV.

"It's pretty surreal to watch yourself on network television," he said. "You never think about that, especially as such a young band."

In July, the band told the *Hamilton Spectator* if they won, they would represent McMaster U to thank Hamiltonian fans for their support. They held true to their word. While they rocked the stage, Edwards showed off a McMaster shirt.

"We wanted people to know that when we were in NYC, we were still thinking of the people back home," Edwards said. "We're still students, we're still Hamiltonians and we're still proud."

All four band members are currently attending McMaster. Edwards studies engineering, while Dawson majors in music, and both Warren and Christian Fedele are sociology majors.

Despite having this taste of fame, academics remain a priority in their lives, Edwards said. "We shut down during exam times because we want to focus on our academics. That's really important to us."

In fact, right after the performance, Warren said they all hurried to catch up on the work they missed while away.

Once they graduate in 2013, they will make a decision on whether to pursue careers in music. Edwards said he expects they will try to make it in the music industry, but they'll feel more comfortable knowing they have degrees.

Both Edwards and Warren credit their Jewish upbringing with sparking their values both academically and musically.

Edwards got his first guitar as a bar mitzvah present from his sisters.

"It was a crappy little green guitar, but I love it," he said. "It's my favourite guitar to date."

He said his sisters were nervous about buying him such an expensive gift because they worried he wouldn't use it. But he quickly fell in love with the instrument, and often spent his spare time learning to play his favourite songs.

Singing also runs in his family. His uncle, David Edwards, is the cantor for Beth Emeth Bais Yehuda Synagogue in Toronto.

Warren also started playing right after his bar mitzvah, after receiving his first drum kit as a gift.

He said it became boring playing on his own, but once he was in university, he began to jam with some friends.

Now that the Letterman gig is done, the band will head back to school and decide how they will "bounce off of this," Warren said, adding that they recently released a new album, *Warminster*, which is available only in vinyl or as a free download from their website.

"We'll keep practising, keep writing music, keep going to classes, and keep writing tests and exams," he said. "It's a lot of work, but I think being on *Letterman* is motivating us even more than before."

To find out more about the band and to get your free digital copy of their new album Warminster, *visit ofgentlemenandcowards.com.*

DOWNLOAD A FREE QR APP @ 2dscan.com

New beginnings

Dear Ella,

I've spent most of my last two years grieving for a wonderful man whom I was married to for 46 years. My family and friends have been supportive, always including me in dinners and events, but it's just not the same. Without fail, on every outing, I am painfully aware of my missing half. We had a good marriage and raised four wonderful children together, but now I'm ready to start something new.

I want to stop feeling like every time I go somewhere, I wish Abe was there, too. After living a long life with someone, there are very few things that don't remind me of him in some way.

Emotionally, I think I'm ready, but I just don't know what to do or where to begin. The last thing I want is to go to a support group for widows and sit around drinking coffee and discussing what I've lost.

I'm a healthy, financially independent, albeit a little scared, 72-year-old woman who is not ready to live the rest of her life in the past. I'm outgoing and still have a lot of energy, but I'm not sure how to move ahead. Sometimes I feel like I have my legs stuck in quicksand.

I don't necessarily want another special man in my life. What I want are friends with whom I can travel, go to a concert or a lecture, discuss a good book, or go out for dinner and a movie without feeling like a third wheel. I know there must be others like me out there. Where do I start?

Not Just a Widow

Dear Not Just a Widow,

You have a great attitude, and that will take you far in your quest. What you're really looking for are a new set of friends, not necessarily to replace the ones you already have, but friends who can enhance your changing lifestyle.

One thing you can be sure of: you're not alone. Active seniors or "zoomers" are in abundance. There's even a radio station catering to your demographic – AM 740.

It's difficult to meet people who are searching for the same things as you unless you find clubs or organizations that cater to what you're looking for. There are many single senior travel groups, exercise groups, walking clubs, card clubs, etc. You can join any of these on an a-la-carte basis.

Try checking out different synagogue groups. Many offer lectures or circles where you can meet new people. Also, the Prosserman JCC has a program called Adults, Zoomers and Beyond. You might also consider doing volunteer work to meet new people.

The Internet is a great resource. Websites such as www.senior.com or www.activeadultmag.com are only two among many. At the very least these sites will give you ideas and you can also connect with others through their forums. Read different options about relationships, health, travel, and even relocating if you're ready to take that kind of step. Living in an adult lifestyle community, most of which are in country-club settings, may be a viable option.

Whichever route you choose, starting a new life is scary and exciting at the same time. It will take legwork, an open mind and patience. Putting in a little time and research now will pay off in the end.

Ask Ella

By Ella Burakowski

Readers may submit their questions to Ella at The CJN, e-mail: ellacjn@gmail.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.

PEACH PANZANELLA (SALAD)

loaf multigrain bread, cut into large cubes
2-3 garlic cloves, minced
1/4 c sherry vinegar
1/4 lemon, squeezed
1 tsp Dijon mustard
1/2 c olive oil
1/2 tsp kosher salt
Freshly ground black pepper
2 shallots, thinly sliced
3 tomatoes, cored, chopped
4-5 peaches, cored, sliced
Small handful fresh basil leaves, torn
2 lg handfuls baby arugula
3/4 c crumbled blue cheese or bocconcini

Heat lg. skillet over medium heat. Coat skillet generously with olive oil; add bread cubes. Toss to coat; sprinkle with salt. Cook, tossing occasionally until evenly toasted, adding more oil as necessary. *(May need to be done in 2 batches)*

Vinaigrette: In lg. serving bowl, whisk together vinegar, lemon juice, mustard. Whisk in olive oil. Season with salt and few grinds pepper. Add sliced shallots; toss to coat. Add tomatoes, peaches, basil, arugula, bread cubes. Toss to coat. Sprinkle with cheese.

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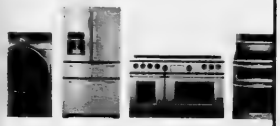

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On cjnews.com

The CJN's French-language reporter in Montreal, Elias Levy, writes about:

Festival Sépharade 2012 which will again offer a variety of programs for everyone in a new format.

Israeli journalist Boaz Bismuth, who was recently the special guest at the CJA Sephardi campaign evening to honour major donors. In an interview from Tel Aviv before his arrival in Montreal, he talks about current events in Israel.

Exclusive to cjnews.com

Hebrew web columnist Yossi Tastassa says the tragedy of Jewish refugees from Arab lands still lives on.

Amid the harvest holiday of Sukkot, JNS.org takes a look at the landscape of Jewish farming. Here a woman picks up and cares for a baby goat at the Pearlstone Center's Jewish educational farm near Baltimore.

Difficult ethical decisions

One of my favourite teaching activities whenever I visit Israel is a workshop with the staff of the geriatric and rehabilitation unit at Ichilov Medical Center in Tel Aviv.

I have previously taught in the unit, which is headed by Dr. Yaffa Lerman, a geriatrician. I enjoy the workshops, which focus on complex ethical issues.

I decided to try to do this workshop in Hebrew, which I had been brushing up on. It was a bit of a challenge for me, but with patience and good humour and the occasional correction of my fractured grammar and vocabulary by workshop participants, I succeeded, thus adding to my enjoyment of the session.

The case we discussed could just as easily have been presented at Baycrest, which has a large elderly Holocaust-survivor population.

The patient was a female survivor in her late 80s, who had before her admission been living on her own in an apartment in Tel Aviv, apparently "managing" her "normal" activities. There was a question of the patient's claim by some neighbours and her one estranged son, who had, in fact, not seen her in the previous two years and did not visit her while she was hospitalized.

Some weeks before the woman had fallen off a ladder in her apartment while arranging something on a high kitchen cabinet, and when discovered, she had been on the floor for many hours. She was admitted to the geriatric rehabilitation unit with some non-surgical fractures and underwent intensive mobilizing rehabilitation.

Senior Side of Life

Michael Gordon

Investigations revealed evidence that she'd had a small stroke, which may have been instrumental in her fall, but most importantly, the patient had some degree of cognitive impairment – not enough for a diagnosis of true dementia, but there was sufficient evidence to raise the question of her mental capacity for complex decision-making, including whether she could return home and be independent, which was her wish.

The ethical conflict was that the staff believed her mental deficiencies were sufficient to require help if she were to return home, while she was absolutely set against any help in her home. In the recent past, under different circumstances, she had refused the involvement of community geriatric workers and she said she would reject them in the future.

The woman refused to consider moving into an assisted-living facility and was determined to return to independent living, which she believed she could do. Her mental and cognitive condition improved by objective measurements from the time of her admission to the medical centre, as did her function, but the staff had serious doubts about whether she would be safe at home alone.

Her son from Canada felt that she should not go home, but he did not have authority as a health-care proxy. In fact, at the point of the discussion, it was not clear if she could be declared incompetent, which would mean her decisions would be referred to a government-agency-appointed substitute decision-maker.

The workshop ended with the conundrum unresolved. Despite their concerns, none of the staff wanted to deprive the woman of her autonomy. The plan was to try to convince her to agree to some help at home on a temporary basis, to ensure that she was safe, and therefore avoid the need to consider removing her decision-making rights.

This case and the staff's dilemma reminded me how universal such conundrums are and how important careful deliberation is before such difficult decisions are made.

Dr. Michael Gordon is medical program director of palliative care at Baycrest. His latest book is Late-Stage Dementia, Promoting Comfort, Compassion and Care. His previous book, Moments that Matter: Cases in Ethical Eldercare, follows his memoir, Brooklyn Beginnings: A Geriatrician's Odyssey. All can be researched at his website: http://www.drmichaelgordon.com.

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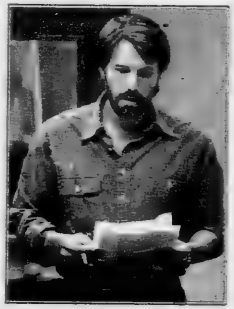
This Week

National

New building underway at Bathurst Lawn. *Page 6*

Anti-Israel exhibit shown in Hamilton. *Page 17*

Arts & Travel



Political thriller captures Iran hostage crisis. *Page 40*

Heebonics

Toronto teen makes operatic debut. *Page 46*

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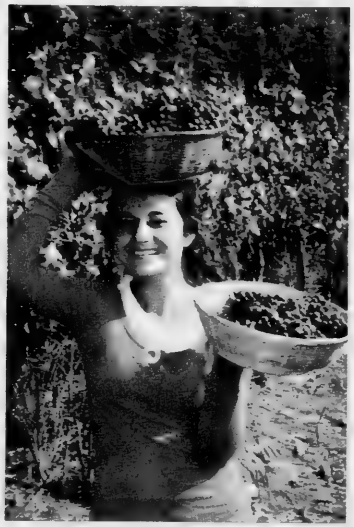

A young woman, right, lifts two baskets of freshly picked grapes at the annual grape-picking festival in Carmei Gush Etzion south of Jerusalem, while youngsters ride the donkeys of their Palestinian neighbours. [*Flash90 photos*]

Iran strike is U.S. call, Kissinger says

Yoel Goldman
The Times of Israel

Military action against Iran is an American decision, and despite Israeli Prime Minister Benjamin Netanyahu's assertion, the United States should not set "red lines" for Iran's nuclear program, former U.S. secretary of state Henry Kissinger said last week.

Kissinger told the *Washington Post* that the United States should not make public statements that could be construed by Israel or any other country as a justification for its going to war.

"We cannot subcontract the right to go to war – that is an American decision," Kissinger said.

The statesman added that the United States must decide for itself what it's willing to live with regarding the Islamic Republic.

"We do need to define for ourselves, when we say that nuclear weapons are unacceptable, nuclear weapons capability is unacceptable. We need to know for ourselves what we mean by that," Kissinger added.

Last month, U.S. President Barack Obama dismissed as "noise" Netanyahu's calls for red lines on Iran's nuclear program. In his speech last month to the United Nations, complete with a visual aid cartoon bomb, Netanyahu again called for a red line that, if crossed, would provide justification for a military strike on the Islamic Republic's nuclear facilities.

TimesofIsrael.com

Henry Kissinger

Bereshit
Candlelighting: 6:21
Havdalah: 7:22
Greater Toronto Area

This edition of The CJN went to press on October 5.

CANADA

Judge Flew in WWII

EDMONTON — Retired judge Samuel Lieberman, who served on his province's highest court, died Sept. 19 at age 90. The Edmonton-born Lieberman was a judge for 31 years, including 21 on the Alberta Court of Appeal. In 1940, after completing one year at the University of Alberta, he enlisted in the Royal Canadian Air Force and served as a pilot until 1945. As a judge, he was the first chairman of the Legal Aid Society of Alberta and helped establish legal aid for people facing criminal charges. He also pushed for and was the first chair of the Alberta Board of Review, which examines the cases of people ruled criminally insane. Until then, they could be held indefinitely. He retired in 1997, the *Edmonton Journal* reported.

WORLD

Shul-goers Walk Out

CHICAGO — Some congregants at a Conservative shul in Chicago walked out of Yom Kippur services when the rabbi acknowledged the presence of U.S. Rep. Michele Bachmann. "I am aware of the fact that our congregation's policy in regards to public officials clearly caused pain to some members of our community on the most precious day of reconciliation on the Jewish calendar," Anshe Emet Rabbi Michael Siegel told the *Chicago Tribune*. "That we regret deeply." Rabbi Siegel had greeted Bachmann (R-Minn.) during the service, citing what he said was a shul custom to recognize public officials. It's unclear why the controversial Bachmann was there.

Synagogue Defaced

BRUSSELS — Two unidentified vandals spray-painted antisemitic slogans on a Brussels shul. Security cameras filmed two men spray-painting "death to the Jews" and "boom" on the wall of Beth Hillel synagogue in the Belgian capital on Oct. 2. The footage was too blurry to identify the vandals. The shul was slightly damaged in 2009 when a Molotov cocktail was thrown at its entrance.

Deal Signed

PARIS — Ile-de-France, the district of France that includes Paris, has signed a co-operation agreement with east Jerusalem, the city's Arab area. The Sept. 28 agreement between Ile-de-France and the Palestinian Authority, which will be signed this month, will send 300,000 euros for educational and social welfare programs to east Jerusalem, the *Times of Israel* reported. The deal undercuts Israel's claim to east Jerusalem, which Israel considers part of its united capital. "There is very high sensitivity to the Palestinian cause in France," Ile-de-France councilman Jacques Picard said. "This symbolic move is certainly intended to send a political message."

Malmo Attack Not Hate Crime, Police Say

STOCKHOLM — Police in Malmo, Sweden, said they had "no indication" that a Sept. 28 attack on the offices of the local Jewish community was a hate crime.

Police arrested and later released two 18-year-old men suspected of hurling a brick and a large firecracker at the entrance of the community's offices. The building sustained some damage but no one was hurt.

Willy Silberstein

"The suspects never said or indicated they were perpetrating a hate crime," Anders Lindell, a Malmo police spokesperson, told *JTA*. He said the suspects denied any involvement in the attack. The investigation is ongoing.

Willy Silberstein of the Swedish Committee Against Anti-Semitism in Stockholm, told *JTA* that it was a "very strange" decision. "When such incidents are not classified as hate crimes, it does not add to the credibility of government figures on antisemitism," he said.

Sweden has some 20,000 Jews, and several hundred live in Malmo. In 2011, the Swedish National Council for Crime Prevention reported 190 antisemitic crimes in all of Sweden.

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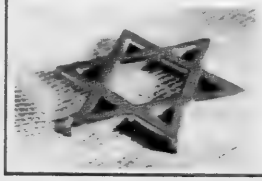

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Survivor of Munich massacre looks back

Shaul Ladany

Paul Lungen
Staff Reporter

Feature

Back in 1972, as the Olympic hostage crisis came to a head, a German newspaper ran a story with the headline: "On his second visit to Germany, luck didn't hold for Prof. Shaul Ladany."

At the time, even his wife thought Ladany was among the eight Israeli athletes killed by Palestinian terrorists during the summer games in Munich.

It turned out, news of his demise was premature. Ladany, a speed walker, had never been captured by the Black September terrorists. The Holocaust survivor, who as an eight-year-old had been interned at the Bergen-Belsen concentration camp, had indeed had luck on his side on his trip to Germany.

Now 76 and a professor of industrial engineering, Ladany was recently in Toronto, where he described his experiences as a member of the 1972 Israeli Olympic team to a UJA Federation of Greater Toronto audience. He, along with five other athletes and an unofficial swimming coach, were in one of three apartments occupied by Israelis when terrorists struck in the early morning hours of Sept. 5, 1972.

Terrorists entered apartments one and three in the athlete's village, leaving apartment two undisturbed.

Ladany believes it was more than blind luck that spared he and the others. The terrorists had surveilled the building and, using freely available data provided by Olympic officials, knew that Ladany shared a room with two athletes competing in shooting events. At the time, the marksmen were allowed to keep their guns and ammunition in their rooms, likely deterring an attack, he speculated.

That, of course, did not help the Israelis in the apartments next to his. Two were killed within minutes as they resisted the onslaught. Terrorists killed the others during a botched rescue attempt by German police.

Despite the passage of 40 years, Ladany can recall the incident in vivid detail.

The evening of the attack, the Israeli team attended a performance of *Fiddler on the Roof* in a local theatre. The group returned to the athletes' village around midnight. The last thing Ladany did before going to his room at 1 a.m. was to return an alarm clock to wrestling coach Moshe "Muni" Weinberg. "He wanted to get up early to take a wrestler to a weigh-in," Ladany recalled.

After setting the alarm to ring at 5:30, Ladany returned to his room and finally dozed off around 3. He didn't hear the commotion that ensued.

"I'm an excellent sleeper," he said. "As an artillery officer, I could sleep even during shelling."

Continued on page 28

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Responsible one for the other

From the editor's desk...

Even if we attended synagogue services for only a few moments among the many days of holidays recently concluded, only the unseeing, the unfeeling or the sequestered among us could escape feeling at least some aspect of belonging to a larger group called the Jewish People.

A hallmark through the ages of that feeling of belonging has been empathy with and concern for the well-being of communities wherever they are situated on the globe.

Ko'l Yisrael arevim zeh l'zeh (all of the people Israel cares one for the other) has been the millennial embodiment of that sense of concern for even the most far-flung Jewish community. That saying has been as much of a call to action for us as it has been a statement of values.

Thus, it was with particular worry that we read over the holidays of the attack in Malmo, Sweden, on the offices of the local Jewish community. Thankfully, no one was hurt.

Incredibly, the Malmo police last week said they had "no indication" that the attack was a hate crime.

As reported by the *JTA*, the police arrested and later released two 18-year-old men suspected of hurling a brick and a large firecracker at the entrance of the office on Sept. 28.

"The suspects never said or indicated they were perpetrating a hate crime," Anders Lindell, a Malmo police officer and spokesperson, told *JTA*. The investigation is ongoing, Lindell said.

Willy Silberstein of the Swedish Committee Against Anti-Semitism, a Stockholm-based NGO, told *JTA* that he found the police decision "very strange."

According to the European Jewish Congress (EJC), some 20,000 of the 9.5 million people who live in Sweden are Jews. Several hundred live in Malmo. In 2011, the Swedish National Council for Crime Prevention reported that 190 antisemitic crimes were reported in Sweden.

Malmo's mayor, Ilmar Reepalu, has a singularly troubling history when it comes to the Jewish community there. Jewish communal leaders in Sweden and in Europe have frequently expressed their displeasure with and distrust of him. Indeed, EJC president Moshe Kantor condemned the attack against Malmo's Jewish community offices by explicitly referring to the mayor.

"The authorities need to take urgent action [to prevent attacks against Jews] on a national and pan-European basis," Kantor said in an EJC press release.

"However, before there is a way, there must be a will, and the mayor of Malmo has created an atmosphere in which Jews feel threatened without sufficient protection or understanding" Kantor added.

In that press release on Sept. 28, Kantor also explicitly referred to the recent attacks against Jewish schoolchildren in Paris, a man and his six-year-old daughter in Berlin and a rabbi in Vienna.

Last week, the EJC issued another press release warning against a different sort of attack against Jews in Europe, namely, against the rights of Jews to practise their religion. The Congress called on senior European leaders to be vigilant in opposing these non-corporeal attacks too.

In letters sent to leading European public officials, Kantor noted the recent attempts by various local government authorities to limit or prohibit Jewish religious practice. He made specific reference to shchitah (ritual kosher slaughter) and brit milah (circumcision).

"These assaults on our religion are causing untold anxiety to Jewish communities across Europe who are successfully balancing their adherence to European law and principles of their Jewish faith," Kantor wrote.

The rite of religious circumcision has recently come under legal challenge in Germany, Austria and Switzerland. The question of its legality has also been debated in Scandinavia. And as reported by *JTA*, the main Finnish opposition political party, the True Finns, last week expressed their intention to present a bill to parliament that would make religious circumcision a criminal offence.

Kantor reminded his correspondents "the basic right of freedom of religious expression is not only enshrined in the European Union Charter of Fundamental Rights and in the European Convention of Human Rights but is also heavily protected by national legislation in member states."

We must hope that European legislatures and courts will uphold the human and civil rights of its citizens.

As long as we do not cause harm to any one, as long as we live by the rule of law and contribute to the well-being of the wider community, no one should tell Jews how to practise our Judaism. Especially in Europe.

And when the Jews of Sweden, or anywhere for that matter, must act to protect their right to be Jewish, we should help them. After all, we are all responsible one for the other.

Correction

"From the editor's desk" of Sept. 20 provided an update of the human and physical rebuilding of the Kiryat Hayovel neighbourhood in Jerusalem. I referred to the unique program called Building Community under which the rebuilding is proceeding. But I incorrectly referred to the Jerusalem Foundation as the Jerusalem Fund, under whose joint auspices along with City Hall, the program is being funded. I apologize for the error.

– MBD

SeeJN

THE RABBI'S SUKKAH

United Synagogue Youth and Kadima groups affiliated with Beit Rayim Synagogue in Thornhill visit Rabbi Chezi Zionce, spiritual leader of Beit Rayim, in his sukkah on Erev Sukkot.

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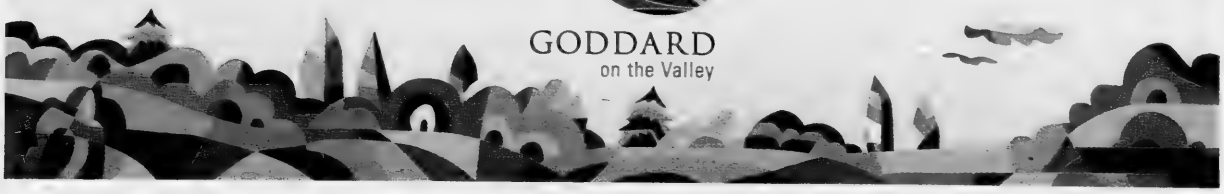

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Cemetery to erect new building

5,000-square-foot structure underway at Bathurst Lawn

Bill Gladstone
Special to The CJN

Members of the Ivansker Mutual Benefit Society who attended their annual Yizkor service at Bathurst Lawn Memorial Park cemetery between Rosh Hashanah and Yom Kippur may have noticed a significant change at the edge of the cemetery grounds: the former house that was the administrative headquarters for the cemetery has been demolished.

The former house was in poor condition and needed to be replaced. So in its place, the Bathurst Lawn Memorial Park Cemetery Association has begun constructing a new multi-functional one-storey 5,000-square-foot building at a cost of about $1.25 million and due for completion in the spring. Another 2,500 square feet of space will be available in the basement.

At the city's insistence, the building will be clad with Jerusalem stone, a creamy white stone that is finer than the stucco exterior originally envisioned and will give the structure a look of solidity and permanence. The architect is Cliff Korman.

"It's going to have a large meeting room, and the meeting room could also serve as a chapel," said Sol Zeifman, co-chair of the building committee. "It could be used for whatever funeral services are necessary, for gravesides [services] in inclement weather, and for unveilings and l'chaims."

The cemetery gates will be reconfigured to allow for building accessibility and parking when the cemetery is closed, Zeifman said, and the design will allow for a second storey, if desired, to be added in future. "Who knows? It may evolve into a community building of sorts if the neighbourhood remains Jewish and the community has a need."

The cemetery is located on the east side of Bathurst Street north of Dewlane Drive, a few blocks south of Steeles Avenue. Probably close to 80 years old, the cemetery is older than almost anything else in the area. Beth Tzedek Memorial Park, another Jewish cemetery a short distance away on the west side of Bathurst Street, was dedicated in 1949.

Artist's depiction of the new building at Bathurst Lawn

Shortly after the Ivansker Mutual Benefit Society formation in 1932, its members purchased the land for the cemetery from a farmer, then began selling off most of it, parcel by parcel, to other Jewish organizations.

Today an alphabet soup of nearly 60 groups, ranging from Adath Israel to the Zagliember Society, each owns a section of the cemetery. The list includes such small, obscure and historic groups as Beth Myer, Court Topaz, Husiatner Klaus, Lipsker Young Men, Pultusker Landsmanshaft, Stopnitzker Young Men's Benevolent Association, Tzosmerer Friendly Society and Yavne Zion.

Several years ago, the cemetery association established a community section with nearly 400 plots, all of which quickly sold out. Now the cemetery association plans to redesign its internal roadways, some of which have 66-foot right-of-ways, to free up another 1,100 cemetery plots. Some membership groups, including the Ivanskers, will likely purchase some of the plots for their own members, and the rest will be released for community use.

Jewish cemetery plots currently go for $4,000 to $5,000 in Toronto, Zeifman said. "That's an average price, in that range," he said. "Forty per cent of the money goes into a care and maintenance fund."

Perpetual care and maintenance is a key reason the cemetery association, whose current president is Philip Covshoff, is trying to raise funds. The possibility that the new building may generate revenue is one that pleases the volunteers on the cemetery association executive, including building committee co-chair Abe Neufeld.

"It would be wonderful if the building would have a commercial benefit, because it is going to cost us a bit," Zeifman said. "We'd like to keep the upkeep of the cemetery into perpetuity, so anything we can do to offset the expense of the building would be fantastic."

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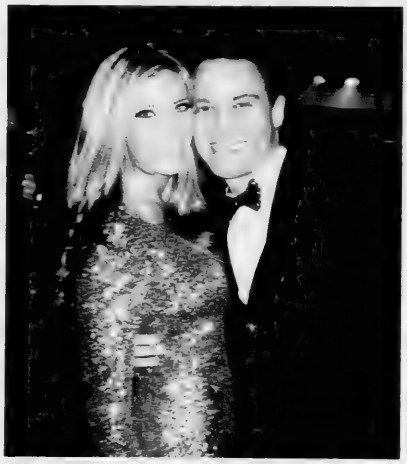
Gala supports kids with neurological disorders

Cara Edell
Special to The CJN

Heroes Among Us, the theme of this year's Three To Be gala, was chosen to recognize those who support the organization's work to support children with neurological disorders, says Dana Florence, who, with her husband, Jared, founded the group.

"From the children to the doctors, the parents to the donors and volunteers, each is a hero in our eyes, and we want to show them our appreciation by celebrating their dedication," she said.



Dana and Jared Florence are co-founders of Three To Be. *[Cara Edell photo]*

More than 900 people attended Three To Be's third annual Stems of Hope Gala at KoolHaus in downtown Toronto Sept. 29.

Three To Be is Canada's only registered charity dedicated to raising awareness and funds for research and therapy for a broad spectrum of children's neurological disorders. Its scientific advisory committee is made up of doctors, scientists and professionals in the field of neuro-development.

Founded in 2010, Three To Be supports the Hospital for Sick Children, Holland Bloorview Kids Rehabilitation Hospital and the March of Dimes Canada Academy of Conductive Education (ACE), a school for children with neuro-motor disabilities.

Dana and Jared are the parents of four-year-old triplets Taylor, Cole and Brody, who were all diagnosed with cerebral palsy, a type of brain injury that has no known cure.

Overwhelmed and shocked by the diagnosis, but motivated by love, Dana and Jared decided to turn their situation into one of hope and empowerment with the creation of their organization.

"We are already starting to see the difference that Three To Be is making in the lives of children with neurological disorders and this is because of all the support and love we are getting from so many people," Dana Florence said.

"Seeing the progress, smiles and building hope in the children and their families makes it all worthwhile."

Funds raised at this year's gala will support the group's three initiatives: the Hospital for Sick Children's stem cell program, led by Dr. Freda Miller, and programs at Holland Bloorview and ACE.

The evening was hosted by Leslie Roberts and Anne Mroczkowski of *Global News Hour* in Toronto and featured hip hop performances by Naughty By Nature, Young MC, Rob Base, and Master G and Wonder Mike from the original Sugarhill Gang.

Guests were transported through the pages of an animated comic book that came to life with retro decor, live action heroes, sumptuous food and an auction.

The Stems of Hope Gala has raised nearly $1.5 million in just two years. Funds raised from the 2011 event went toward the purchase of a Pediatric Lokomat Pro, a robotic device to help children with neurological conditions learn how to walk and gain independence. The device is now being used in a clinical study at Holland Bloorview.

"This year we are also funding the first double-blind crossover drug trial in 30 children treated with radiation for the most common malignant brain tumour at SickKids," Dana Florence said.

"This work can set the stage and provide important initial data for future trials in children with stroke, traumatic brain injury and cerebral palsy. It's exciting to think that by focusing on brain repair, they may bring new hope to families dealing with the effects of brain injury in children."

Dana Florence said Three To Be has given her and her husband hope for Taylor, Cole and Brody, and for all children affected by neurological disorders. The progress her triplets have individually made since their birth has surpassed limitations that were placed on them with their diagnosis.

"Cole was deaf when he was born, and we were told he would never hear. At the age of three, he received cochlear implants and now hears every whisper. It's nothing short of a miracle."

Florence said she and her husband are grateful they have been able to channel their energies in a positive way through Three To Be. "We really don't know what we would do without it."

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Murder's underwriters

Dull, tired and ever so predictable was the address last week to the UN General Assembly by Syrian Foreign Minister Walid al-Moallem. Loyalty to his boss, Bashar Assad, or rather fear for his own life, trumped even the slightest pretense on Moallem's part to relevance and connectivity to reality in his regime-defending remarks.

The internal, domestic scuffle gripping Syria, he said, is but a side show threatening to "shift the focus" of the world from the true, core issues standing in the way of peace, harmony and prosperity in the Middle East: the Palestinians and the Golan Heights. Sanctions against the Syrian regime, Moallem told the assembly with a straight face, serve only Israel's "expansionist interests."

Indeed, Israel's current interests regarding Syria are uncomplicated: to keep a very close watch on the border and prevent the increasingly nasty developments from spilling into Israel. Mortars fired by the contending sides at each other recently fell into Israel. No one was hurt. But it was sheer luck, not the acuity of the combatants, that spared Israeli casualties.

Last week, according to *Ynet*, a group of some 50 Syrians, including armed individuals, approached Israel's border. The IDF ruled out an infiltration attempt but sent forces to keep an eye on the group. Israel's chief of military intelligence, Aviv Kochavi, noted last week that "the weakening of the Syrian regime's grip and the increasing infiltration of global jihad elements pose a new threat, which the army is preparing for."

Despite the best efforts of Iran – and in particular of Qassem Suleimani, the commander of the Quds Force, an elite unit of Iran's Revolutionary Guard, which, according to *Ynet*, masterminds Iranian strategy with its regional proxies, including Hezbollah and Hamas – Assad has not vanquished the admixture of "rebel" armies fighting him and his regime.

The *London Times* reported last week that the rulers of Iran have transferred some $10 billion to Assad to pay for the slaughter of his own people. Iran has been paying the salaries of Syrian government troops for months, as well as providing weapons and logistical support.

This report of Iranian financial complicity in this ugly, sadistic Syrian-upon-Syrian war cannot please "ordinary", non-Assad-loyalist Syrians. It is estimated that between 28,000 and 35,000 Syrians have thus far been killed.

Nor can the Iranian people be pleased about their government's profligate, bloodthirsty involvement in Syria when so many of them are struggling merely to support their own families. The Iranian currency fell in value to a record low. Some of the braver Iranians even took to the streets last week in loud protest against their government's policies and its wasteful, immoral underwriting of the ongoing murder, chaos and revenge in Syria.

We applaud their courage.

25 years ago in *The CJN*

U.S. secretary of state George Schultz said he had "a few ideas" to get the Arab-Israeli peace process moving again on an upcoming visit to the Middle East and Soviet Union. He didn't spell out what his ideas were. Schultz subsequently visited Israel, Egypt, Saudi Arabia and the U.S.S.R., and met Jordan's King Hussein in London.

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Remembering brings redemption

Traditionally, Jews have prepared for the holidays of Tishrei by reviewing events of the last year. There are some among us, though, who could not perform the year-end review as they suffer the assaults of time with little memory intact. Because of the Alzheimer's epidemic and the growing tide of dementia in our community, many among us are lost in the timeless and sometimes wordless dimension of forgetfulness. So during those days that have just passed, when we fondly remember those who came before, when we revisit the anniversary of the creation of the world and when we ask to be remembered in the Book of Life, we should pause to remember those around us who cannot.

Those in our community with cognitive impairments also have difficulty participating in the social flow of life and live at the edges of our community. So often, they are forgotten as well. But it's not just whom we are forgetting, but what we are forgetting. If we can remember the languages from yesteryear, the language of play, song, dance and storytelling, the open-hearted expressiveness of youth and even the intimacy created by a shared meal, we can forge a bond with those whom we might otherwise find ourselves forgetting.

In the Torah, Rosh Hashanah is referred to as "Yom HaZikaron," or "the Day of Remembrance." Memory rests at the heart of all we try to accomplish during the High Holidays and the rest of the year, and we can certainly work at being good "rememberers." One way to do that is to recall the words of the Ba'al Shem Tov, who said, "Remembering is the source of redemption. Exile persists as long as one forgets."

Annette Poizner
Toronto

* * *

Fundraiser organizers thank community

University of Toronto medical students annually create a team called Breast Friends that raises money for Princess Margaret Hospital's weekend to end women's cancers. This year, an extraordinary group came together under the leadership of Nicola Goldberg and Melanie Kalbfleicsh. The team raised more than $17,000 over the year. The group held numerous bake sales for the medical students in both first and second year; they organized bar nights and post-exam parties, and they're in the process of creating a cookbook with recipes from students, physicians and faculty to sell to the general public.

However, Breast Friends most exciting event of the year was their extremely successful Pink Tie Affair, held Aug. 30 at the Skybar Nightclub in Toronto. There were more than 500 young adults dressed in pink in attendance, and over $8,000 was raised. Sara Fairweather, Goldberg and I spent the last year organizing the event, and even we could not have imagined a more successful party. Other than medical students, there were hundreds of young Jewish adults in attendance. Without the support of the Jewish community, the amount of money raised and the number of tickets sold would not have been possible. It is so nice to see how our community comes together to support great causes.

Rebecca Zendel
Toronto

* * *

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Majdi Halabi, Guy Hever, Yehuda Katz

Calendar calculations

Due to their rarity, the following Hebrew calendar phenomenon, set to occur in the Gregorian year 2013, might be of interest to your readers. At the present time, the first day of Pesach cannot occur any earlier in the Gregorian calendar than on March 26. This phenomenon last occurred 114 years ago in Greogrian year 1899 and will now happen on March 26, 2013. This earliest Pesach date will next occur 76 years from now in Gregorian year 2089. After that, the earliest Gregorian date for Pesach will be March 27. Pesach will first occur at this new earlier date in Gregorian year 2032.

Assuming that over unlimited time periods the calculation rules remain the same for both the Gregorian and Hebrew calendars, then after Gregorian year 2089, the first day of Pesach will again occur on March 26 in Gregorian year 79431 (corresponding to Hebrew Year 83191). However, at that time, March 26 will be the latest (and not the earliest) Gregorian date possible for the first day of Pesach. A very similar script applies to Rosh Hashanah 5774, whose first Gregorian day is Sept. 5, 2013.

Remy Landau
Toronto

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Iran following predictable genocide pattern

Mitch Ginsburg
Times of Israel

Genocide is neither linear nor "inexorable." It is, rather, predictable and preventable, so long as you recognize the universal signs. And Iran, in its language and action, has taken six of the eight steps on the path to genocide, according to Gregory Stanton, the world's foremost expert on the matter.

Stanton, the founder and director of Genocide Watch, the world's first organization to deal exclusively with this issue and the author of an historic two-page paper on the nature of genocide, spoke at the Hebrew University medical school last month. He called for an international campaign to abolish the recurring crime of genocide and for the world to take action, as Canada has, to ostracize Iran and curb its genocidal intent.

Talk of genocide, Stanton said – of removing a cancer or crushing a cockroach – is never just talk. "One of the best predictors of genocide is incitement to genocide," he said, "and I believe that is exactly what Iran is doing today."

Encouraging genocide is a crime. The UN Convention on the Prevention and Punishment of Genocide was signed in 1948 and fathered by Raphael Lemkin, a Jewish Polish lawyer who studied the genocide of the Armenians and invented the term in 1943 – "genos" meaning race or people and "cide" to kill. The convention states that incitement "with intent to destroy, in whole or in part, a national, ethnical, racial or religious group" is illegal.

Last month, on precisely those grounds, Canada severed its ties with Iran. John Baird, the minister of foreign affairs, announced that the Iranian regime "engages in racist antisemitic rhetoric and incitement to genocide."

He gave Iranian diplomats five days to leave the country.

Stanton and Elihu Richter, a professor emeritus at the Hebrew University's medical school and the founder of the Jerusalem Center for Genocide Prevention, both hailed the decision.

Richter called it "mighty" and said that the Canadian declaration "sets a powerful precedent for intervening to prevent genocide and genocidal terror by going at the early predictive causes and catalysts, rather than waiting for the body count."

The two are seeking to drag Iran before the International Court of Justice in The Hague, where state actors can prosecute one another. Neither the Israeli Ministry of Foreign Affairs nor the Prime Minister's Office could confirm whether Israel had encouraged Canada to file charges against Iran for incitement to genocide.

The predictable pattern

Recognizing the early signs, spotlighting them and prosecuting those encouraging the killings are some of the ways to prevent genocide. Ignoring them, dismissing them as diabolical rhetoric or as a tactic meant to advance a different goal, is to enable the perpetrators, Stanton said.

Often, genocide goes unrecognized. In the opening slide of Stanton's lecture, three perplexed diplomats, clutching attaché cases that label them as representing the EU, the US and the UN, look around at a patch of desert, Darfur, that is stained with the bodies of the dead. "Well…" says one. "Genocide, genocide…" says another. "Difficult question…" says the third.

Over the years Stanton realized that all genocides follow eight stages. They are, in this order: classification, symbolization, dehumanization, organization, polarization, preparation, extermination and denial.

Iran, he said, had classified and symbolized Israel through exclusionary ideology and hate speech, dehumanized it – "overcoming the normal human revulsion against murder" – by portraying the potential victims as a "cancer" in need of eradication, organized fanatical militias (the Islamic Revolutionary Guard Corps), polarized the society by repressing dissent and arresting moderates, prepared for the killing by denying a past genocide and by constructing weapons of mass destruction, and, through global terrorism, even begun the seventh of his eight stages: extermination.

In the past century alone there have been 55 genocides, leaving 70 million people dead, Stanton said. The Armenians, the Jews and the Tutsi of Rwanda were the rare examples of one group's campaign to destroy another group in its entirety, he said. More often, the case is that one group seeks to partially eradicate another – perhaps the educated classes or those living in a certain geographic region. For instance, in 1971, Pakistani forces killed somewhere between 300,000 and three million Bangladeshis. They did not seek to annihilate all Hindus in what was then known as East Pakistan, but the crime, Stanton said, must be considered genocide.

Gregory Stanton

Tuol Sleng Museum of Genocide in Phnom Penh
[Photo by Brian Jones Wikimedia Commons]

The call to service

Stanton, a small-town Illinois native and the son of a Presbyterian pastor, realized he had to devote his life to the prevention of genocide in 1981, while sitting in the office of a Yale psychiatrist.

A graduate of the Harvard Divinity School with a PhD in cultural anthropology from the University of Chicago, he was in his second year at Yale Law School, recently back from a year in Cambodia, where he had worked for the Church World Service, bringing relief to the victims of the Khmer Rouge. He and his wife had adopted a daughter there and he should have been happy, he said, but instead he had slipped into a deep depression. His wife insisted he see a psychiatrist, who asked what was bothering him. He told of the mass graves and the survivor testimonies and the little corpse in the tattered Mickey Mouse t-shirt.

The doctor told him that if he *weren't* depressed there would be something wrong with him. The doctor added that he, like many others who have studied depression, feel it is a form of repressed anger. "Then he looked at me and said: 'What are you angry about?'" Stanton recalled.

Stanton's response: the fact that the Khmer Rouge had organized and perpetrated the killing of 1.7 million Cambodians and still remained in power.

From that moment on, the prevention of genocide became his life's work. He founded the Cambodia Genocide Project and spent decades pushing for the indictment of those responsible. He helped establish the International Criminal Tribunal for Rwanda and was awarded the American Foreign Service Association's W. Averell Harriman Award for "intellectual courage and creative accomplishment."

Nonetheless, in the late nineties, he was fired from the State Department. His supervisor, frustrated with his efforts to document what he called "the appalling cowardice" of the department in April 1994 – when it voted to withdraw all UNAMIR peacekeepers in Rwanda in the face of a mounting genocide – wrote the type of evaluation that she knew would eventually terminate his career. "Greg apparently does not understand that the State Department is a hierarchal organization," he quoted, with obvious pleasure, during the lecture.

Before leaving the State Department, he wrote the two-page paper that is at the heart of his presentation and work.

Since then, Stanton, a descendant of Elizabeth Cady Stanton and Henry Brewster Stanton – a founder of the woman's liberation movement and an abolitionist – has founded the International Campaign to End Genocide. It rests on two fundamental principles: that genocide is "unlike a hurricane" and therefore predictable, and that the phenomenon has become wretchedly common.

"It's like slavery," he said, "a giant elephant in the room that everyone is ignoring."

TimesofIsrael.com

Put not your trust in princes

Consider the ping-pong ball: it's served from one side of a net, making a little "pock" sound as it strikes the table. The responding player hits it back across the table, "pock-pock." Sooner or later, one side slams the ball across the net too forcibly for the opposition to return it, and a point is awarded. And so on and so forth, until a winner emerges.

In the United States, with the fall presidential campaign in overdrive, Jews and Israel are that unhappy ball.

Republican challenger Mitt Romney's recent visit to Israel, where he exhibited an even stiffer demeanour than usual, was one serve. Take that, Obama! Whack! See how the Jews of Israel love me. Jews of America, vote for me!

Now the ball goes back to President Barack Obama. He carefully lobs it in Romney's direction, but since he has that dodgy Muslim-sounding name, it's a weak response, and besides, he didn't go to Jerusalem and carefully place a small request in the Kotel, then march away with a rabbi strolling by his side, so –pock! Romney seems to win that round.

And so forth.

Up here beyond the 49th parallel, we have a prime minister who loves us. Everyone tells me so. We should be grateful. We should vote for him because he loves us. Given the insecurity of the opposition, so far, Stephen Harper slams the ball repeatedly across the net and seems to win all the points. Given his unconditional love for us, we, the Jews of Canada, are to forgive his

Jean M. Gerber

in Vancouver

authoritarian style. Because he loves Israel.

Pock! Here comes a hard serve from Prime Minister Benjamin Netanyahu. America! Draw that red line in the sand! No, he wouldn't think of interfering in the U.S. elections, but watch that smooth manoeuvre when he speaks of whom he – read: the people of Israel – would like to see win the White House. (Note: so far Bibi has not drawn a red line.)

Here comes a smash. Watch out, Obama.

And so forth.

Here's what I think: Israel has a government for which its people voted – perhaps, as with our current government, not one the majority of people chose, but one the system delivered. I may think the government's decisions are damaging to Israel's long-term interests, but I have only my opinion, and I'm merely a private individual.

I do think that no Israeli politician – I repeat, *no* Israeli politician – has the right to interfere in such a momentous event as the American national elections. The recent appearances and statements by Netanyahu are totally inappropriate, and many Americans may think so, too.

A similar interference with our elections would be, to say the least, inappropriate and damaging, resented, I'm sure, by Canadians.

In other words, butt out and let the voters decide.

For example, I believe that it ill behooves Canada to cut off diplomatic relations with another country if that country hasn't declared war on us. Maybe doing so is in our best interests as our government sees them. If, however, it's done simply to pander to a segment of the electorate – a segment that includes Jews – then it's a very, very bad decision indeed.

Please don't wave Israel in front of us as if it were some kind of panacea. Or as if we're a gullible ping-pong ball.

What's more important to me is what's happening in our own country. Is our government delivering what we as Canadians expect: universal health care, support for scientific research, decisions based on that research and realities, intelligent policy on immigration, support for families and children in particular, a strategy on poverty elimination, and a sensible and sensitive environmental policy? Need I go on? That's what I want to see offered to me as a voter.

The last thing I want are politicians donning kippot and swanning around at various Jewish functions looking as if they actually knew what was going on. Today they love us, but tomorrow, if need be, they'll find a way to do what they deem to be politically necessary. If we stand in the way, too bad. If Israel stands in the way, ditto.

"Put not your trust in princes, in a human who offers no rescue," the Psalmist tells us, and with good reason.

We do well to keep this in mind.

Making holidays into holy days

We have just come through another month of *chaggim*, those ubiquitous holidays that start off the school year. We call them holy days. What is the difference between holidays and holy days?

Let me state at the outset that I often get irritated with this interruption of my work week. At times, there is a full month of days missed, of classes to make up, of studies lost and work piled up. I need to write, be at meetings and get stuff done. These days are lost to me as working days, and while my colleagues get ahead, I fall behind. On top of that complaint, my very traditional role brings with it an added burden. It sometime feels like I cook and clean up all the time. There are often three days strung together during which we eat, go to synagogue and then eat large meals again and again. All that "festive" time requires advance preparation, marketing and cooking. In order to invest joy in our meals, guests are invited, again requiring extra kitchen work. So much for the spirituality of the moment. We're called upon to be happy on these festivals, but doing the dishes at 11 p.m. is a strain on the joy factor.

So where's the *simchah*, the elation, of holy days? Where can we find the fullness of the holidays during this month in modernity?

A holiday is a vacation. In a way, these days are vacations that are imposed on us. The challenge is to find in them ways and means to break with our daily and annual routines. How can we do that?

The method developed in our tradition is to confront the work ethic and space in a new frame. What does that mean to me? I had to use these days off to figure out what chafes at work and what is smooth. What angers and what calms me in my career? Slowly, as I sat and prayed, the twists in my gut became guides to problems and expenditures that perhaps I should no longer be paying. Perhaps by taking some time away from classes when I don't have time, I'm forced to understand the essentials of teaching and the price of education. Challenged by time off, if I listen carefully to myself, I can learn a lot. Slowly, I can come to grips with issues central to my core of beliefs and goals. Slowly this forced vacation from teaching has turned into a spiritual quest, into a holy day.

So, too, can my other petty complaints be exposed. Yes, I spend too much time in the food department. But truth be told, I love it, even though I am bone tired. I love feeding people good food. I enjoy cooking, making intricate meal plans and designing new recipes. I like having a diverse group of

Norma Baumel Joseph

in Montreal

people around my table talking, arguing, and laughing. To me, the holidays become sanctified as guests sit around a table and bless the food I prepare. So I'm tired and overworked, but I know of no other way to make the days sacred. The rituals of holy days are centred in shared meals.

Somehow our ancestors understood the need for holiness and for celebration. They anchored our tradition with these elaborate rituals of prayer and food. And it can work. Perhaps it's a bit overdone. Perhaps two to three days of yom tov, holy day, is too much for anyone. Perhaps we would all do better with the Israeli model: one day of yom tov only.

But no matter the number of days, the actual experience depends on a great deal of human effort, both spiritual and physical. Without real preparation, understanding and intention, nothing works well. After many decades, I'm beginning to get it. I'll still complain. That's my nature. The physical can overwhelm me and take precedence over the existential and the holy. I do live in the moment.

But once we can get into the fullness of the actual celebration, the joy of the ritual moment takes charge, as it's meant to. The holiday becomes a holy day, and I'm surrounded by joy and a glimpse of the sacred.

German filmmaker directs Arendt biopic

Margarethe von Trotta, widely regarded as one of Germany's most talented and accomplished film directors, was irresistibly drawn to Hannah Arendt, the renowned German-Jewish philosopher and political theorist.

"She is a very important thinker," von Trotta said. "Some of her books have a lot to do with Germany's past. So I was interested."

So much so that her latest movie, premiered at the Toronto International Film Festival last month, is a biopic on Arendt, who was born in 1906 and died in 1975.

Sheldon Kirshner in Toronto

Hannah Arendt, as von Trotta's thoughtful, brooding film is plainly titled, focuses on the period from 1961 to 1964, a tumultuous period in her life.

Arendt left Nazi Germany after being interrogated by the Gestapo. She fled to France, only to be imprisoned for several weeks in the Gurs detention camp. In 1940, she and her second husband, Heinrich Blucher, a German poet and Marxist philosopher, immigrated to the United States, where she taught at a succession of universities.

In 1960, a team of Mossad agents kidnapped German war criminal Adolf Eichmann in Buenos Aires and brought him back to Israel to face justice. Fired up by Eichmann's capture, Arendt asked the editor of *The New Yorker*, William Shawn, whether she could cover the trial. He agreed, thrilled that a writer of her calibre and status would represent the magazine in Jerusalem.

Shawn had read one of her major works, *The Origins of Totalitarianism*, which traces the roots of communism and fascism against the backdrop of antisemitism and imperialism, and had been impressed by the depth of Arendt's knowledge and analytical powers.

Arendt's article in *The New Yorker* evolved into a book, *Eichmann in Jerusalem: A Report on the Banality of Evil*, published in 1963 amid a firestorm of controversy.

With the Holocaust in mind, Arendt wrote that evil acts are not necessarily committed by fanatics or sociopaths, but by ordinary and thoughtless people like Eichmann. Arendt also claimed that, without the co-operation of Nazi-appointed Jewish councils in ghettos, the Jewish death toll would likely have been lower. This claim, in particular, elicited a torrent of dissent from *New Yorker* readers and her old friends, who accused Arendt of coldness and a lack of empathy for the victims of the Holocaust.

Von Trotta, 70, who was born in wartime Berlin and co-wrote the script of *Hannah Arendt* with associate Pam Katz, was captivated by this episode in her career.

"Originally, I thought of covering her whole life," said von Trotta in an interview during the festival. "But we couldn't possibly fit it all into one film. I thought it would be better to concentrate on a small but important moment. It became clear that focusing on the four years where she reported on and wrote about Eichmann was the best way to portray both the woman and her work and to gain a deeper understanding of dark times in 20th-century Europe."

In the movie, which in part was funded by the Israel Film Fund and may well open in North American theatres in 2013, Arendt, played by the German actress Barbara Sukowa, almost dreads the prospect of dredging up the Nazi past by attending the Eichmann trial. Her loving husband, too, is wary, saying it may well bring back terrible memories.

As she intently listens to Eichmann's testimony, which is resurrected in black-and-white file footage that seamlessly blends into the fabric of von Trotta's film, Arendt reaches two conclusions: Eichmann is a "nobody" in terms of character and intelligence, and is career driven rather than personally antisemitic. As these scenes unfold, there are flashbacks to Arendt's passionate love affair with Martin Heidegger, her professor at the University of Marburg, where she studied philosophy.

Heidegger joined the Nazi party in 1933, the year Adolf Hitler assumed power, and while she was highly critical of his decision, she renewed her friendship with him after the war and never stopped believing he was one of the most important philosophers of the 20th century.

Hannah Arendt

The film portrays Arendt as a person who was both vulnerable and arrogant.

She dismissed vehement criticism of her *New Yorker* piece as a tempest in a teapot, disingenuously claiming it was merely an article in a magazine. Later, with considerable disdain, she described the reaction to her article as "hysterical."

When one of her friends said she had suppressed her pain and was too detached from the Holocaust, she declared, "I refuse to explain myself to these dimwits!"

As for her response to critics who berated her attitude toward Jewish Councils under the Nazi occupation, Arendt denied having blamed Jews for their destruction, asserted she was not a self-hating Jew and plaintively wondered, "Is there something between resistance and co-operation?"

Margarethe von Trotta

Von Trotta, a former actor who has always been interested in portraying strong women on the screen, said Arendt was devastated by the sharp criticism directed against her.

"She didn't realize they would be so severe. But the attacks on her could be thoughtless." Many of the critics, she noted, had not even bothered reading *Eichmann in Jerusalem*.

Asked whether she agrees with Arendt's harsh characterization of the Jewish Councils, she replied, "I don't know. I'm not a historian, but I couldn't ignore this topic."

Von Trotta, who in 1986 directed *Rosa Luxemburg*, a film that revolves around a 20th-century Jewish revolutionary murdered by German fascists in the wake of World War I, cast Sukowa as Arendt because she envisaged her in that role right from the outset. "I would not have made this film without Barbara," she said.

Sukowa, her longtime collaborator who won the best actress award at the Cannes Film Festival by playing Luxemburg, acknowledged that portraying Arendt was a challenging proposition.

"It was difficult getting in her head," she observed as she sat next to von Trotta. "I studied her carefully, how she moved, how she spoke. I don't look like her, but we focused on ideas rather than physical resemblances."

Sukowa, a star in the movies of the legendary German filmmaker Rainer Werner Fassbinder, said that Arendt's story is symptomatic of how an evil ideology, personified by the Nazis, can disfigure an otherwise civilized society.

Von Trotta, who in 2003 directed *Rosenstrasse*, a film about German Christian women who in 1943 mount a demonstration in Berlin to protest the planned deportations of their Jewish husbands, concurs with Sukowa's appraisal.

"There was," she said, "a total moral collapse in Nazi Germany."

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Geek meets chic for young professionals

Vicky Tobianah
Special to the CJN

As young professionals mingled in a room with the periodic table of elements lining the wall, alcoholic drinks were served in science beakers by servers wearing lab coats.

The atmosphere showed that science was more chic than geek at the official Geek Chic launch party of the W League, Weizmann Canada's young professionals' division, in downtown Toronto on Sept. 27.

"Lots of people don't know much about the Weizmann Institute," said W League co-chair, Corbin Seligman, 24. "So we wanted to not only raise funds but also raise awareness so in the future they could become the base support of Weizmann Canada, and have fun doing it."

His family has been involved with Weizmann Canada for a long time, he said, and about a year ago, Marni Brinder Byk, its development manager at the time (now on leave), brought up the idea of having a young professionals division.

"We wanted to get the new generation involved," she said. "Unfortunately, Weizmann is the best kept secret."

That's why the W League was created.

"It's the start of something much bigger in the way of supporting Israel and science, in a way people never knew they could," said Neal Dlin, a co-chair of the W League.

The league's name dates back to the original Weizmann League, founded in the 1960s. Many original members are still ardent supporters.

The event was designed to prove that science can be cool, Seligman explained.

More than 200 people filled the room. Green-haired waiters wearing wide-rimmed glasses and lab coats handed out drinks, with candy filling beakers on every table, and enough 3D glasses to go around. The crowd participated in live science experiments, with some holding beakers filled with pink bubbly gasses spilling out.

But the co-chairs said they hoped to achieve more than just a party. "We wanted to bring more charity into the event," Dlin said.

They did this by handing out bracelets with the name of one of the areas of research that the institute focuses on: cancer research, education, technology, our planet and health and medicine. Large posters around the room explained recent achievements in those fields.

"The 'doctor in a cell,' the world's smallest computer, may someday diagnose illnesses and even administer treatments in the human body," was one achievement listed under technology.

Funds raised from the event will go toward supporting mental health. "We said to the young people: what interests you, how do you see yourself being involved? And they chose to focus on mental health, all while showing that to be a geek is to be chic" Brinder Byk said. One of the young professionals at the event said he wanted to give back to Weizmann Canada.

Davin Young and his physics classmates at the Anne and Max Tanenbaum Community Hebrew Academy's Kimel Family Education Centre in Vaughan won physics competitions in both grades 11 and 12, which sent their teams to the Weizmann Institute of Science in Israel.

"This event made me realize that not a lot of people know what it is or what the Weizmann is doing," said Young, 23, now a research and development engineer at inMotive. "They have the most interesting discoveries, I just love what the Weizmann is doing."

BOYCOTTS, THE UNITED CHURCH, AND THE FUTURE OF INTERFAITH DIALOGUE

An Expert Panel

Rabbi Jarrod Grover

Rev. Glenn Nelson

Barb Boraks
Christian-Jewish Dialogue, Toronto

Steve McDonald
The Centre for Israel and Jewish Affairs

Opening Remarks By

DJ Shneeweiss
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Was Netanyahu a hit or a bomb at the UN?

It was predictable: Israeli Prime Minister Benjamin Netanyahu's drawing of a red line on a picture of an Iranian nuclear bomb during his Sept. 27 address to the UN General Assembly elicited highly polarized reactions.

Some saw it as an effective way to communicate to a wide audience just how imminent and dangerous an Iranian bomb is. Others, including even those such as the *Atlantic*'s Jeffrey Goldberg who sympathize with Israel's Iran predicament, said it was a degrading prop and was bound to have the opposite impact.

According to Reports

By PAUL MICHAELS

As Goldberg wrote in his *Atlantic* blog on Sept. 28: "Netanyahu shouldn't have waved around that cartoonish drawing on the podium of the United Nations. It made him look unserious, and a man in his position can't afford to look unserious."

Just the opposite reaction came from some unexpected sources. Allison Sommer, writing in the Sept. 28 *Ha'aretz*, drew attention to the following tweets from Paul Danahar, Middle East bureau chief for the BBC (someone, Sommer noted, who's far from "being reflexively pro-Netanyahu"): "Netanyahu and his cartoon bomb has guaranteed he gets the front page photo from the UN tomorrow." "Anyone remember what Abbas said?... Bibi has done what he set out to do: he's set the agenda." Sommer herself was cynically realistic: "Netanyahu and his advisers had to know that mockery and ridicule would be part of the package, and obviously, they didn't care. It almost appeared as if they were asking for it." After all, the "cartoon bomb guaranteed he would be all over the Internet for the next news cycle – and beyond."

And indeed talk about the "cartoon" was everywhere.

But on what Sommer describes as the key question – "[D]id it really help move Netanyahu's case forward in terms of motivating the global community to crack down on Iran and support his 'red line?'" – there is only continuing debate.

One irony, which was picked up by a number of Israeli analysts, is that while one would assume the diagram was carefully drawn to show where Iran must be stopped before it can have a functioning weapon, it was in fact confusing.

The bomb was divided into three stages: the first, largest stage showed that Iran was already "70 per cent" of the way there. The second stage indicated it would soon be "90 per cent" to its goal and that the "red line" had to be drawn at the top of this stage just before Iran could complete the third and final stage of actually having the bomb.

However, at the "90 per cent" point (if this meant 90 per cent fuel enrichment, which is weapons grade), it would already be too late to stop Iran.

While western journalists have done a good job explaining the Iranian nuclear threat overall, they have done a poor job explaining in layman's terms where Iran is now (at 20 per cent fuel enrichment) and where it needs to get (to 90 per cent enrichment) and how long that will take, given that, according to the latest (August) report by the International Atomic Energy Agency, Iran has installed more centrifuges at its Fordo nuclear site to speed up this process. One doesn't need to be a nuclear expert to understand this.

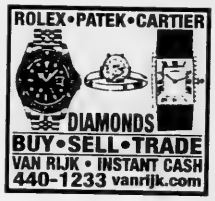
Israeli Prime Minister Benjamin Netanyahu addresses the General Assembly.
[Avi Ohayon/GPO photo]

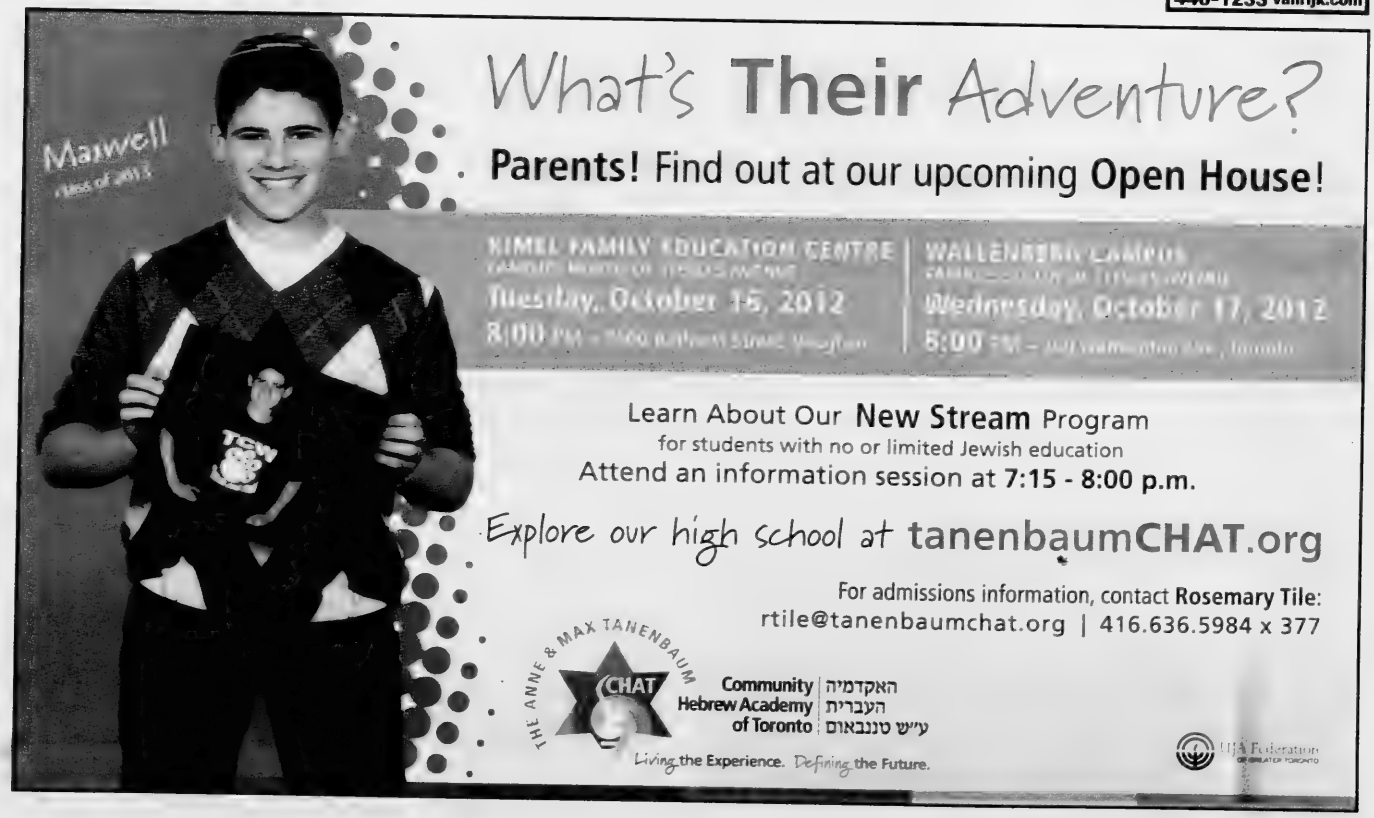
But one might have assumed that Netanyahu would have made this clear in his drawing and explanation. He did not.

In the Sept. 29 *Ha'artez*, Amos Harel, the paper's military affairs correspondent clarified the issue: "The 90 per cent that Netanyahu was talking of is a red line representing quantity, not purity, meaning obtaining 90 per cent of the amount [of uranium] required to produce a nuclear weapon... Keep in mind that Netanyahu is still talking about uranium enriched to 20 per cent purity... from which it will be possible to later produce a nuclear bomb, after it is further enriched. This, says Netanyahu, is a threshold that is unacceptable to Israel. Iran is expected to pass this threshold next summer, if it isn't stopped."

Even cartoons can make this much clear.

Paul Michaels is director of research and senior media relations for the Centre for Israel and Jewish Affairs.





New principal learned to teach at kibbutz

Veteran educator takes over at Paul Penna

Frances Kraft
Staff Reporter

Laila Lipetz, the new principal of the Paul Penna Downtown Jewish Day School, owes her career, indirectly, to a stint as a teenage kibbutz volunteer about four decades ago.

Lipetz, then known as Laila Merkur, met her kibbutznik husband the year she turned 19, and her career as a Jewish educator began by chance during the 11 years they lived in Israel.

The veteran educator, 59, replaces Rhonda Rosenheck, who was principal for the past two years.

A curriculum coordinator and vice-principal at the school during its early years, Lipetz returned to Penna last year as director of curriculum. She has also taught at Leo Baeck Day School and the Downtown Jewish Community School, and she attended Associated Hebrew Schools through Grade 8.

Laila Lipetz
[Frances Kraft photo]

Lipetz, now a mother of four grown children, was married in Toronto, where she was born and raised, and moved to Kibbutz Ayelet Hashachar in northern Israel when her oldest child was one year old.

With an honours BA in English Literature from the University of Toronto, she was asked to teach English at the local kibbutz high school.

"I just stepped into a classroom and started teaching," she said. At the same time, she earned a diploma that would give her teaching credentials in Israel. In time, she took on an administrative role at the kibbutz school, becoming a grade co-ordinator.

Her diploma wasn't recognized on her return to Toronto, and she began to work as a Hebrew teacher.

In her spare time, she earned Hebrew teaching credentials at the now-defunct Midrasha L'Morim. She also earned a teaching degree and a master's degree in education at the Ontario Institute for Studies in Education at the University of Toronto.

In a letter to parents of Penna students this summer, Lipetz wrote that it was a pleasure to return to the school last year after a hiatus of nine years.

"This school suits someone like me," she told *The CJN*. "It's pluralistic. It honours diversity of practice."

Her goals as principal include ensuring that the children "are able to make meaningful connections with Judaism, themselves and the world, and the world of knowledge."

As well, she added, "community is so central a part of how we see ourselves here... We teach the children how to relate as a community, how to care for one another," and make the world a better place.

The Penna school often reminds her of the kibbutz school where she started her career because of its small size (about 150 students from senior kindergarten through Grade 8), integrated curriculum, and "very thoughtful, meaningful pedagogy."

At the kibbutz school, "they go beyond the walls of the actual school and engage with the physical environment. You go out to the fields, visit neighbouring villages." Likewise, Penna is "a downtown-minded school. We see ourselves embracing the diversity that is downtown Toronto. We do frequent field trips to downtown venues... often we can walk to many of the venues."

Lipetz feels her approach as an administrator was also influenced by her time in Israel, where she developed "a tremendous commitment and respect for collaboration and working together."

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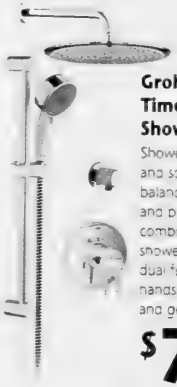

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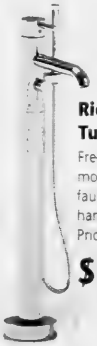

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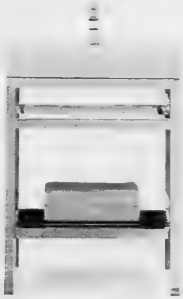

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Hamilton library exhibit sparks controversy

Abigail Cukier
Special to the CJN

HAMILTON — The Hamilton Jewish community was divided recently over a response to an anti-Israel exhibit at the Hamilton Public Library's central branch.

Sponsored by Canadians for Justice and Peace in the Middle East (CJPME), the exhibit – titled 'A Child's View from Gaza' – features 26 drawings "by Gaza children from five to 14 years of age, created during the course of art therapy."

The Hamilton Jewish Federation appealed to the library in a formal letter to cancel the exhibit, then said it was satisfied when the display was moved to a less conspicuous area.

But some local activists were not.

"I think they could have mobilized the community or tried legally to shut it down. Then maybe next time around, it wouldn't happen," said Hamilton resident Gary Gerofsky. "I would like to see activism. There is none in this country. I don't think, except in small pockets."

Gerofsky said many people have even questioned the validity of the claim the art was done by children, noting its sophistication.

The exhibit was on display from Sept. 14 to 29, with a special reception held Sept. 22. The exhibit is now at the city's Centenary United Church, to be followed for two weeks at another as-yet-unconfirmed Hamilton venue.

Lorne Finkelstein, chair of the federation's public relations committee, called the library's response the "best outcome without raising this into the public spectrum."

"We thought that if we do bring this to the media or write letters to the *Hamilton Spectator*, they would print other letters, and the other side would get the last word," he said.

From the CJPME exhibit shown in Hamilton

Finkelstein said he had a "very productive" discussion with Hamilton's chief librarian, Paul Takala, who promised the library would display an exhibit sponsored by the federation.

"Some have suggested including posters of the ravages of terrorism. But that just perpetuates the cycle," Finkelstein said. "Why not include images of love, humanity and goodwill to others? Isn't that a much nicer view to show the public?"

In his letter to the library, Finkelstein, a cardiologist, noted that several months ago the library had rejected an exhibit sponsored by Save a Child's Heart (SACH), a group of Israeli pediatric cardiac surgeons and nurses who volunteer to provide free surgical care to non-Israeli patients.

"Our federation sponsored an evening to show the photo display...at Beth Jacob Synagogue," Finkelstein wrote. "We raised $30,000 and were able to sponsor the care for three children. Our committee chose children from Gaza, the West Bank and from Ethiopia. We used the Beth Jacob facility, because the Hamilton Public Library told me that their facilities aren't used for such political events!"

Finkelstein suggested bringing back the SACH exhibit or finding another positive one.

Takala, who took over as library chief this past spring, said he had no knowledge of Finkelstein approaching the library regarding the SACH display.

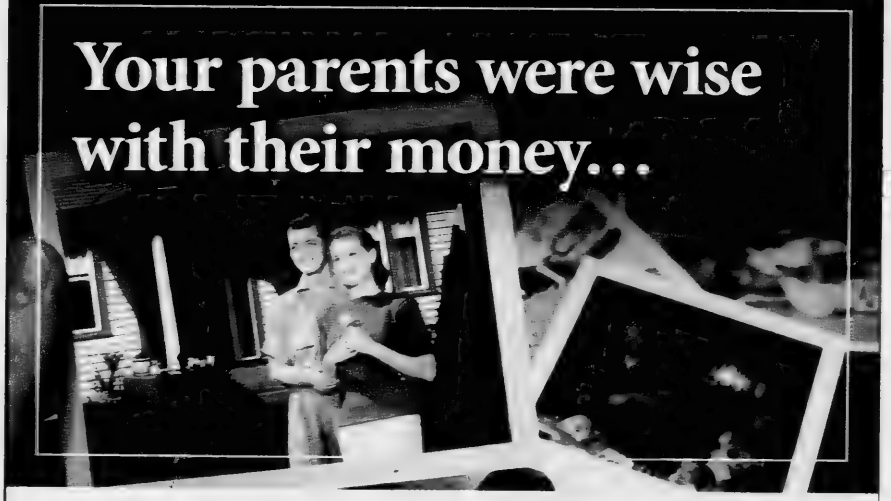
Takala said he told Finkelstein that he had concerns about cancelling the CJPME exhibit, because of the library's contract with the group.

He said that when the CJPME exhibit arrived, it included photos that had not been approved by the library. Takala said those were removed immediately.

The exhibit was on the first floor during the city's Art Crawl event and then moved up to the fourth floor. It was moved downstairs to a private room for a Sept. 22 CJPME reception and then returned to the fourth floor.

"It was representing one perspective in a conflict. We look for other perspectives to be represented in the future," Takala said. "As a library, we present a variety of viewpoints. If we have a book that people don't agree with, we don't take it out of the library. We just make sure we have other books that represent the other side of that viewpoint.

"I look forward to working with the Hamilton Jewish Federation in the future."



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London federation set to launch campaign

Honoree got started writing letters to the editor

Sheri Shefa
Staff Reporter

Jacob Peretz, an Israeli-Canadian who has been volunteering in the Jewish community for more than a decade, will be honoured later this month at the London Jewish Federation's annual campaign launch.

Peretz, who moved to London, Ont., in 1988, will receive the David Rubinoff Family Leadership Award for his dedication to the Jewish community.

"I believe in supporting the Jewish community," Peretz told *The CJN* in advance of the Oct. 14 event, to be held at the London Jewish Community Centre.

He said when the second intifadah broke out in late 2000, he was motivated to speak out in support of Israel.

"There were such vile media attacks against Israel that I just couldn't take it anymore. It just bothered me so much," he said.

In 2001, Peretz co-founded and chaired the community relations committee. The following year, he founded the Israel Lecture Series, which brought prominent pro-Israel speakers to London to talk about Israeli history as well as the current climate in the Jewish state.

"I believe that you have to fight for it all the time, whether it's in the local media... it's important to defend Israel. We have many enemies and we have many people who we think are our friends, but they are not our friends," Peretz said.

He said he first began defending Israel by writing letters to the editor of the *London Free Press*.

"People in the community would listen to CBC and CNN, which was not presenting Israel favourably, and they thought the world was ending for Israel and the Jewish community. I figured I had to start doing something, and I thought I had to help educate people. How do you educate? With lectures. You go back to school," Peretz said.

Jacob Peretz

Each February, Peretz organizes a series held at the London JCC. Earlier this year, Canadians for Israel's Legal Rights co-founder Salomon Benzimra, University of Toronto history professor Derek Penslar and Sun TV anchor Ezra Levant participated in the event.

He recalled one year when he invited doctors and scientists to speak about the medical and technological achievements coming out of Israel.

"It was a good morale booster for the community to hear that," he said.

Peretz hopes that the film *Israel Inside: How a Small Nation Makes a Big Difference*, which is being screened at the campaign launch, will have a similar effect.

Peretz's advice to those who are concerned about anti-Israel rhetoric in the mainstream media and in their community is to work for Israel.

"If you have compassion, the faith and commitment, and love Israel, you have to work for it, you have to support it and you have to help it. It's not enough to say you go back to Israel every year," he said.

"You have to... let people know they have to fight all this antisemitism. It's so bad out there. Even when it's quiet, it's still bad."

He added that it's important for people to be confident in their conviction that Israel has a right to exist.

"[Israel] doesn't need permission from anyone [to exist]... No one else in the world is told what to do, but we have all kinds of advisers telling us what we should do."

More importantly, Israel needs moral support from the Diaspora community, he said.

"They have a big struggle ahead of them with Iran, the Arab Spring. It's terrible... [Israel] needs our support more that anything. They need to know that we are with them."

For more information about the London Jewish Federation's campaign launch, call 519-673-3310.

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Omission

In the obituary "Longtime Mount Sinai obstetrician dies" (Oct. 4), we should have included that Dr. Bernard Ludwig was also survived by his sister, Beverley Borins. *The CJN* regrets the omission.

Visionary, Generous Community Leader Chaim Neuberger Passes Away

Philanthropist's Gift Made the Creation of New Holocaust Education Centre Possible

By Daniel Horowitz

On Tuesday, September 25th, as we prepared for Yom Kippur, a bright light in the life of Jewish Toronto was forever eclipsed.

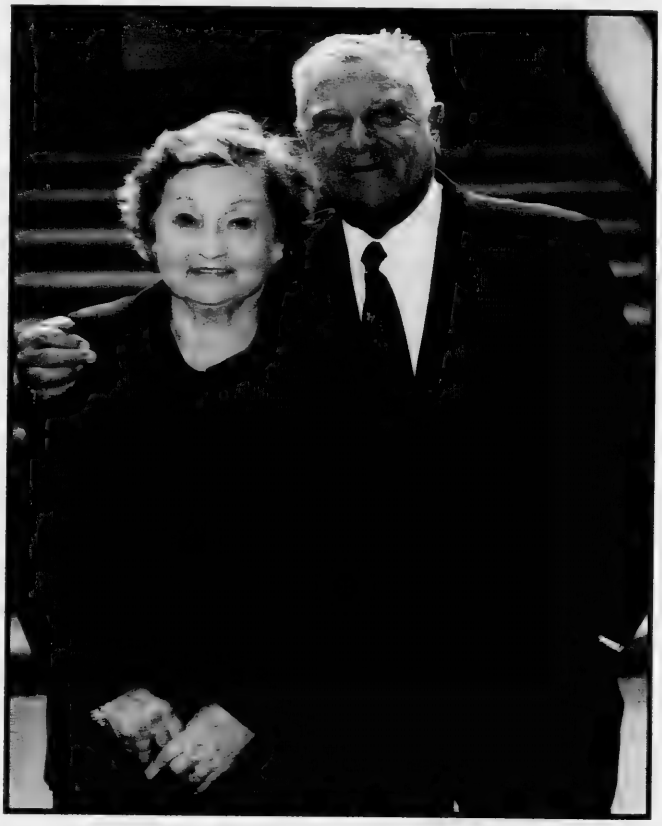
As we readied to make our way to synagogue, word came that Chaim Neuberger had passed away at his home. The courageous, visionary and generous community leader's gift to UJA Federation's Tomorrow Campaign made possible the creation of a new state-of-the-art Holocaust Education Centre for UJA Federation's Sherman Campus, located on Bathurst Street, just north of Sheppard Avenue.

Upon completion, the Sarah and Chaim Neuberger Holocaust Education Centre will help to ensure that the memory of the six million Jews who died in the Shoah will live on, while welcoming as many as 100,000 visitors annually.

In 2008, when Chaim announced his generous gift, he made his reasons clear: "Educating people of all faiths about the Holocaust is so important to me; after all, I'm a part of the Holocaust," said Chaim, whose entire family – his parents, four brothers and one sister, were all killed by the Nazis. "I was the youngest in my family and they were all taken from me and murdered. Holocaust education is so important because nobody lives forever, including my generation. We need what happened documented, so people can see the facts, the photos … We need to tell the stories. There are those out there who even deny that the Holocaust ever took place. We want to build this centre so that all people, of all ages and all nationalities, will learn the truth, and learn from the lessons of the past."

Chaim only managed to escape the same fate due to the heroic selflessness of a non-Jewish Polish family who took him in - along with nine other Jews - and hid them for nine months in a tiny bunker - only 3 meters by one meter - closets and even a horse stable, where Chaim would often sleep under piles of straw and hay.

"I remember the family very well – Victor and Josefa Kotowicz - may their memories be a blessing, they were obviously very generous," said Chaim. "Josefa would always prepare proper meals for us and slide them through an opening in a closet, or wherever we were hiding at the time. It was this way for all those months until the Russians came and we were all liberated. If the Nazis knew what this family was doing, they would have been killed along with all of us. They gambled their lives for us."



Sarah and Chaim Neuberger in 2000

For years after the war ended, Chaim expressed his gratitude by regularly sending money to the family that saved his life.

After the war, he decided to leave Poland, travelling to Austria and Italy before ultimately making Canada his home.

It was thanks to a special initiative by the Canadian government that sponsored Jewish orphans that Chaim came to this country in 1948. After docking in Halifax, he went to Montreal before ultimately deciding to give Toronto a try. His instincts proved correct as, within just a few short years, he began to find success in the city's booming building business.

He also found personal success, with his wife of 46 years, Sarah. The couple had two daughters – Edie and Myra – and eight grandchildren. Sarah passed away ten years ago.

"Chaim Neuberger left a legacy of leadership, compassion and caring," said Ted Sokolsky, President & CEO, UJA Federation of Greater Toronto. "Not only did he build for the future for his family, he did what the greatest community leaders through our history have always done, he built for future generations, and he ensured that, through the centre that bears his name, and the name of his beloved wife, the lessons of the Holocaust will never be forgotten. It amazes me that a man who endured so much tragedy was still so full of compassion. What a tremendous legacy Chaim has left."

The Neuberger gift will ensure that the voices and legacies of Chaim, Sarah and other Canadian survivors will be preserved and transmitted to future generations through multi-media, exhibits and public programs.

Honey Sherman, the Chair of the Sarah and Chaim Neuberger Holocaust Education Centre, praised the Neuberger family for their commitment to education. "This gift enables the Centre to expand its reach to multiple communities and generations of Canadians and beyond," said Sherman. "With quiet dignity, Chaim Neuberger was a true and visionary leader. The new Sarah and Chaim Neuberger Holocaust Education Centre will be a beacon of understanding and inspiration."

The Centre's Executive Director, Mira Goldfarb, who took on the role shortly after the Neuberger gift for the new facility was made, reflected on the importance of this investment in the future of Holocaust education. "It is a true privilege to work with our leadership in making the Neuberger vision a reality," said Goldfarb. "The Centre has grown from strength to strength with the dedication of remarkable founders and volunteers to remember the past and educate for the future. The Neubergers have created a tremendous opportunity for us to fulfill, in the name of Sarah and Chaim z"l, for the benefit of all."

Chaim's funeral was held on Thursday, September 27th at Beth Tzedec Congregation.

"Chaim Neuberger could not erase the sadness of his European past," said Rabbi Baruch Frydman Kohl in delivering Chaim's eulogy. "He didn't talk about it or dwell on it with his family. But he didn't despair; he carried his memory forward, enabling the story of European Jewry to live on through the Sarah and Chaim Neuberger Holocaust Education Centre."

The family has requested that memorial donations be made to the Sarah and Chaim Neuberger Holocaust Education Centre by calling 416.635.2883 Ext.5153

CEREAL DONATIONS

More than 70 teens from Toronto, Hamilton and London got together for United Synagogue Youth's opening program Sept. 23 at SkyZone, an indoor trampoline park in Mississauga. Participants were asked to bring a box of cereal or other non-perishable food item in support of USY's social action efforts. Pictured are the teens and staff with 90 pounds of food that was collected and donated to North York Harvest Food Bank.

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For conference day pass and dinner fees, and for more information, please contact the Israel and Golda Koschitzky Centre for Jewish Studies at 416-736-5823 or visit www.yorku.ca/cjs

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Criticizing Islam called taboo

Janice Arnold
Staff Reporter

MONTREAL — Academics who study Islamic antisemitism are risking career advancement and younger scholars are shying away from the subject as a result, said Montreal native Charles A. Small, who headed a Yale University program in antisemitism until it was shut down last year amid controversy.

The Oxford-educated Small is currently the Koret Distinguished Scholar at Stanford University's Hoover Institution in California and director of the New York-based Institute for the Study of Global Antisemitism and Policy, which he founded.

While in Montreal to visit family for the holidays, Small gave a talk at the Canadian Institute for Jewish Research. The title summed up the dire situation that Small believes faces Israel, the Jewish community and anyone concerned with the preservation of democracy and human rights: "Incitement to Genocidal Antisemitism: Radical Islam and the Acquiescence of the Western Intellectuals and Policy Makers."

To read full story, go to cjnews.com

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Words of hope and sorrow in Czestochowa

Dorothy Lipovenko

A steady stream of visitors flows through the cemetery's wrought-iron gates, with pebbles, not petals, in hand. The stones are smooth or ruddy with age, their round edges or sharp corners a reminder of what is a life lived.

This is the time of year that Jews, regardless of status or religious bent, are carried as one on the wings of the same ritual: a visit to the gravesite of deceased family members, especially one or both parents. It's a ritual with its own rhythm: *Kaddish*, the memorial prayer, is recited; people stand quietly, lost in memories as clear and comforting as the fall sun. Hearts open, and hands, too, as stone is placed on stone. Like sentries, the little rocks are lined up atop headstones, a symbolic gesture to show that someone has been there, keeping memory alive.

Guest Voice

As the decades have lengthened since my husband's parents passed away, the protocol of this visit has evolved: part prayer, part thank-you, and of late, fanning out to include conversation. Since moving back to my hometown of Montreal 12 years ago, our time at the Toronto cemetery now includes a little talk with my in-laws, a recap of how we are doing, what's going on with us. Of course, this transpires in our heads, but a dialogue it is nonetheless.

We look forward to the annual journey, but this year was the first in a long while we couldn't go. As luck would have it, history and a distant cousin caught up with us, with an email invitation to attend a service in Montreal honouring the Jews of Czestochowa, Poland, who perished in the Holocaust. Only about 1,500 survived Hitler's atrocities; my in-laws were among them.

Life is curious this way: people you've never met or haven't seen in decades get in touch at just the right moment, often when your need is greater than theirs. And that is how my husband and I recently found ourselves at Montreal's main Jewish cemetery, joining Czestochowa survivors and their families at a special spot: a tall monument engraved with names of the town's Holocaust dead, near a plaque marking the burial site of ashes from the ovens of Treblinka, the concentration camp where many Czestochowa Jews were sent.

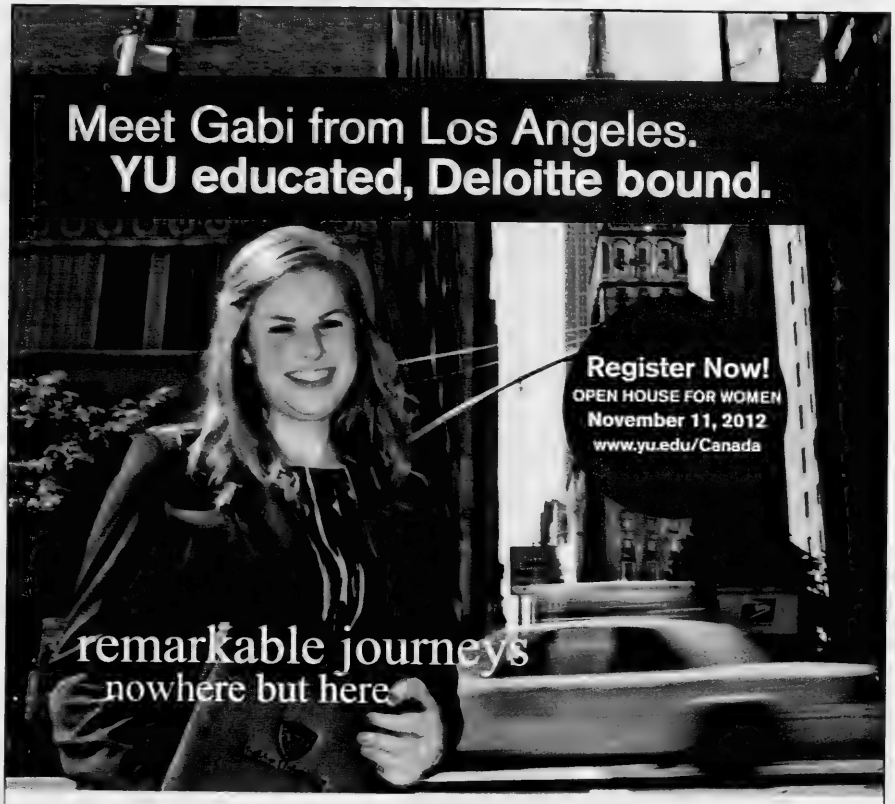
Against this backdrop, we listened to words of hope and sorrow, stories of selfless heroism and of wartime survival in narrow pits of suffocating darkness. Framed against the unparalleled luxury of postwar freedom, these stories swell in significance as our own century tips into greater peril.

Later, we again step back in time, when a fragment of family history leaps into view: my husband spots sees his surname on the Czestochowa monument and learns it is a great-uncle.

Memorial services such as this walk a line between what was and what is, reminding us of the past while keeping us vigilant in the present. And there is a third dimension, the future, which lives large with promise in the fresh slate of a new year.

One of the prayers at Rosh Hashanah had the phrase "the treasury of life." Oh, how true, but when I think of my in-laws being among the Holocaust's survivors, life seems more like a lottery. It will be a good point for "discussion" the next time we visit at their gravesite.

SUKKOT STUDIES: Grade 1 students at the Downtown Jewish Community School learned about the holiday of Sukkot. With the students are, back row, *shinshinim* Dekel Meartsi, left, and Adi Novak, right, along with teaching assistant Re'em Korim. Teacher Heidi Larman is in the middle row at right.



As a 2012 Stern College graduate and a graduate student in accounting at the Sy Syms School of Business, Gabi knows firsthand that a YU education is instrumental in launching a successful career: next year she will join Deloitte. In fact, more than 97% of YU students who graduated with an accounting degree were employed in their field in 2011.* **Call our Office of Admissions at 212.960.5277 to schedule a preliminary consultation and start your remarkable journey today.**

*Source: Yeshiva University Career Center survey

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Free Gaza co-founder tweets antisemitic message

Greta Berlin currently on Canadian book tour

Andy Levy-Ajzenkopf
Staff Reporter

A founder of the Free Gaza Movement last week mistakenly revealed herself publicly to be a Holocaust revisionist.

Greta Berlin, who co-founded the U.S.-based group in 2006, posted a Sept. 30 Twitter comment to @freegazaorg, the group's official feed, that read: "Zionists operated the concentration camps and helped murder millions of innocent Jews."

The post also contained a link to a video of a speech by Eustace Mullins, a noted antisemitic conspiracy theorist who died in 2010, claiming that the word Nazi is an amalgam of the words "National socialism" and "Zionist," and that Adolf Hitler and Europe's Zionists conspired together to eradicate non-Zionist Jews.

The post was later deleted, but not before Avi Mayer, a staffer at the Jewish Agency for Israel, grabbed screenshots of it and disseminated it through his own social networking platforms.

Shimon Fogel, CEO of the Centre for Israel and Jewish Affairs (CIJA), called Berlin's comment "one of the most vile expressions of antisemitism that we have seen in recent memory.

"It is also further evidence of the relentlessly toxic and destructive orientation of Israel's detractors," he told *The CJN*. "To suggest that Jews were responsible for the Holocaust goes beyond Jew hatred. It speaks to the depths of inhumanity that those spearheading the anti-Israel movement are willing to plummet."

Although she later deleted the post, Berlin apologized for having made it public, stating that the message had been intended only for people on her personal Facebook list.

"Facebook attached the [Facebook twitter] account to my personal account. It should have gone to the [Facebook] account. My apologies," she told the *National Post*.

"I shared it without watching it. I am sorry that I just sent it forward without looking at it. It won't happen again," read a tweet from the Free Gaza Movement account, posted Oct 3.

Shortly after Berlin's post, commenters on the Free Gaza Twitter site began accusing Berlin and the whole Free Gaza Movement of being antisemitic.

The movement is the main organizer of the Gaza flotillas that aim to challenge Israel's maritime authority off the coast of the Gaza Strip.

One U.S. blogger also stumbled upon a cached Sept. 21 Free Gaza tweet that linked to *Im Wald von Katyn*, a 1943 Nazi propaganda film.

In separate Twitter messages, Free Gaza's chair, Huwaida Arraf, called Berlin's post "offensive" and supported her apology. Shortly thereafter, Arraf alerted followers on her social networking site that she had resigned her position.

In subsequent Twitter exchanges, Mayer asked Arraf whether her resignation had anything to do with the furor over Berlin's comments. He also challenged her to further denounce the content of Berlin's initial post and asked whether the controversial co-founder would remain with the organization.

Arraf's tweeted response to Mayer and his assiduous documenting of the whole affair: "U must have nothing better to do. Pathetic."

Berlin is currently on a Canadian speaking tour to promote her book *Freedom Sailors*, the chronicle of her group's inaugural 2008 flotilla journey.

Queries by *The CJN* to Berlin were not returned by deadline.

She spoke in Montreal and Ottawa last week and is scheduled to speak in Nanaimo, B.C., on Oct. 23 and in Vancouver at Simon Fraser University's Harbourfront Centre on Oct. 24.

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October 21st 2012, 12:45 PM - 4 PM

Program	Guest Speaker
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Why These Conversations Matter to Our Relationship With Israel	**Peter Beinart**, Writer/Professor Journalism and Political Science City University of New York
How New Conversations in Israel Matter	**Talia Sasson**, Co-Chair NIF International Council, Former Head of Israel's State Attorney Office
Conversations in Light of Middle East Developments	**Janice Stein**, Director Munk School for Global Affairs University of Toronto
The Importance of New Conversations: Dialogue	Presenters in conversations moderated by **Shira Herzog**

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Conference on Jewish lit set for U of T

Sheri Shefa
Staff Reporter

A one-day symposium featuring scholars of Jewish literature will offer a new approach to the field – one that has been redefined by today's multicultural and multilingual world.

On Oct. 18, the Centre for Jewish Studies at the University of Toronto will present Jewish Literature Beyond Borders, a conference that will bring together scholars from across North America to present panel discussions on the relationship between African and Yiddish Diasporas, German-Hebrew bilingualism, and a Canadian "Yiddishland" in Montreal.

"The 'conference' topic comes out of my own research interests," said Rachel Seelig, the Ray D. Wolfe Postdoctoral Fellow at U of T's Centre for Jewish Studies who organized the symposium.

Rachel Seelig

"I'm especially interested in Jewish authors who don't really adhere to conventional orders of literary history, be they linguistic, national or cultural."

Seelig, who teaches courses at U of T on German-Jewish and Yiddish literature and culture, said that many of the authors she has studied work with multiple languages and lived in a number of countries.

"I got to thinking that since this is such a cross-cultural and interdisciplinary kind of idea, that it would be a great idea to build a conference that would bring together people from different academic departments, different fields and different universities," she said.

"There are a number of interesting younger scholars out there working on this topic, and I was really interested in bringing them together and having the forum to showcase their work and talk to each other."

The biggest draw to the event is Hebrew University of Jerusalem professor emeritus Dan Miron, who will be lecturing in Toronto for the first time.

Miron, a professor at Columbia University, will present the keynote lecture titled "Centres and Peripheries in Current Jewish Literary Studies."

"The main reason I was really excited about inviting Dan Miron… is that he basically offers a new way of looking at Jewish literature as not being one literature, but being multiple literatures that coincide with other national literatures," Seelig said.

"We're really excited to have him. He's never been here before and, in my mind at least, he's the leading scholar today working on Hebrew and Yiddish literature, and multilingual Jewish literary studies."

Seelig added that she's thrilled about each of the nine scholars who agreed to take part in the three panel discussions.

The event, which is free and open to the public, will feature a short lecture by Rebecca Margolis, a Canadian scholar from the University of Ottawa who is considered an expert on Yiddish Montreal.

"She wrote a book that came out last year… about the status of this language that after the war was the most widely spoken minority language in Quebec and was stuck in the middle between English and French," Seelig said.

"It's a really interesting area of study that few people have even looked at."

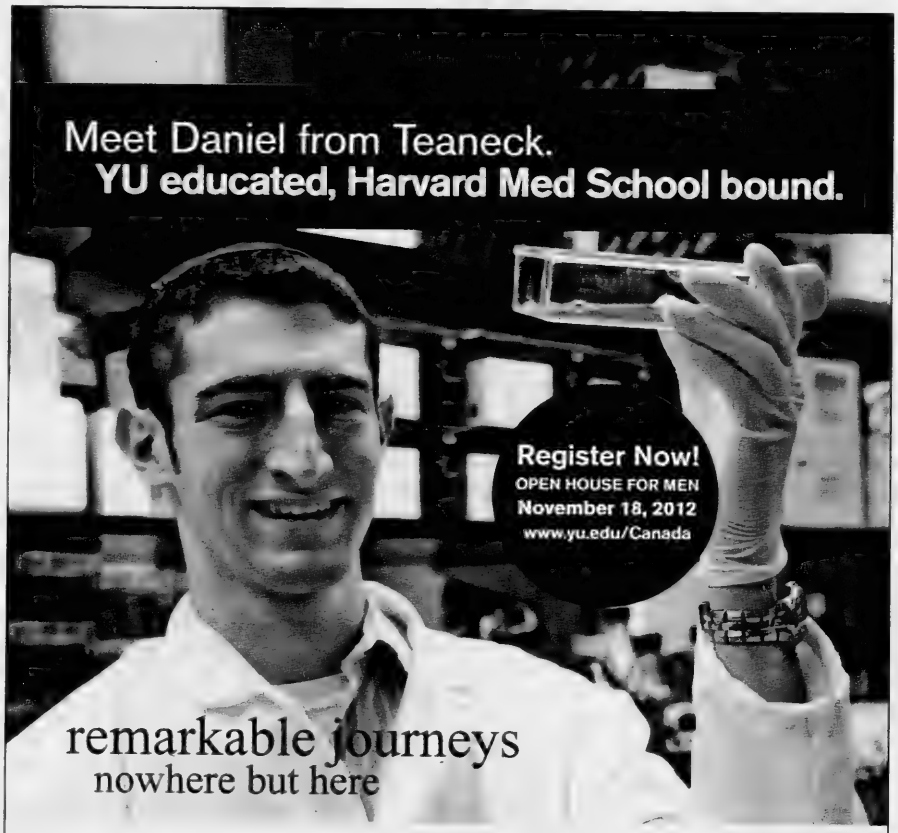
Seelig will also be presenting a lecture during the second panel discussion of the day about German-Jewish poet Ludwig Strauss.

"He is a really interesting figure because he became a bilingual German-Hebrew poet when he immigrated to Palestine in the '30s. My talk looks at his transition from Germany to Palestine and from German to Hebrew, and looks at the ideological transformation that underlies the linguistic and physical transition."

Seelig said she hopes the symposium, which is designed to be accessible to the non-academic community, will be well attended.

"My idea in organizing this event was to make it have as broad an appeal as possible. I know that people from the broader community are sometimes intimidated by academic events. But all of the people who are presenting have a really accessible, approachable way of teaching."

For more information, visit www.cjs.utoronto.ca/jewishliteraturebeyondborders.



As a biology major and 2012 graduate of Yeshiva College, Daniel knows firsthand that a YU undergraduate education is an excellent foundation upon which to build a successful career: this fall he is attending Harvard Medical School. In fact, 91% of medical school applicants from YU were accepted to a medical school of their choice last year—nearly double the national rate.*

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*Source: Association of American Medical Colleges

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New theory on cause of Alzheimer's gaining respect

Janice Arnold
Staff Reporter

MONTREAL — A Jewish General Hospital (JGH) researcher with a controversial theory on how Alzheimer's disease starts says she is feeling vindicated after the American pharmaceutical giant Merck agreed to work with her lab.

Andréa LeBlanc, senior investigator at the Bloomfield Centre for Research in Aging at the JGH's Lady Davis Institute, told a meeting of the JGH Foundation governors that Merck, as well as a small Quebec biotech firm, will be collaborating in the development of an inhibitor of the enzyme she believes is the cause of Alzheimer's.

During her 19 years of research in this direction, she faced skepticism and outright derision within the scientific community for challenging what has been the accepted explanation for the past 25 years of the cause of Alzheimer's: the formation of "plaques" on the brain that destroy neurons.

"Grant reviewers told me I was wrong. I was stupid, but I am very stubborn and believe in what I am doing," LeBlanc said.

LeBlanc discovered the enzyme Caspase-6, and has gathered evidence that its activation precedes the plaques, and in later stages, tangles on the brain.

Andréa LeBlanc

These lesions are actually small deposits of the protein amyloid peptide.

LeBlanc, who is the James McGill Professor in the McGill University department of neurology and neurosurgery, pointed out that the presence of these plaques can only be confirmed upon autopsy, but Caspase-6 can be detected while the person is alive.

What's more, it can be found well before a person shows symptoms of Alzheimer's.

Caspase-6 is at the root of the losses of synapses, the pathways by which neurons communicate with each other, she said. The more synaptic degeneration, the greater the cognitive impairment, which is not necessarily true of the loss of neurons.

If the origin of the disease at the molecular level is established, then there may be hope of slowing its progression early on, if not preventing it.

LeBlanc stressed that such a treatment is years away.

All treatments over the past 10 years have targeted the plaques, she said, with virtually no success, and a number of clinical trials worldwide have been stopped.

These drugs reduced the plaque, but there was no improvement in the patient's functioning or in halting the disease's progress, she said, indicating the plaque is not the cause in the first place.

LeBlanc noted that almost all cases of Alzheimer's disease are what scientists call sporadic. Less than five per cent are inherited through a genetic mutation.

She has been able to induce Caspase-6 activity in the lab using cultured human cells.

She described Caspase-6 as "chewing" on the proteins in cells leaving ragged ends that impair function.

LeBlanc believes the enzyme is present very early, long before a person is aware of, for example, any change in their memory. In fact, there may be quite a lot of the enzymes and yet the person has no apparent symptoms. Caspase-6 is not found in the brains of those with other neurodegenerative diseases such as Huntington's, or in the brains of those under age 45, she said.

Inhibiting Caspase-6 may have risks, she recognizes; the enzyme, for example, is found in the colon, where it may have a role in the turnover of cells in the lining, a factor in the development of cancer.

The JGH Foundation is trying to raise $5 million for a comprehensive Alzheimer's program, incorporating research, the training of professionals, public education and attracting scientists of LeBlanc's calibre.

The Anna & Louis Goldfarb JGH/McGill Memory Clinic, which provides early diagnosis and treatment of memory disorders and dementia, is the largest of its kind in Canada, treating 800 patients per year.

Yet, it cannot keep up with demand. The clinic currently has a 12-month waiting list of 200 people in need of assessment. With the aging of Quebec's population, the JGH is predicting that 160,000 Quebecers will have the disease by 2030, at an annual cost to the health and social service system of $153 million.

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The CJN will not enter into any correspondence with contestants

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דער יידיש ווינקל

דזשערי קעין

גוטע נײַעס

דײַטשישע קינדער וועלן, אין 2015, ווײַטער קענען לייענען היטלערס *מיין קאַמף* ווי אַ טייל פון אַ געשיכטע לימוד

איך פאַרשטיי פאַרוואָס ס'איז וויכטיק אַז דײַטשישע סטודענטן זאָלן פאַרשטיין ווער און וואָס האָט געווירקט אויף דער געשיכטע פון זייער וווינפּלאַץ, זייער נאַציע, און דער גאַנצער וועלט. *מיין קאַמף*— די ליטעראַטור פון האָס איז אַרויסגעשפּראָצן פון זייער דײַטישער ערד. פון דעם ענד פון די היטלער יאָרן ביז היינט האָט מען נישט אַרײַנגעלאָזט *מיין קאַמף* ווי אַ טייל פון אַ לערן לימוד אין דײַטשלאַנד. היינט וויל מען ענדערן די לאַגע.

ווען מיר זײַנען געווען קינדער האָט מען אין אונדזערע יידישע שולעס געלערנט וועגן טורקוועמאַדע און די אינקוויזיציע, און כמעלניצקי און די פּאָגראָמען וואָס האָבן פאַרניכטעט אַזוי פיל יידן. דאָס פאַרשטיי איך. איך פאַרשטיי אויך אַז מען קען ניט אַרויסרײַסן אַ שטיק געשיכטע פון אַ לימוד ווײַל מיר זײַנען אומבאַקוועם מיט היטלערס נאָמען אויפן טאָוול פון אַ בוך וואָס מיר געבן די קינדער צו לייענען. געשיכטע איז אומבאַקוועם – ספּעציעל פאַר יידן. איז דאָס גענוג אַ גרונט נישט צו לאָזן יונגע סטודענטן שטודירן היטלערס שריפטן ? די יידישע געמײַנדע אין דײַטשלאַנד זאָגט, ניין !

מיין קאַמף- איז נישט אַ שטיקל פּאַסיווע ליטעראַטור פון אַ פאַרגאַנגענער צײַט. מיליאָנען סטודענטן אין די מוסלמאַנישע לענדער שטודירן היטלערס ווערטער ווי אַן אמת וואָס אינפאָרמירט היינטיקע צײַטן. *מיין קאַמף* מאַכט זייער קלאָר אַז דער ייד איז דער סם וואָס האָט געבראַכט צו דער אַלגעמיינער מענטשהײַט מאַרקסיזם, ציוניזם, אַן אומבאַגרענעצטער עקספּלאָטאַציע דורך קאַפּיטאַליזם, קאָמוניזם, און די דעניגרירונג פון דער מוסלמאַנישער קולטור.

מיר קענען ווײַניק טאָן וועגן לימודים אין אַראַבישע לענדער. אָבער אין די דעמאָקראַטישע לענדער קענען מיר מאַכן זיכער אַז סטודענטן פאַרשטײַען אַז *מיין קאַמף*, מיט איר פּאָקוס אויף פאַרניכטן דאָס יידענטום, איז אַ שטיק מערדערישע ליטעראַטור וואָס האָט געהאָלפן ברענגען מיליאָנען מענטשן צו פאַרניכטונג: צווישן זײַ זעקס מיליאָן יידן. און ס'איז דער פּאָקוס אויף יידן וואָס מאַכט דער חורבן נישט אַן אַלגעמיינע זאַך וואָס געהערט צו אַלע וואָס זענען געפאַלן אין היטלערס מלחמה אָבער אַ ספּעציפישע יידישע מעשה, וואָס אויב מען לאָזט דעמאָקראַטיע שוואַך ווערן, קען ווײַטער פּאַסירן. בלויז דורך אַ דסיפלינירטע, דעמאָקראַטישע לערע וואָס גיט קאָנטעקסט צו היטלערס צײַט זאָלן אונדזערע יונגע פאַרשטיין היטלערן און דער אָנגיינדיקער קאַמף פאַר דעמאָקראַציע איבער דער וועלט.

אויב איר האָט נדאַנקען חען אונדזער ווינקל לאָזט וויסן, דורך פּאָסט אָדער בליץ- פּאָסט:
info@cjnews.com

Cantor's family raises $25K for breast cancer research

Carolyn Blackman
Staff Reporter

Cantor Eric Moses and his family decided to participate in the Sept. 30 CIBC Run for the Cure, presented by the Canadian Breast Cancer Foundation, after his son, Sammy, a student at Associated Hebrew Schools, came home with Project Give Back.

The assignment involved researching a charity and presenting it to the class.

Moses, the cantor at Beth Sholom Synagogue, and his wife, Melissa Lieberman-Moses, a psychologist, thought that they should help make the project relevant to their son and his twin sisters.

"We told them about Melissa's battle with breast cancer, which began when she was pregnant with the twins, nine years earlier. She had five surgeries followed by chemotherapy," he said.

"It was quite an emotional discussion. We always wondered when we would tell the kids, and this was the perfect opportunity. We had thought we would tell them when they were a little older, but they handled it well."

After learning about his mother's battle with cancer – she has the BRCA 1 gene deficiency – Sammy began to research the Canadian Breast Cancer Foundation, Moses said.

He decided to take part in the run and set a goal of raising $100.

"Before he knew it, he had raised $1,000, and the whole family got on board," the cantor said. "In the end, our small family of five raised $25,184, and we ended up being in the top five teams in terms of fundraising – only to be bested by several corporations. On a personal note, I ended up third overall in personal donations."

Also in the works, Moses said, is a concert in the fall of 2013 or spring 2014 featuring female artists, which will raise money to help test women for the BRCA gene.

"We got an email from a doctor who said they have tested 7,000 women for the gene, but the Canadian Breast Cancer Foundation does not have funds to test every woman. We were inspired to help out," he said.

"Our objective is not only to raise money to enable Jewish women across Ontario to continue to be tested, but to raise awareness about the BRCA gene and its deficiency among Jewish women."

Breast cancer survivor Melissa Lieberman-Moses and her family took part in the recent CIBC Run for the Cure. Pictured with her are husband Eric Moses and children, from left, Sammy, Aviva and Talia.

HEALTHY SCHOOL: The Montessori Jewish Day School received the Healthy Schools Award from North York General Hospital Sept. 28 for providing healthy snacks and food choices, as well as physical activities, to its students. Presenting the award was Dr. Glenn Berall, the hospital's chief of pediatrics. Accepting the award on behalf of the school are students Tamir Arnesty, left, and Maya Puntillo.

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Divisions among people are never good

Rabbi Avram Rothman

The midrash in the parashah of Bereshit notes that on the second day of Creation, the Torah doesn't use the expression "*ki tov*" (it was good). In fact, the second day of creation is the only day that doesn't close with the statement that what was created that day was good.

On all the other days, the Torah says that "God saw that it was good."

Why would that day not be considered good?

The midrash explains that on the second day, God created the firmament that divided between the water above and the water below.

This, the midrash explains, was the day God introduced division *machloket* into the world. "If a *machloket* that is for the establishment of the world isn't 'good,' certainly a *machloket* that isn't for such a lofty purpose, but is just to create disunity and arguments, is not good."

A truer statement was never made. Fighting, arguments and divisions between people are not good – not in our eyes and not in God's.

There is an obvious problem with this midrash: this was neither the only nor the first division during Creation. Another division was created a day earlier – on the first day. "And God divided between the light and the dark."

So God created *machloket* on the first day as well. He separated light and darkness. But despite the division, the Torah says, "And God saw that it was good."

It's necessary to divide between light and dark, as shown on the first day of creation. There we must divide. However, on the second day, the division is quite distinct from

Rabbinic Reflections

the division created on the first day. That day, the Almighty draws a firm line between two distinctly different things: good and evil, right and wrong, light and dark.

On the second day, we see a division between two things that are exactly the same – water and water. Here the midrash teaches that to cause a division between two of the same thing is not at all good. To divide between water and water, even if necessary, cannot be considered good.

Why is that?

To separate people – different races, genders, cultures – is setting up a division between two like things – human beings.

On the second day, God divided the upper and the lower waters. This was not a case of good water and bad water, or of true water and false water. This was a case of making a division between two equally valid things. Regarding such a division, we don't say, "It was good".

A division was necessary, but there is no "*ki tov*," because there's no reason to have *machloket* between water and water.

The midrash teaches that the division created on the second day between two like things is not good. Likewise, when it comes to people, *machloket* – hatred and fighting – is not good.

Dividing people is never good, not when the world was in its infancy and not today. May we find ways to unite and rid the Jewish People of the divisions, mistrust and hatred that separate us from each other.

Rabbi Avram Rothman is the spiritual leader of the Thornhill Community Shul and Ginzburg Learning Centre in Thornhill, Ont.

Paying taxes and moral leadership

No one likes to pay taxes. Yet taxes are the lifeblood of our society, paying for our security, health, public education and thousands of other services that we all benefit from. While we can endlessly argue about what's fair, there's very little room to argue over our legal obligation to pay the taxes established by our elected officials.

Sadly, though not surprisingly, a survey released recently by H&R Block found that 55 per cent of Canadians say that given a choice, they would pay cash to avoid paying sales tax. Interestingly, 84 per cent admitted to paying cash for a product or service to avoid sales tax. To think that only 16 per cent of Canadians aren't breaking the law is frightening. Even worse, only 30 per cent of people actually see anything wrong with this. More disturbing is that while 43 per cent of those over 65 say it's wrong to do so, only 17 per cent of those aged 18 to 34 agree that one should not cheat. The sense of entitlement – of getting something for nothing – is pervasive, but even more pronounced among younger people. Clearly, civics classes are having little effect.

Money Matters

Rabbi Jay Kelman CA

I write these words on the day after Yom Kippur. Many of the sins we begged forgiveness for were those relating to our monetary dealings. While it's most difficult for those of flesh and blood to never give in to their desires, at the very least, one should have the moral character to admit our wrongdoings. That's the first step in the repentance process. If 83 per cent of our youth see nothing wrong with cheating on taxes, we have our work cut out for us.

On a practical level, the government should be conducting many more audits raising the probability, currently very low, of getting caught. While more controversial, offering greater rewards for those who report the evasion of others – as in the U.S. system – might help. I doubt there are many people who wouldn't call the police if their house was robbed. Tax cheats do much the same thing as burglars, albeit in a more "refined manner," as they steal from all of us behind "closed doors." With an underground economy estimated at some $40 billion, something needs to be done. We need look no further than Greece to see the relationship between tax avoidance and economic disaster.

Canada is the economic envy of the world. Our gratitude must begin with thanks to former finance minister Paul Martin for slaying the deficit and for his tremendous foresight in not allowing bank mergers – mergers that would have likely seen the financial meltdown wreak havoc on our banking system, as it did the world over.

Perhaps even more importantly, Canada is a moral leader in the world. The government of Prime Minister Stephen Harper has been unwavering in its support of Israel, of demonstrating to the world that foreign policy must begin with moral leadership. (No, the Conservatives aren't perfect, but who is?)

While I dislike paying taxes as much as the next person, I consider it an honour to fulfil my legal obligation so that Canada can continue to be a model of economic and moral leadership.

Send comments to rabbijay@torahinmotion.org.

We must speak up on behalf of all chained women

In order to deal with a timely issue, this month my column is different from the usual content of "Views and Reviews."

A recent article in New York's *Jewish Week* tells the story of an unusual document that an American woman, Phyllis Hofmann Waldmann, found in her deceased mother's papers. The document, written in German with the word "*Halitzah*" at the top, was witnessed and signed on the same day as Ms. Waldmann's parents' ketubah (wedding contract) by the same two male witnesses in Wurzburg, Germany. What is the significance of this document?

According to the Bible (Deuteronomy 25:4-10), if a married man dies childless, and he has a living brother, the man's brother is supposed to marry his widowed sister-in-law. This marriage is called *yibbum*, or levirate marriage. (Levir is the Latin word for brother-in-law). This law was meant to protect the childless widow. The Bible, recognizing that not all men in this situation would be willing to perform the levir's duty and marry their sister-in-law, legislated that a man who refuses to do so should go through a ceremony called *halitzah* with the widow. Classical rabbinic law stipulates that the widow is in a state of limbo until her brother-in-law decides which of his two available options he will exercise – either *yibbum* or *halitzah* – and she's not free to marry another person until she is "freed" by her brother-in-law.

Views & Reviews

Martin Lockshin

So to avoid the potential problem of leaving a widow in limbo, the Orthodox rabbis of Wurzburg, Germany, had the brothers of apparently any groom sign a document like the one that Ms. Waldmann found. According to the *Jewish Week*, the document read: "Should *halitzah* become necessary, we the undersigned obligate ourselves that… immediately and unconditionally and without any reimbursement we will confirm the ordinance of Jewish ritual law and give Mrs. Enny Hofmann, born Hamburger, the *halitzah*. Our sister-in-law will be entitled to decide together with us the venue and time of such ceremony."

The *Jewish Week* reports that three Hofmann brothers signed the contract, as well as two witnesses. It was drawn up by Rabbi Shimon Hanover, the regional rabbi of Wurzburg. Happily, Mr. and Mrs. Hofmann had children and so the *halitzah* agreement was never needed.

Many of us here in Canada took more than an academic interest in the story of this document, since a sorry saga is unfolding, or perhaps not unfolding here in 2012. A religious Jew passed away and left a childless widow. The brother of the deceased (part of the religious community in a major Canadian city) has refused now for more than a year to perform *halitzah* for his widowed sister-in-law. *Yibbum* is out of the question, since the brother himself is already married. He has a financial dispute with the widow and is using the *halitzah* as leverage to effect a settlement that will be more advantageous to him. Sadly, the widow (also religious) remains "chained" or stranded, unable to remarry.

As depicted by Gustav Doré, Ruth gleans wheat from the fields of Boaz. Ruth married Boaz after the *halitzah* ceremony was performed.

In many ways, this dispute is an internal Orthodox problem. First of all, if the widow were not strongly committed to Orthodox Judaism, she would just go and remarry without the benefit of Orthodox clergy. But beyond that, the recalcitrant brother-in-law, as an Orthodox Jew, would find it impossible to function were it not for the fact that some Orthodox rabbis (a minority, to be sure) are offering him support. On issues of this nature, we find three types of approaches among contemporary Orthodox rabbis.

Some, such as Rabbi Hanover of Wurzburg in the 1930s, search out proactive solutions to ensure that no woman will find herself stranded in this way. Generally, concerned Orthodox rabbis today do take proactive steps, using pre-nuptial agreements that are meant to prevent the more common problem of the denial of a *get* (a religious divorce). But the same principle applies to a pre-nup designed to avoid denial of *halitzah*. A second group of Orthodox rabbis avoid the use of pre-nups, for whatever reason, but are scandalized by the actions of men who extort their estranged wives or their widowed sisters-in-law by denying or delaying a *get* or a *halitzah*. A few such Canadian rabbis have spoken up on the current problem. But there is also a small group of Orthodox rabbis who see nothing intrinsically wrong with such actions, because, technically, it's not against Halachah to deny a *get* or *halitzah* or to make them dependent on certain conditions being met.

Most people recognize the inherent unfairness of such behaviour. Still, it's not easy to point to a specific line in a code of Jewish law that outlaws withholding *halitzah* for leverage in a financial dispute (just as you can't find a line that suggests that such pressure is permitted). One might try pointing to the dozens of verses in the Torah and the prophets exhorting us to beware of mistreating a widow. As Rabbi Moses ben Nahman (Ramban) wrote in his Torah commentary, when the Torah commands that we avoid mistreating a widow, this mitzvah applies to every widow, rich or poor, as widows are psychologically downtrodden and are always "close to crying." While I find such arguments compelling, apparently not all rabbis do.

Yet I think that something effective can be done by our community. Not every decision of an Orthodox rabbi is based solely on what the classical rabbinic texts say. For example, these texts make it perfectly clear that a parent's obligation to feed, clothe and support a child does not last through the teenage years. In other words, according to the letter of rabbinic law, parents may cut off support to their 14-year-old son and tell him to leave home and go join the workforce. But I am certain that if any Orthodox Jews in Canada were to do that, their rabbis would not support them. And why not? Because community standards demand that parents support their children beyond the age of 14.

So there is something we can do. If our community speaks out and makes it perfectly clear that we do not tolerate applying pressure by withholding *get* or *halitzah*, no rabbi will dare support such extortion. Let's all make that point, as clearly and loudly as we can.

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Ladany critical of IOC

Continued from page 3

At around 5:30, a roommate jostled him. The first words he heard were, "'Arabs have killed Muni.' At first I thought he was joking. He was my roommate at the Mexico Olympic Games [in 1968] and was a joker," Ladany said.

"I opened my eyes and saw my roommate dressing. I got into my track shoes and without realizing how serious it was, I walked to the door."

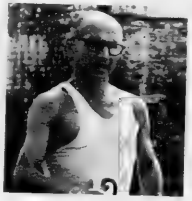
He peaked into the corridor where he saw "a man with dark skin and hat" talking to four security guards. One of the guards, a woman, "asked the dark-skinned man to allow the Red Cross to enter to provide first aid. He refused."

Ladany, still unseen, quietly closed the door and went to the second floor of the apartment where the other athletes were already dressed. He asked what had happened and one of the athletes – a shooter – pointed out the window to the apartment next door where Ladany could see a dark stain on the floor. "This is from the body of Muni,'" he was told.

"The Arabs may try to catch us also, let's get out," one of the Israelis said.

The group descended to the ground floor, where a glass patio door opened to the outside. The first one out, Zelig Stroch, one of the marksmen, ran out in a zigzag pattern away from the building.

As Ladany slipped on a warm-up suit with "Israel" emblazoned on the back, he wondered why Stroch was taking those precautions. He quickly realized the terrorists had a clear view of anyone leaving the building and could shoot them down.



Shaul Ladany

The others followed Stroch the same way, but when it was Ladany's turn, he walked along the outside of the building to a nearby apartment occupied by the Israeli chef de mission.

The chef was on the phone, warning other Israelis about the danger and calling members of the International Olympic Committee (IOC).

Soon, they, too, left the building, "with brisk steps, not running, not zigzagging" until they reached police lines.

After the Israelis were debriefed, Ladany was free to move around the Olympic village, and he did so, with his Israeli jacket still over top his pajamas.

"I never thought it dangerous to walk with an Israeli team suit," Ladany said. "I'm not a coward, and I walked freely and didn't think there was any danger."

As police negotiated with the terrorists, Ladany and the remaining athletes were kept in the dark. He felt the hostages would be rescued.

In the end, German rescue efforts at a nearby military airport failed miserably. All the Israelis were killed, along with five of the eight hostage-takers.

Ladany heard the news "in two stages." Around midnight, German radio reported the hostages had been freed safely. "We were extremely happy and we all went to sleep," he recalled.

Around four or five in the morning, he was awoken with the news of what really happened. "It was an awful feeling," he said, but probably worse for his wife, who believed her husband was dead.

Ladany, the lone track and field athlete on the team, did not have close personal ties to the other athletes. He had only known them a short time, meeting them shortly prior to departing for Germany.

He had exchanged words with David Berger, a weightlifter who, like himself, held a PhD from Columbia University in New York. "We had some conversations about our common experiences," he recalled.

Because the others were unknown to him, "I came out of the massacre without any mental problems." Others experienced nightmares for years afterward.

Ladany also credits his mental toughness to the life-and-death experiences he had suffered at earlier times. As a five-year-old, he endured Luftwaffe bombings of his native Belgrade. At eight, he was a refugee in the Budapest ghetto, and a few months later, he was a prisoner in the Bergen-Belsen concentration camp in Germany.

Much has been written about the Munich massacre and it recently received the Hollywood treatment in the film *Munich*, which deals with Israeli efforts to track down and kill the perpetrators. Ladany has unkind words for the film's premise. "*Munich* was very bad, not artistically, but because it equated two things: the action of the Arab terrorists to kill innocent people with the action of the [Israeli] Mossad where they planned to punish those who planned and executed that action… This equation is not acceptable. These were different kinds of action."

He supported the Mossad's retribution and was pleased to read one of the killers, living the high life in Lebanon, had "joined the other five members of the team to smell flowers from beneath."

Ladany, who still walks his age in kilometres on his birthday, is critical of the IOC for refusing to hold a minute's silence for the slain Israelis, but he also disapproves of the way proponents have pushed the issue.

They'd have more success if they phrased it differently and played down the Israeli aspect, he said. Perhaps a reference to Olympic athletes, only parenthetically mentioning they were from Israel, would work. The way it's put now "is like a red flag for a bull at a bullfight," he said, drawing the ire of Muslim countries and other anti-Israel nations.

Over time, overt references to Israeli athletes could be included, he suggested.

So what was it like, returning to Germany and then having a front row seat to the massacre? "That's a long story. In my book, *King of the Road*, you can find it," he said.

But after his experiences during the Holocaust and after serving in the Israeli army in the Six Day War and then the Yom Kippur War, "I have seen things in life and experienced many things that most people don't experience even once," he added.

SUKKAH SNACKS

Children at the Miles Nadal Jewish Community Centre Nursery School built a Sukkah in preparation for Sukkot and took turns eating their snacks outside. Back row, from left, are Judah Kriss and Aaron Davis, and front, from left, are Morris Colman-Peck and Olivia Bessin.

FLAG WAVERS: Grade 3 students at Bialik Hebrew Day School created their own flags for Simchat Torah as part of their unit on the holidays in the month of Tishrei.

FOOD DRIVE: Temple Har Zion's Yom Kippur food drive for the Markham Food Bank was a huge success. Pictured with some of the donations are, from left, Har Zion social action chair Fran Isaacs, congregant Malcolm Firkser (the truck is from his business) and caretaker Tony Castillo.

Mazel Tov
מזל טוב

Happy first birthday Annie Berlin. With love from your parents Ester & Leo, and the rest of the family.

Happy second birthday Tashi, You couldn't be sweeter, you couldn't be more loved. Mama & Papa, Saba & Savta, GG, Uncle Jamie & Auntie Kailee.

Mazel tov to Chloe & Henry on their wedding, which took place at Beth Tzedec Synagogue on Thursday, July 5.

Jordana & Michael are engaged! Thrilled parents are Shelli & Zane Zelsman, Shelley & Marty Rozenwald. Grandparents, Selma, Eadie and Alvin, Ruth, Sylvia and Leon.

Myles and Jayce introduce their baby, Kayla Itzkovitch. Mazel tov to Parents Sandra & Jonathan as well as Brenda & Ernie Waltman, Debby & Sonny Itzkovitch.

Mazel tov from the Sagman family of Toronto and the Fienberg family of Cape Town to Eden & Daniel on their recent marriage in Jerusalem.

Email your digital photos to cblackman@thecjn.ca or go online to www.CJNews.com and click the "Family Moments"

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Deadline reminder: Oct. 15 is the deadline for the issue of Oct. 25. Oct. 22 is the deadline for the issue of Nov. 1. All deadlines are at noon. Phone 416-391-1836, ext. 269; fax 416-391-0829 or send an email to: whatsnewcjn@gmail.com.

Thursday, Oct. 11

HEBREW READING & PRAYERS
Hana Werner teaches an 8-session class on basic Hebrew reading and prayers. Beth David Synagogue. 9:30 a.m. 416-633-5500.

Friday, Oct. 12

CREATIVE WRITING
Sylvia Warsh teaches a creative writing class at the Bernard Betel Centre. 9:30 a.m. and 11:30 a.m. Call 416-225-2112.

Sunday, Oct. 14

LET THERE BE LIGHT
New Voices for Yiddish presents the musical *Let There Be Light*, 2 p.m., at the City Playhouse Theatre, Thornhill. For tickets, call 905-882-7469.

MYELOMA WALKATHON
A 5k-walk, raising funds for the Molly and David Bloom Chair for Multiple Myeloma Research at Princess Margaret Hospital, will be held as part of the Scotiabank Waterfront Marathon. Register or donate at 416-946-6584 or www.mm5kwalk.ca.

SINGLES IN THE PARK
Singles in the Park, open to Jewish men and women over 55, takes a guided walk through Edwards Gardens, 11 a.m. Call **Debby**, 416-631-0005, or debbygo@rogers.com or **Deanna**, 905-883-2963.

CANADIAN JEWS
Hesh Troper discusses the Canadian Jewish community, 10:15 a.m., Temple Sinai. 416-487-3281.

CITY SHUL LAUNCH
Celebrate the official launch of City Shul and the installation of **Rabbi Elyse Goldstein**, Wolfond Centre, 36 Harbord St., 3 p.m. launch@cityshul.com; 647-799-3557.

HARBORD REUNION
Harbord Collegiate Class of 1952 is holding a reunion at 11:30 a.m. Call **Marilyn (Arons) Nefsky** 416-444-9447 or ronnn@rogers.com.

TORAH SEMINAR
Hana Werner leads Torah seminars, Oct. 14-Dec. 2 at Adath Israel Synagogue, 10:30 a.m.

A QUEBEC JEW
Richard Marceau, author of *A Quebec Jew: From Bloc Québécois MP to Jewish Activist*, speaks at Shaar Shalom Synagogue, 7:30 p.m. 905-889-4975.

Monday, Oct.15

MITZVAH KNITTERS
Mitzvah knitters at Shaar Shalom Synagogue welcome anyone interested in knitting and crocheting for non-profit groups. Call 905-889-4975.

BETH TZEDEC HAVERIM
Varda Hall Bernstein discusses Yiddish folk songs, 1:30 p.m. at Beth Tzedec synagogue. 416-781-3514, ext. 232.

GOLF TALES
Lorne Rubinstein discusses golf with Temple Sinai's Brotherhood, 7:30 p.m. 416-487-3281.

Continued on page 31

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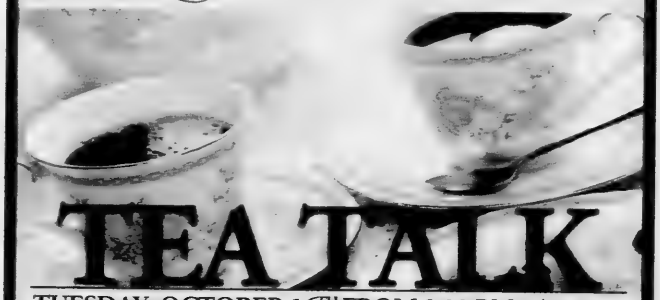

TEA TALK
TUESDAY, OCTOBER 16TH FROM 3:00 PM - 4:30 PM
Tea connoisseur Orli Kohn will talk about the exciting health benefits of tea. Hear about the latest cutting edge research on various types of tea, and their affect on aging. Join us in celebration of tea with fun, food and fabulous teas!
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Nachman Ben-Yehuda is Professor, Department of Sociology and Anthropology, and Director of the The Halbert Centre for Canadian Studies at The Hebrew University of Jerusalem.

Monday, October 15 at 7:30 PM at Beth Tzedec Congregation
Ultra-Orthodox and Secular Israelis: Living Together?
Prof. Ben-Yehuda explores what it might take to fashion a more constructive atmosphere of tolerance in Israel today.

Tuesday, October 16 at 4:00 PM at the University of Toronto, Jackman Humanities Building, Room 100, 170 St. George Street
Theocratic Democracy: The Case of Israel
In this controversial session, Prof. Ben-Yehuda reviews his research findings on the goals and methods of ultra-orthodox Israelis for achieving their political and religious vision of the state.

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Wednesday, October 17 at 7:30 PM at Beth Tzedec Congregation
The Myth of Masada
Professor Ben-Yehuda takes a fresh, critical look at commonly held beliefs, asking the question: How historically accurate is the Masada myth?

Open to all. Admission free.

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Continued from page 30

AUDITION

Medina Theatre Ensemble is holding an audition for *The Investigation*, 7:30 p.m., Temple Sinai, 210 Wilson Ave. RSVP **Fran**, 416-638-2716, or **Morris**, 416-785-0344.

YIDDISH WORKSHOP

The Yiddish Theatre Workshop, directed by **David Gale** reads the play *Fiddler on the Roof* in a 10-week workshop. Call **Barbara Barak**, 416-635-2883, ext. 5189.

FALL LECTURE SERIES

Temple Emanu-El's fall lecture series begins 2 p.m. **Iain Scott** discusses Marilyn Horne. Call 416-449-3880.

BIBLICAL PERSONALITIES

Hana Werner discusses biblical personalities in 5 sessions, 7 p.m. at Beth David Synagogue. 416-633-5500.

NA'AMAT CANADA

Thornhill women interested in joining Na'amat Canada are invited to a lecture and desserts, 8 p.m. Send an email to **Paula** at: Paula-b@rogers.com

Tuesday, Oct. 16

ISRAEL AND PALESTINE

Yehudit Shnier-Weisberg discusses "Israel and Palestine: Hadrian's Curse and the San Remo Conference," Temple Har Zion. Bring your lunch at noon, program begins at 12:30 p.m. Call 905-889-2252.

ART SALE

Baycrest is holding an art sale, today, 9 a.m.-9 p.m. and tomorrow, 9 a.m.-noon, Wortsman Hall.

LUNCH AND LEARN

Beth Tikvah Synagogue begins its lunch and learn program with **Karen Mock** discussing "What's a Nice Jewish Progressive Zionist Girl Doing in a Place Like This?" 416-221-3433, ext. 352, or helen@bethtikvahtoronto.org.

IN DARKNESS

The Holocaust film *In Darkness* will be shown at Beth Tikvah Synagogue, 8 p.m.

MY KOSHER KITCHEN

Nancy Weisbrod, COR's director of culinary education, teaches an 8-session class on kosher cooking. Call 416-902-9995 or email nweisbrod@cor.ca

Wednesday, Oct. 17

KOREAN POJAGI

Artist **Julie An** shares her experiences in Korean hand-stitching with the Pomegranate Guild, Temple Sinai, 7:30 p.m. $5. Guests welcome.

BIBLICAL CHARACTERS

Hana Werner discusses Extraordinary Biblical Characters in a 4-part series, Beth Tzedec synagogue, 1:30 p.m. RSVP 416-781-3511.

JEANNE BEKER HONOURED

Beit Halochem Canada honours **Jeanne Beker**, noon, Bayview Country Club. 905-695-0611.

Thursday, Oct. 18

ROGUE RABBI

Rabbi Jerry Steinberg discusses his book *Rogue Rabbi: A Spiritual Quest: From Seminary to Ashram and Beyond*, 7 p.m., Temple Har Zion, 7360 Bayview Ave., Thornhill.

SOLE SUPPORT

Dr. Neil Naftolin discusses prevention and care of foot problems, Temple Sinai Social Club, 7:30 p.m. Call **Marcie**, 416-487-3281.

JF&CS GROUPS

Registration is required for all programs. Groups and workshops are open to all members of the community and fee reductions are available. All classes at Lipa Green Centre, 4600 Bathurst St., unless otherwise noted. Call **Shawna Sidney**, 416-638-7800, ext. 6215, or www.jfandcs.com.

Mind-Body Connection for Women. An 8-session group for women to learn stress-reduction techniques. Starts Oct. 17, 35 Madison Ave., 3 p.m., or Oct. 25, Lipa Green Centre, 7 p.m.

Younger Widow/Widower Bereavement Group. A 6-session discussion series for people under 60. Starts Oct. 23, 7:30 p.m.

Understanding Anxieties and Learning Disabilities in Children. A workshop for parents and professionals, Oct. 24, 7 p.m.

When You're About to Separate: What To Tell the Kids. A workshop for parents in the early stages of separation. Oct. 25, 6:30 p.m.

Adult Children Losing a Parent. A 6-session group for adults who have recently lost a parent, starts Oct. 30, 7:30 p.m.

Widow/Widowers over 65. A 6-session group, starts Oct. 31, 1 p.m.

BEREAVED PARENTS

Bereaved Jewish Families of Ontario provides 8-week self-help groups. **Nov. 14**, a panel on "The Many Facets of Personal Tragedy and Grief" will be held at Beth Sholom Synagogue. Call **Beth Feffer** at JF&CS, 416-638-7800, ext. 6244, or bfeffer@jfandcs.com.

FOR SENIORS

Charming Earl Bales Seniors Club in the Park. (60+). **Valerie**, 416-395-7881. The clubhouse is temporarily closed for renovations. All activities are in the Earl Bales Community Centre. Casino Rama, Oct. 17. Lunch and leaves trip, Oct. 23. Sunday night dance, Oct. 21. Barber/hairdresser Oct. 11.

Seniors Cultural Club meets Tuesdays, 10 a.m., Borochov Cultural Centre, 272 Codsell. 416-630-9444.

New Horizons is a Jewish Hungarian seniors club that offers kosher food, card games, casino trips. 416-256-1892.

Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub. Refreshments $2. Call **Sheila**, 416-665-3333, or **Marcia**, 416-932-1229.

Beth Emeth Bais Yehuda Synagogue welcomes new players for mah-jong and Rummikub Monday and Wednesday afternoons. 416-633-3838.

Active Seniors & Boomers, Miles Nadal JCC, 416-924-6211, ext.155. **Iain Scott**'s opera appreciation series begins Oct. 16. Oct. 18, psychiatrist **Leslie Wiesenfeld** discusses "Positive Aging: Resilience, Adaptation, Challenges and Opportunities," 1:30 p.m.

Bernard Betel Centre, 416-225-2112. Oct. 16, **Rouhama Danto** discusses "Icon of Loss: The Art of Samuel Bak," 10 a.m. Oct. 17, Fibromyalgia Support Group, 10 a.m.; the Toronto Accolades perform at 1:30 p.m. Oct. 18, **Polina Philips** discusses "Managing Stress," 1:30 p.m.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com.

A new Learn and Share series starts the week of Oct. 15. A Meaningful Retirement, Thursdays at 7:30 p.m.; Health Literacy, Wednesdays at 1:30 p.m.; Philosophy Café, Tuesdays at 1:30 p.m.

Sign up for fall and winter courses now, ext. 4235.

MILES NADAL JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org.

Tied Together, a photo exhibit of prostate cancer survivors, is on display until Oct. 21.

The Long Run, a one-act play by **Rachel Ganz** about mental health disorders, inspired by her own experiences, and a panel discussion will be presented Oct. 11, 7:30 p.m. Tickets, ext. 3828.

Shabbat party with songs and crafts for children under 6 begins Oct. 12. Ext. 277 or yuditt.@mnjcc.org.

Toronto Jewish Film Society and United Jewish People's Order show *At Home in Utopia* and *Triangle: Remembering the Fire*, Oct. 14, 4 and 7:30 p.m., with guest speaker **Ester Reiter**. Ext. 606.

Adult daytime choir meets Tuesdays, 1:30 p.m. Women's Chorus meets Mondays, 7:30 p.m. email gillians@mnjcc.org. No experience needed. Play in the MNJCC Klezmer Ensemble directed by **Eric Stein**, Tuesday evenings. music@mnjc.org.

Shlomo Schwartzberg discusses the films *Dog Day Afternoon*, *12 Angry Men*, *Prince of the City*, Oct. 15, 7 p.m. Call ext. 606.

A new theatre group, led by **L.J. Nelles**, starts Oct. 18. Actors rehearse pieces from new Canadian Jewish theatre. Call ext. 600.

Support for Adult Children of Holocaust Survivors, Oct. 15, 6 p.m. **Shoshana Yaakobi**, 416-785-2500, ext. 2271; syaakobi@baycrest.org.

Learn how to do Shabbat,with **Ricki Glickman**, Oct. 28, 9:30 a.m.

Interfaith text study for Jewish and Muslim women with **Shari Goldberg** and **Nevin Reda** starts Oct. 18. Visit www.multifaith.utoronto.ca.

Introduction to Judaism with **Baruch Sienna** starts Oct. 18. Ext. 154.

Michael Bernstein Chapel holds services Thursdays, 7:15 a.m., Sundays, 8 a.m. **Coleman Bernstein**, 416-968-0200.

SCHWARTZ REISMAN CENTRE

Lebovic Campus, 9600 Bathurst St., Vaughan. 905-303-1821, www.srcentre.ca.

Grandparents, grandchildren brunch, Oct. 21, 10 a.m.

Feldenkrais program starts Oct. 15; for seniors, Oct. 16. Prenatal fitness starts Oct. 18; prenatal aquafit Oct. 15. Martial arts programs begin this month. Call ext. 3084.

Rabbi Mendel Bernstein teaches a course on "The Kabbalah of You: Embracing a Positive Outlook on Life," Oct. 15-Nov. 19, 8 p.m.

Rabbi Rafi Lipner teaches a course on "Three Keys to a Successful Relationship: After the Wedding," Oct. 16-30.

SINGLES EVENTS CAN BE FOUND ON PAGE 24

Philanthropist believed in Holocaust education

Sheri Shefa
Staff Reporter

The Toronto Jewish community is mourning the loss of Chaim Neuberger, a builder, philanthropist and Holocaust survivor who died at the age of 82 on Erev Yom Kippur.

At his Sept. 27 funeral at Beth Tzedec Congregation, family and friends gathered to pay respects to a man who will not be forgotten by the community.

Before Neuberger's two daughters, Myra York and Edie Neuberger, and grandson Adam Jesin delivered their moving eulogies, Beth Tzedec spiritual leader, Rabbi Baruch Frydman-Kohl, spoke about the circumstances that brought Neuberger to Toronto.

Neuberger was born in 1930 in a small Polish town into a family of six children.

The youngest of his siblings, Neuberger was a child when World War II broke out.

"Chaim witnessed or learned about the murder of his entire family," Rabbi Frydman-Kohl said.

Neuberger survived due to the heroic actions of a Christian family who hid him and nine other Jewish children on their farm for nine months.

"He carried this history in his blood and his bones, but he survived," the rabbi said.

Neuberger was 15 when the war ended. He moved from Poland to Austria and then to Italy, before settling in Canada in 1948 through a government-sponsored program that brought in 80 Jewish orphans.

Neuberger thrived once he settled in Toronto, forging a career as a successful builder.

His daughter, Myra York, said she often wondered how her father, whom she described as "friendly, generous and always had a big smile on his face," could be so happy and optimistic despite his horrific history.

"His whole family was murdered, but he was the lucky one. He never forgot the generosity of the Righteous Gentiles who saved him, and he continued to communicate and help support them until the time they passed," she said.

York added that although he never spoke about his personal experience during the Holocaust, he believed that "education above all else was the only way to prevent the Holocaust from recurring."

In 2008, Neuberger donated $10 million to UJA Federation of Greater Toronto to establish the Sarah and Chaim Neuberger Holocaust Education Centre.

Chaim Neuberger
[Laura Arsie photo]

"We were all very proud of him when he made the donation on behalf of my mother and himself," she said.

Adding some levity to the service, York told the story about how her father met her late mother, who died in 2002.

"At 30, his uncle told him it was time to get married. He knew of a nice heimish family up in Brooklyn that had five beautiful daughters, and he said, 'Go pick one.' So he did," she said, eliciting laughter.

"It was my mother, Sarah, who opened the door when he arrived, so he picked her.

"My mom was the true love of my dad's life… He often referred to her as his angel. When she got sick, he was the only one she would allow to take care of her, and he did it selflessly."

York said the other loves of her father's life were his two daughters and eight grandchildren, whom he would often treat to dinners and shopping trips.

Although Neuberger was widely known for his business savvy and generosity, she said few people knew how funny he was.

"He didn't tell jokes so much, rather he would make up his own language. When the phone would ring, he would answer, 'How do you doddle?'… And he would always say 'DV,' which, of course, stood for 'Don't Vorry.'"

When Neuberger's eldest grandson, Adam Jesin, took to the podium, he spoke about how close they were, and fondly recalled the times they spent together on vacation in Florida.

Jesin said his grandfather was a survivor in every sense of the word.

"He lost his entire family, so he made it his mission in life to create a family and legacy of his own."

He added that his grandfather was a generous man who "wanted only for his family to be taken care of and provided for, and he ensured that they always were."

Neuberger's daughter, Edie, thanked the people who had enriched the quality of her father's life.

"My father experienced the most unspeakable acts of depravity as a 15-year-old child… He also experienced undeniable acts of kindness," she began.

She thanked the Righteous Gentiles who kept him safe for months – despite the danger to their own family for doing so – and the Canadian government who opened its doors in 1948 to orphaned Holocaust survivors.

She thanked her late mother twice – once for "marrying him, giving him a new family, a new mother, a new father, brothers and sisters… [who] thought of him as a brother," and a second time for "giving him children and a Jewish home."

She thanked her own children and her sister's children for giving him "absolute joy."

She also thanked her father's caregiver, Emelia, whom she called an "angel from heaven" who took care of her father for five years "without ever a complaint."

Last, she thanked her father for being "kind and generous and loving."

OBITUARIES
and Related Notices

Steeles Memorial Chapel

Kline, Julian	Sept. 14/12	
Gafourova, Anna	Sept. 14/12	Private
Starr, Samuel	Sept. 17/12	35 Dunvegan Dr.
Klein, Cypora	Sept. 17/12	Private
Abrams, Benjamin	Sept. 17/12	
Ross, Bette	Sept. 18/12	120 Promenade Circle
Essebag, Mercedes	Sept. 18/12	7420 Bathurst St.
Sherman, Sholom Joseph	Sept. 18/12	26 Wild Gingerway
Zynoberg, Carl	Sept. 19/12	99 Elgin St.
Merc, Izak	Sept. 23/12	Private
Bensalmon, Marcos	Sept. 23/12	3560 Bathurst St.
Breindel, Gertrude	Sept. 24/12	
Joffe, Simma Geta	Sept. 25/12	333 Clark Ave. W.
Kleinberg, Gertie	Sept. 25/12	11 Townsgate Dr.
Kalin, Marion	Sept. 26/12	2185 Major Mackenzie Dr.
Grossman, Rose	Sept. 26/12	138 Combe Ave.
Faust, Enid Heather	Sept. 27/12	26 Goodyear Cres.

BENJAMIN'S PARK MEMORIAL CHAPEL

Kay Tartick	Sep 21/12	2121 Bathurst Street
Thomas Richard Stein	Aug 5/12	
Belle Hodes	Sep 21/12	914 Bathurst St.
Sam Sniderman	Sep 23/12	701-80 Front St. E.
Harry Szmuklerz	Sep 22/12	25 Kingsbridge Garden Cir.
Michael Shaw	Sep 24/12	15 Shallmar Blvd.
Freda Davis	Sep 24/12	4266 Bathurst Street,
Norman Freedman	Sep 24/12	66 Cadillac Ave.
Chaim Neuberger	Sep 25/12	60 Pleasant Blvd.
Jack Poster	Sep 24/12	158 Caines Avenue
Sarina Speyer	Sep 25/12	4005 Bayview Avenue
Aubrey Lent	Sep 26/12	3181 Bayview Avenue
Pearl Kronis	Sep 25/12	355 St. Clair Ave. West
Mark Moss	Sep 27/12	1727 Bathurst Street
Vikki Krane	Sep 26/12	2201 Margot Street
Isaac Schwartz	Sep 28/12	3560 Bathurst St.

HEBREW BASIC BURIAL

George Nicholas Gabor	Sep 26/12	668 Roselawn Avenue
Gerald Waldman	Sep 28/12	104 Sultana Avenue

ZERNIE

The family of the late
Saul and Rose Zernie
Wishes To Announce

The Monument Unveiling

For Saul, who passed away on Nov. 8, 2011
And

A Memorial Service

For Rose, who passed away on Oct. 28, 2006
To Be Held In Their Honour
At 10:00 am on Sunday, Oct. 21, 2012
At

Lambton Hills Cemetery

(Chmelnicker section)
Royal York Blvd. (South of Eglinton Ave.)

Rabbi Yechiel Goldreich Officiating

This is in loving memory
of our daughter
Stacey Baer

As we breathe in the hard peacefulness, that is born out of eight years that have spanned since you passed away, we still struggle with hearts heavier now. The hills and valleys of loss are part of our landscape.
But the courage, joyfulness and abundant love you shared with us will forever be a balm to a house quieter without you, but so very full of a spirit of hope, laughter and "forever memories".

Love, Mom, Dad and Jenn

Watch this space each week for monument dealers & shiva caterers

Shaare Zedek cantor emeritus dies at 91

David Lazarus
Staff Reporter

MONTREAL — Cantor Mendel Fogel was remembered for his unreserved kindness, patience, warmth, as well as for his complete devotion to Judaism and his beloved Shaare Zedek Congregation following his death Sept. 22 at age 91.

A Holocaust survivor, Fogel was the Conservative congregation's first permanent cantor in 1954, and he continued to serve there even after his official "retirement" 38 years later in 1992, when he became cantor "emeritus," an affiliation lasting a total of 58 years.

Funeral services took place at the Notre-Dame-de-Grâce synagogue that was Fogel's home away from home for all those years.

Fogel – the father of Shimon Fogel, CEO of the Centre for Israel and Jewish Affairs – trained generations of bnei mitzvah, presided over countless simchahs and life-cycle events, and was always there when needed, friends and admirers said in condolence messages posted on the Paperman and Sons website.

"He was an inspiration to the community and will be missed!" one of scores of admirers wrote.

Cantor Mendel Fogel

Fogel played an instrumental role in the founding of the Council of Chazzanim of Greater Montreal, serving as its president from 1966 to 1969 and from 1985 to 1988.

Born the son of Samuel and Paula in the Hungarian shtetl of Tisa-Polgar in July, 1921, Fogel was conscripted into forced labour in 1942, was deported to Bergen-Belsen concentration camp in Germany1944, and then transferred to Terezienstadt, which was liberated by the Russian army in 1945.

After spending many months in various displaced persons camps, Fogel arrived in Montreal in 1948 with siblings who had also survived the Holocaust.

Shaare Zedek honoured Fogel and his wife, Frances, following his official retirement, and honoured him again years later with a gala concert.

Fogel was also a member of the Cantors Assembly of North America, chaired its northeast region, and was designated an honorary fellow of the Cantors Institute.

After he turned 90, Fogel, in the synagogue's newsletter *Reflections*, thanked Rabbi Alan Bright for a special siddur that was presented to him by the congregation and for all the honours his shul had bestowed upon him up to that time.

"I hope and fervently pray for the continuation of this extraordinary close relation in the days and years ahead," he wrote a little more than a year before his death.

> *'He was an inspiration to the community'*

Fogel was predeceased by siblings Naftali, Moshe, and Miriam, and is survived by his wife of 59 years Frances (Koffler); children Paula, Shimon, and Samuel; 17 grandchildren; and six great-grandchildren.

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Help us in October and please answer the call

To date, UJA telethons have raised more than $1.2 million from over 2,500 gifts, in support of United Jewish Appeal's Campaign 2013.
This year you can help just by picking up the phone on,
Sunday, October 14th through to Wednesday, October 17th.
When a UJA volunteer calls during October Telethons please answer it and make your donation.
The community thanks you. And so do we.

To call in your donation during Super Week call the UJA Hotline at 416-398-1UJA (1852)

Visit **www.ujatelethons.com** to sign up to volunteer or contact Rafi Yablonsky at **ryablonsky@ujafed.org** or **416.631.5820** for more information.

United Jewish Appeal
UJA Federation of Greater Toronto

Braising still a great option

Daphna Rabinovitch
Special to The CJN

Somehow, along the culinary continuum, braising as a cooking method has gone somewhat out of style. Or perhaps people and foodies are simply calling it something else. Well, a rose by any other name is still a rose, and a braised dish will always be a braised dish. And rather a good thing it is too!

Braising is essentially the method by which a food, generally meat but sometimes fish or fowl, is cooked for a lengthy period of time with a small amount of liquid. Sounds a tad boring, but the result is uniquely wonderful.

Braising can take a long time, like a stew, but it can also be surprisingly brief if you're using fish or vegetables, items that adapt surprisingly well to this technique.

The recipe below showcases this adaptable technique with delicious rewards. The chicken dish is sweet without being overly so, the wine and orange juice co-mingling with the cumin and dates.

BRAISED CHICKEN WITH ORANGE JUICE AND DATES

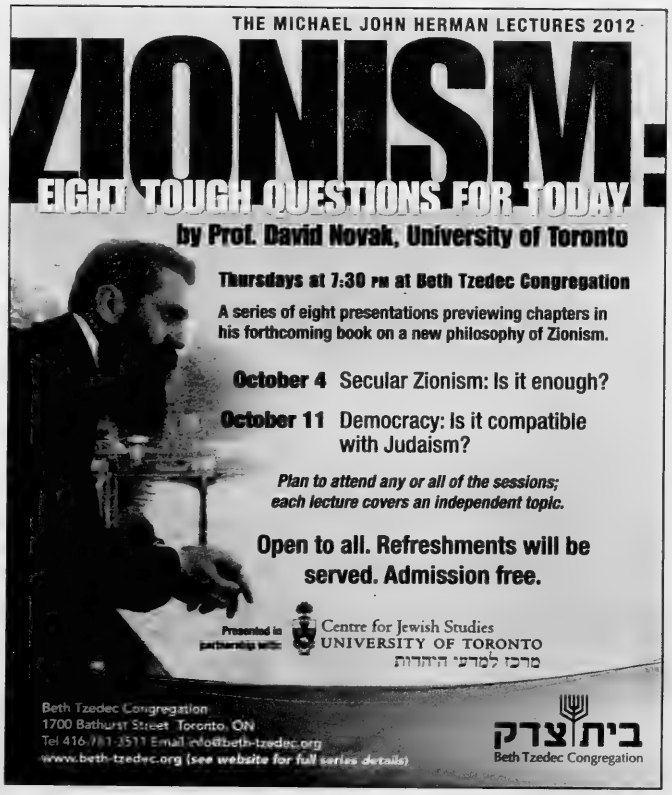
4 whole chicken legs, cut into thighs and drumsticks
1 4 cup all-purpose flour
1 4 cup Dijon mustard
3 tbsp. olive oil
1 cup chopped onions
2 cloves garlic, minced
1 2 cup chopped carrots
1 tsp. each ground ginger and cinnamon
1/2 tsp. ground cumin
1 2 tsp. salt
3 4 cup dry white wine
1-1 2 cups chicken broth
1/2 cup orange juice
2 tbsp. tomato paste
1 bay leaf
1 2 lb. dates, pitted and halved lengthwise or 12 whole apricots
1 2 cup chopped green pepper
2 tbsp. freshly squeezed lemon juice
1 4 cup chopped fresh coriander or parsley

Preheat oven to 350. Place flour in flat dish. Brush chicken with mustard, dip into flour, shaking off excess. Heat oil in large ovenproof Dutch oven set over medium-high heat. The pan should be large enough to hold chicken pieces in one layer. Sear chicken until golden brown on both sides, remove chicken from pan and set aside.

Reduce heat to medium. Add onions, garlic and carrots to pan. Cook until onions are lightly browned, about 3 minutes. Stir in ginger, cinnamon, cumin and salt for 1 minute. Sprinkle leftover flour over onions and cook, stirring until well blended, 2 minutes. Increase heat to high and stir in wine, stirring to scrape up any browned bits from bottom of pan. Stir in chicken broth, orange juice, tomato paste and bay leaf, mixing well.

Return chicken to pan. Bring to boil. Cover, braise in centre of preheated oven for 30 minutes. Add dates or apricots. Cook for about 45 more minutes or until the meat is just starting to fall off the bone.

Using slotted spoon, remove chicken and dried fruit from pan; keep warm on plate. Skim off as much fat from sauce as possible. Stir in green pepper. Over medium-high heat, bring sauce to a boil. Reduce heat to medium-low and boil gently, stirring occasionally, until sauce is slightly thickened, 3 to 5 minutes. Stir in lemon juice. Pour sauce over warm chicken, sprinkle with chopped fresh coriander. Makes 4 to 6 servings.



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Hundreds clash at the Temple Mount

Yoel Goldman and Gabe Fisher
Times of Israel

JERUSALEM — Following the conclusion of prayers Oct. 5 at the Temple Mount in Jerusalem, hundreds of Arabs threw stones at security guards in the area. Police charged through the Mughrabi Gate in the Old City and fired stun grenades to disperse the angry mob.

Unconfirmed Palestinian reports suggested that several people were lightly injured.

Police officials, having restored calm, said that they would arrest some of the stone-throwers in the coming days.

Rabbi of the Western Wall and the Holy Sites of Israel Shmuel Rabinovitch expressed shock following Friday's violent demonstration, assessing that it was meant to prevent Jewish worshippers from praying in the area during Sukkot. He said that it was up to the police to arrest those who "wish to harm the delicate fabric of the holy sites in the Old City, and to harass worshippers."

Israeli Border policemen patrolled in Jerusalem's Old City amid clashes between Palestinian stone-throwers and Israeli forces after Friday prayers on the Temple Mount, Oct. 5. *[Flash 90 photo]*

Rabbi Rabinovitch called on the public to continue observing the holiday at the Western Wall.

On Oct. 4, a confrontation at the Temple Mount plaza led to six arrests as a group of Muslim worshippers threatened Jewish visitors to the site.

According to a police spokesperson, about 30 Muslims began chanting "*Allahu Akbar*" (God is great) and tried to attack a group of Jews who were visiting the site. Police broke up the altercation, and arrested five Arabs and one Jew. The Temple Mount, holy to both Jews and Muslims, is closely monitored in order to defuse potential tensions between Muslim worshippers and Jewish and international visitors.

The plaza is under the management of the Islamic Wakf, with Israeli police responsible for security. Under Israeli rules aimed at keeping the peace at the volatile site, Jews are allowed to visit but not to worship there.

On Tuesday, Likud activist Moshe Feiglin was arrested for allegedly violating rules regarding Jewish prayer at the site.

Timesofisrael.com

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Pro-Israel activists have diverse political views

Neil Rubin
JTA

WASHINGTON — Jewish student leaders may be strident in their Israel advocacy, but they are tolerant in defining pro-Israel activism and diverse in their political views.

Those are among the major findings of a new survey being billed as the first major study of North American young adult leaders involved in pro-Israel advocacy.

Of the 4,000 or so Israel advocates age 30 and younger who were surveyed, 87 per cent said they welcomed "multiple perspectives" on the pro-Israel spectrum. Ideologically speaking, 45 per cent self-identified as either politically liberal or slightly liberal; 30 per cent said they were conservative or slightly conservative; and 21 per cent called themselves moderate. Four per cent said they were extremely conservative and two per cent said they were extremely liberal.

The respondents came from diverse religious backgrounds, too: 37 per cent said they were Conservative Jews, 27 percent Orthodox, 18 per cent Reform and 16 per cent "other Jewish."

The study, titled *Next Generation Advocacy: A Study of Young Israel Advocates*, was released last week by the Charles and Lynn Schusterman Family Foundation. It was conducted by Ezra Kopelowitz and Daniel Chesir-Teran of Research Success Technologies.

"There's a sense that young advocates come from a particular political persuasion, that they're shrill and that there's polarization," Lisa Eisen, the director of the Schusterman Foundation, told *JTA*. "They are very diverse, sophisticated and non-ideological, which is not something that most people would imagine."

Young North Americans in Jerusalem on the Taglit-Birthright program show their support of the Jewish state.

Divisive activists are part of the spectrum, Eisen acknowledged, but they "are way out on the margin."

Those surveyed were leaders of such organizations as Alpha Epsilon Pi fraternity, the American Israel Public Affairs Committee, Hillel, iCenter, the Israel on Campus Coalition, Moishe House, The David Project, Write On For Israel, Hasbara Fellowships, MASA Israel Journey, Stand With Us and the BBYO group for teenagers.

The study also pointed to a relatively high correlation between participation in Birthright Israel, the free 10-day trip to Israel for young adults, and Israel activism. Some 26 per cent of the pro-Israel leaders surveyed were Birthright alumni.

Pro-Israel activist Samantha Vinokor, 22, said she discovered early on that there is no single profile for pro-Israel activism.

"You don't need to be religiously observant because you can connect in your own way, and you don't need to be politically aware because you can connect culturally or through food or in other ways," said Vinokor, who was active in pro-Israel groups at the University of Pittsburgh before enrolling in a master's program at the Jewish Theological Seminary of America in New York and landing a job as director of communications for the World Zionist Organization.

"The pro-Israel movement can give so many different people a home," she said. "That's something that I tried to bring onto campus and that I bring to my professional life as well."

Eisen said the study debunks some myths about who pro-Israel activists are and what they believe, while also revealing some shortcomings in how pro-Israel activists are mobilized in American Jewish life.

While 85 per cent of high school seniors and 66 per cent of college seniors said they wanted to continue pro-Israel work after graduation, only 27 per cent and 33 per cent, respectively, reported being asked to do so by a Jewish organization.

"The motivation is there, the passion is there, the interest is there," Eisen said. "We just haven't fully tapped the potential."

MIRIAM & LARRY ROBBINS HEBREW ACADEMY

The Ruth H. Gales Wall of Supporters donated to Robbins Hebrew Academy

Photo - K.C. Viner/Elevator

The gift of the Ruth H. Gales Wall of Supporters, donated by the Gales and Ray families, to support Hebrew Day School Education, is a "stellar" example of Tzdakah. Ruth is the proud grandmother of five RHA (USDS) alumni and the great grandmother of current and future students. Allen Gales, representing the families said, "*Our mother is so happy and proud to have her name associated with Jewish Education and specifically RHA. We believe that this type of philanthropic giving is essential within our community. We need everyone to be a part of that vision.*"

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German cabinet to rule on circumcision

JTA

BERLIN — Germany's cabinet has scheduled a discussion on an amendment that would formally legalize ritual circumcision but place some restrictions on who could circumcise and how.

The discussion was set for Oct. 10, the German paper *Die Welt* reported. To become law, the amendment needs to pass a vote in the Bundestag. Amendment 1631d to the law code on the rights of children was devised following a controversial ruling in May by a court in Cologne that said circumcision amounted to a criminal act.

In a rare show of solidarity, Jewish and Muslim groups demonstrated together recently in Berlin against what both consider an attempt to curtail religious freedom. If passed, the amendment would legalize religious circumcision of male minors when performed by a person who is medically qualified, but only with parental consent and under anesthesia. Under the amendment, mohels, or Jewish ritual circumcisers, would be able to continue perform circumcisions if they obtain the relevant medical qualification.

Dieter Graumann, head of the Central Council of Jews in Germany, has said in a statement that "it is especially welcome to hear that circumcision will not be regulated by criminal law but by family law." He called the amendment "a step in the right direction."

Representatives of the Green Party, the Social Democrats and the Left Party already have protested the new proposal, according to the German news agency DPA, calling it "alarming" that the protection of a child from bodily harm seems to have taken secondary importance.

Argentina's Jews reluctant to talk with Iran

Diego Melamed
JTA

BUENOS AIRES — Jewish leaders and relatives of victims of the deadly bombing of the AMIA Jewish centre in Buenos Aires are urging their government not to negotiate with Iran.

Hector Timerman, Argentina's Jewish foreign minister, met recently at U.N. headquarters in New York with his Iranian counterpart, Ali Akbar Salehi, about the July 1994 bombing on the Jewish community's main building, and the two countries said they would continue negotiations through government officials in Geneva.

Iran is accused of directing the attack, which killed 85 and injured hundreds. The Lebanon-based terror group Hezbollah allegedly carried out the attack.

"The only Iranian offering of cooperation that we accept is to submit the accused to the courts of our country, where they will enjoy guarantees and rights of defence," declared a document signed last week at the rebuilt AMIA headquarters by the relatives and Jewish leaders.

"As victims of the attack, we are not ready to endorse a new Iranian maneuver whose sole purpose is to ensure impunity for fugitives and to prevent justice."

Among those signing were Guillermo Borger, president of AMIA, Aldo Donzis, president of the DAIA, the country's umbrella Jewish community group, and 21 relatives of victims of the blast.

Israel Briefs

PA accuses Israel

The Palestinian Authority (PA) over the last month has frequently accused Israel of trying to destroy Jerusalem's Al-Aqsa Mosque, the third-holiest site in Islam. *Palestinian Media Watch* reported five instances in September when leaders or organizations of the PA told *Al-Hayat Al-Jadida*, the PA's official daily publication, that Israel plans to replace Al-Aqsa with an "alleged Temple." On Sept. 20, the publication quoted Sheikh Dr. Tayseer Rajab Al-Tamimi, secretary of the Supreme Islamic Council in Jerusalem, as saying Al-Aqsa "is subject to daily invasions by settlers and extremist Jewish groups, and [subject] to attempts to desecrate [it], [all of which] are steps in implementing a Zionist plan to seize control and Judaize [the mosque], as preparation for its destruction, and for building their alleged Temple on its ruins."

Early elections?

Knesset Speaker Reuven Rivlin has called on the Israeli parliament to disband itself and begin preparing for early elections. "It would be best" if the Knesset passed a resolution to disband itself "within days or even hours" of the opening of its winter session on Oct. 15 "instead of dragging the decision for weeks," Rivlin said. A member of the ruling Likud party, Rivlin predicted the early election probably would take place during the second half of February and that Prime Minister Benjamin Netanyahu would win another term. Elections may come because the governing coalition cannot agree on approving the 2013 budget.

Files from JTA and JNS.org

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Israeli innovation dragged down by red tape: report

David Shamah
The Times of Israel

TEL AVIV — Israel is still a world leader in innovation and a great place to hatch a new idea or technology. But if you want to build a business based on that technology, you'll have to contend with high startup costs, an economy in which a small number of companies dominate, and a lengthy application and approval process for your business.

On the other hand, if it's high-level high-tech research you seek, there is no better place to find it than in Israel's universities, ranked the best in the world.

These are the findings of a Global Competitiveness Report by the World Economic Forum, the Swiss foundation that crunches economic data from around the world and issues recommendations on how to address economic problems. The group is best known for its annual meeting of top government and financial officials in Davos. The report ranks 144 countries for more than 100 variables, including business-friendliness, efficiency, innovation, educational resources, institutions – everything that goes into measuring what the group terms "competitiveness," an indication of where businesses, and which economies, are most likely to thrive.

The information in the report is organized around 14 "pillars," including quality of infrastructure, health and education, access to financial services, state of technology, and makeup of the labour force. Some of the information comes from publicly available government databases and UN data, but much of it is gleaned from a global survey of top business executives in each country, about 14,000 worldwide (the number per country varies; in 2011, about 100 responded to the survey in Israel). Questions range across a variety of topics, such as the protection of property rights and intellectual property, how common bribery is in business, how reliable law enforcement is, how much the government encourages innovation, and many more.

With all factors taken into account, Israel fell four slots from last year, from 22nd most competitive to 26th. Innovation, as measured by the number of patents filed per capita (fourth in the world) and ease of access to venture capital (third), is still Israel's strong point, with the country coming in third overall for innovation.

Israel remains a world leader in innovation, including in this high-tech factory in Jerusalem. *(Flash 90 photo)*

What drags Israel down, the report said, is the unspectacular state of Israel's high school math and science education (Israel ranks 89th in this area, between Pakistan and Cambodia); bureaucracy (it takes more time to file documents and follow procedures to open a business in Israel than it does in 108 other countries) and a rather high level of redundancy costs (compensation for workers who are laid off). While workers might not consider that latter statistic to be a negative, the report reflects the responses of business leaders.

Israel could stand a more competitive business environment, according to those who responded to the survey. A few business groups dominate corporate activity, with Israel ranking poorly (124th) in this area.

Israel is not the worst offender in the category of excess bureaucracy, and indeed, comes off better than many would expect in some areas. For example, Israel comes in about halfway down the scale, ranking 90th for "burdensomeness" in government regulations, licences and reporting. The report called this a drag on the Israeli economy, which in recent years had turned into an innovation-driven, technologically elite economy.

One of the questions addresses the added expense of doing business in light of terrorism, and as expected, Israel ranks high in this area, at 128. But those costs are even higher in Turkey, Lebanon, and Egypt – and not much lower in the United States, which came in at number 124 in this area. (Countries where terrorism costs are not much of a concern include Austria, Finland, Iceland, Hungary and Slovenia).

The technology section is, perhaps as would be expected, where Israel shines. Israel ranks high for utilizing new technologies (fifth) and importing technology via investment (14th). However, for high-speed Internet bandwidth availability, Israel is in 80th place, barely beating out the Dominican Republic, Libya, Thailand, and Vietnam. On the other hand, Israel ranked high (ninth) for the number of scientists and researchers in the country, as did, perhaps surprisingly to many Israelis, Jordan (11th). Israel also ranked high in company research-and-development spending (sixth), the ability to innovate (sixth), and the level of co-operation and collaboration between business and universities (eighth).

According to the report, Israel has the best scientific research institutions in the world, beating out Switzerland, the United Kingdom and the United States – and Qatar, which ranked fifth in this area. But that educational prowess does not filter down to the high schools. Besides the aforementioned poor showing in secondary math and science education, Israel's high schools are not particularly impressive, ranking only 53rd in the world.

The report also ranked macroeconomic indicators, and here, too, there were some surprises – such as the total tax rate. Israel's rate (a combination of tax on profits, labour and other taxes) is a relatively mild 31.2 per cent, far better than most of Europe and even better than the United States, where the total tax rate is 46.7 per cent.

And in more good news for Israelis, the chances that Israel will go bankrupt is much lower than in many other place, including Iran. Israel has a 29 per cent chance of defaulting on its debt, the report said, compared to Iran, where likelihood of that happening is 71 per cent.

Ha'aretz suspends edition as employees protest layoffs

JTA

TEL AVIV — The Israeli newspaper *Ha'aretz* had to suspend its daily edition for one day last week because of an employee protest over 100 layoffs.

Employees of the paper did not produce its Thursday edition, protesting the refusal of the paper's management to meet with representatives of the employees.

The paper was expected to resume publication on Friday, when Israeli papers print an expanded edition – akin to Sunday papers in the United States.

In an open letter in response to the printing freeze, *Ha'aretz* publisher Amos Schocken said the layoffs are a painful but necessary sacrifice to keep the paper running.

"In recent years I've made a huge effort to ensure *Ha'aretz* continues to exist and fulfil its unique role in Israeli society, in addition to being a reasonable place of employment," wrote Schocken. "Keeping *Ha'aretz* alive requires harsh measures which made no one happy."

The Israeli daily newspaper *Ma'ariv* is also facing substantial layoffs due to declining revenue. *Ma'ariv*'s employees have protested the measures.

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OFF TO ISRAEL: Christie Mace, centre, is the winner of the TJFF Israel Contest. Her prize includes a round trip for two to Tel Aviv with El Al, three nights at the Dan Jerusalem Hotel and three nights at the Isrotel Royal Gardens in Eilat. With her are Dinah Kutner, general manager of El Al Canada and Oded Grofman, past director Israel Ministry of Tourism.

Jaffa Road lets in some light

Andy Levy-Ajzenkopf
Staff Reporter

Toronto-based music group Jaffa Road is all about soundscapes and harmony these days.

The award-winning, multi-ethnic, uber-talented dub jazz/fusion world-music band is set to release its sophomore album, *Where The Light Gets In*, later this month.

The group, fronted by vocalist Aviva Chernick and backed by its founder, guitarist and oud player Aaron Lightstone, bassist-producer Chris Gartner, percussionist Jeffrey Wilson, and on winds by Sundar Viswanathan, has crafted yet another stunning album.

JAFFA ROAD

Where The Light Gets In features sweeping Middle Eastern-inspired arrangements and instrumentation. Chernick's ethereal and welcoming voice evinces the deeply spiritual nature of the lyrics and compositions throughout the recording.

For those unfamiliar with Jaffa Road and Chernick, the group often reworks traditional Hebrew, Ladino and French songs with its own contemporary twists, but always with reverence and joy.

This album follows that trend.

Where The Light Gets In delves more heavily into ambient atmospherics than Jaffa Road's 2010 breakout release, *Sunplace*, did, giving it a more polished feel.

Standout tracks include the jazzy and contagious meditative take of *Sim Shalom*, the epic instrumental Indian-tinged journey of *Hamidbar Medaber* and the uplifting *On Your Way*.

Jaffa Road will release the album at a launch party on Oct. 28 at Hugh's Room, 2261 Dundas St. W., in Toronto.

For more information, visit www.jaffaroad.com.

Political thriller *Argo* delivers the goods

Sheldon Kirshner
Staff Reporter

Ben Affleck's taut political thriller, *Argo*, which opens in Toronto on Oct. 12, takes a viewer on a scintillating ride.

Inspired by the 1979 hostage crisis in Iran, it is being released at a most propitious time, when the United States and Iran are at loggerheads over Iran's nuclear program and when U.S. diplomats in the Middle East are under deadly attack by Islamic radicals.

Argo, which premiered at the Toronto International Film Festival last month, imparts an aura of anxiety and dread from the outset as an enraged mob shouts anti-American slogans in front of the besieged U.S. embassy in Tehran.

With anger boiling over, a wave of Iranians storms the building. Inside, diplomats are busy burning top-secret documents. As the tension mounts, six diplomats evade capture by escaping and finding refuge in the Canadian ambassador's residence.

At this juncture, *Argo* pivots to U.S. Central Intelligence Agency headquarters in Washington, D.C., where an audacious plan is being hatched to spirit the six Americans out of Iran, right past the unsuspecting noses of scowling Iranian Revolutionary Guards. The plot is based on a book written by Tony Mendez, the CIA agent who masterminded the plan.

The scheme is quite clever. The Americans will be smuggled out of Iran as members of a Canadian crew scouting locations in Tehran for a science fiction movie to be shot at a later date.

Ben Affleck plays a CIA agent in *Argo*, set during the 1979 Iranian hostage crisis.

Mendez sets up a fake production company in Los Angeles and enlists the services of two cynical Hollywood veterans, Lester Siegel (Alan Arkin) and John Chambers (John Goodman), to lend his caper a legitimate sheen.

In his quest for unassailable authenticity, Mendez, played to perfection by Affleck, thinks of every conceivable angle. He commissions a script, as well as artwork, and invites journalists to a press conference to generate publicity about the forthcoming movie.

Nonetheless, the hired hands are skeptical. Siegel, a stereotypical Hollywood type portrayed by Arkin in his usual droll style, dismisses the plan as suicidal, while Chambers calls it a "Star Wars ripoff."

Meanwhile, Mendez's superiors also voice doubt about his out-of-the-box project. With effortless self-confidence, he counters by saying that it's "the best bad idea."

As Affleck has admitted, the script gives Mendez far too much credit for the escapade, while minimizing the integral role that the resourceful Canadian ambassador, Ken Taylor (Victor Garber), played in getting the Americans out of Iran.

Still, *Argo* ensnares viewers with its realistic and suspenseful action scenes, shot in Istanbul and California, and its well-chosen cast of performers. The Iranian actors who depict edgy Iranian government functionaries are especially believable.

To its credit, *Argo* pokes self-deprecating fun at skin-deep Hollywood values and mores, leaving viewers with the distinct and unmistakable impression that honest, straightforward people are hard to find in the movie industry.

Argo, however, descends to a certain level of implausibility as it reaches its nail-biting climax in Tehran airport. But this subtle faux pas is merely a minor distraction or annoyance in a film that basically delivers the goods.

NEW VOICES FOR YIDDISH
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written and directed by
NATHAN GARNICK
in collaboration with
FAYE ZEIDMAN
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Vocalist: MONICA WALDERMAN
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Show brings holidays to the stage

Cara Stern
Special to the CJN

The theatre company New Voices for Yiddish will be taking audiences through a musical journey of the Jewish calendar.

Their latest show, *Let There Be Light*, covers the time "from Rosh Hashanah to Rosh Hashanah," bringing each holiday in between to life through music and song, said director and writer Nathan Garnick.

"We say what all the holidays are for and how they're celebrated, and we also don't exclude the commemorations of very sad events that happened in Jewish history," he said. "And we accompany all our narrative with appropriate music for each occasion."

Garnick, now in his 90s, has been producing shows for New Voices for Yiddish for decades. Their performances used to be held at the now-defunct Leah Posluns Theatre, often in connection with the Jewish Book Fair. Since the theatre is no longer standing, he needed to find a new location, and decided on the City Playhouse in Thornhill, as it is still on Bathurst Street, despite being farther north than the previous venue.

He was concerned that the Thornhill location could be a "handicap," noting that it might be difficult for the midtown and downtown Toronto crowd to get there. However, "we risk the chance and we hope people will respond," he said, adding that at the Leah Posluns Theatre the company would perform to sold-out audiences and hopes they will do the same in Thornhill.

Apart from the new location, Garnick said this year's performance is quite different from his previous shows because it focuses on a historical narrative, rather than a literary one, which has been his specialty in the past. He calls this show a "cavalcade of the Jewish calendar."

It isn't a play in the usual sense that there's dialogue between characters, he said, explaining that it's more of a running narrative set to music.

"When we make a statement, there's always a song which relates to the statement," he said. For example, one statement might have to do with the early days of Zionism, and how Israel was once a dream, and now it is a reality and a necessity, he said.

About 10 performers will be on stage, some of whom are not as "advanced in age" as Garnick, as he put it, but they're not youngsters, either. Every one of them has had a background on the stage, he added.

"[The show is] a nostalgia for the people who were raised in homes where some Yiddish was spoken. They remember phrases and words that their parents used," he said.

He said the number of people who speak Yiddish as well as the visibility of the Yiddish culture has declined in recent years in Toronto.

"It's not in full bloom anymore, but when I was growing up, there were Yiddish schools where they actually taught Yiddish," he said. "We speak of Israel where the national speech is Hebrew, but there's still a place in the hearts of Jews for the Yiddish language."

Garnick said he hopes audiences will find real meaning in the show.

"I think they're going to be proud that they're Jewish," he said. "They're going to be reminded of their very rich heritage."

The show Let There Be Light *will be presented at the City Playhouse in Thornhill, Ont., at 2 p.m. on Oct. 14. For tickets, call 905-882-7469.*

EYE ON ARTS

By BILL GLADSTONE

TRIBUTE CONCERT PLANNED TO HONOUR THE LATE PETER KASTNER

Actor and activist **Peter Kastner**, who is best remembered for his starring role in the 1964 film *Nobody Waved Goodbye*, is going to be given a final wave goodbye this week in the form of a tribute concert by **David Rovics** in his memory.

Kastner, who died in 2008 just short of his 65th birthday, returned to Toronto in the last decade of his life after his career in movies went into decline. A songwriter and musician, he performed a one-man show at Free Times Cafe, Yuk Yuks and other venues here. In the show he "not only milked the irony of his own career crash but attacked his mother, the late **Rose Kastner**, resulting in a bitter estrangement from his three siblings and other members of the family," **Martin Knelman** noted in an obituary in *the Toronto Star*.

In Toronto Kastner became involved with various leftist Jewish organizations: the Winchevsky Centre, United Jewish People's Order, the Morris Winchevsky School and the Toronto Jewish Folk Choir, as well as the Baycrest Centre. Thus it seems appropriate that activist-singer-songwriter Rovics will perform the tribute concert to raise funds for a monument at Kastner's gravesite.

Rovics, a darling of the discontented left and the Occupy Movement, plays at pubs, universities, churches, union halls and protest rallies, and his music has been featured on the BBC and Al-Jazeera. He performs the Kastner Tribute as part of a continuing North American and European tour. **Sharon & Bram** are MCs for the evening.

Winchevsky Centre, 585 Cranbrooke Ave. Oct. 16, 7:30 p.m. Tickets $18, $20; includes refreshments. Reservations, 416-789-5502 or info@ winchevskycentre.org

* * *

Golden Age of Yiddish Radio: Singer, actor and comedian **Max Mandel** (1908-1953) was one of the stars of Yiddish radio in its heyday from the late 1930s to the early 1950s, when many of Toronto's Jews were Yiddish-speaking immigrants and their children.

In a program titled *The Golden Age of Yiddish Radio and Max Mandel's The Jewish Hour*, his son, **Michael Mandel**, a law professor at Osgoode Hall, tells the story of Yiddish radio, its performers and personalities, and what it meant for the community to hear the music of performers, newspaper commentators and critics in Yiddish.

His presentation includes selections from Yiddish phonograph records that were made for the show. Miles Nadal JCC, Active Seniors & Boomers, Thursday Nov. 8, 1:30 p.m. $3, includes refreshments. 416-924-6211, ext. 155.

* * *

Arts in Brief

• *Let There Be Light* is a "lively, informative show based on the Jewish calendar and the Jewish holidays," presented by New Voices For Yiddish and directed by **Nathan Garnick**. City Playhouse Theatre, 1000 New Westminster Dr., Thornhill. Oct. 14, 2 p.m. $12. 905-882-7469.

• Friends of Simon Wiesenthal Center presents *War Redefined*, a segment of the PBS documentary *Women, War & Peace*, which focuses on "how women are emerging as necessary partners in brokering lasting peace and as leaders in forging new international laws governing conflict." 5075 Yonge St., Suite 902, Oct. 16, 7 to 9 p.m. $5. Limited seating only, please RSVP to seldridge@fswc.ca, 416-864-9735, ext. 22.

• Toronto Jewish Film Festival presents *The Rabbi's Cat*, a subtitled French animated film by **Joann Sfar** and **Antoine Delesvaux**, about a rabbi in prewar Algiers who goes with a Russian painter, an Arab sheikh and a mischievous pet on a quest into unknown Africa. Cineplex Odeon Sheppard Cinemas, 4861 Yonge St. at Sheppard. Oct. 21, tea at 4 p.m., film at 5. $15. www.tjff.com, 416-324-9121.

• Singer-songwriter **Donna Greenberg** celebrates the release of her third CD, *Song In The Wind*. Heliconian Hall, 35 Hazelton Ave. Oct. 21, 8 to 11 p.m.

• **Shlomo Schwartzberg** continues his Monday evening series on "The Social Cinema of **Sidney Lumet**" with a discussion of *Dog Day Afternoon*, *12 Angry Men* and *Prince of the City* on Oct. 15, 7 to 9 p.m. The following week (Oct. 22) it's *The Fugitive Kind*, *Long Day's Journey into Night*, *Equus* and *Deathtrap*. Series continues to Dec. 3. Miles Nadal JCC. $12, $6 for students. Series, $90. 416-924-6211, ext. 606.

• Individual tickets are available for **Iain Scott's** popular series *Operas of the Met Live* presented by Active Seniors and Boomers on Tuesday afternoons at 1:30. It's *La Clemenza Di Titio* on Oct. 23, **Verdi's** *Masked Ball* on Nov. 6, **Verdi's** *Aida* on Nov. 13. Miles Nadal JCC. $16 at the door. 416-924-6211, ext. 155.

• **Jaffa Road** performs a CD release concert for its latest album, *Where The Light Gets In*. Hugh's Room, 2261 Dundas St. W. Sunday Oct. 28, 8:30 p.m. $20 advance, $22.50 at the door. www.hughsroom.com, 416-531-6604.

• Toronto Jewish Film Society's 35th season includes eight films on the big screen of the Al Green Theatre, Miles Nadal JCC, from January to December 2013. All movies are discussed and introduced by noted writers, critics or filmmakers. Subscription, $100. esthera@mnjcc.org, www.mnjcc.org

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Wiesel's latest novel explores Mideast conflict, terrorism

Joseph Serge
Arts Editor

Shaltiel Feigenberg is a middle-aged storyteller in Brooklyn on his way to visit a friend when he is kidnapped by two men seeking the release of three Palestinian prisoners.

His four-day confinement is the setting of Elie Wiesel's latest novel *Hostage* (Knopf). Although, this being a Wiesel novel, much of the action, as one would expect, takes place inside the protaganist's head.

It is 1975, the middle of a volatile decade. Gerald Ford is in office, the Munich massacre at the Olympics and the Yom Kippur War are not far behind, and the rise of the PLO is consuming much of Israeli intelligence's resources.

But Shaltiel doesn't understand why *he* has been taken. Surely it's a case of mistaken identity. In his own words, the virtually unknown writer – soon to be catapulted onto the world stage – is a nobody.

As a boy, Shaltiel was a chess prodigy. Born in Galicia, Hungary, he was the son of Haskel, a pedlar of old books. Growing up, just before the war, he loved and admired his father, relishing the Sabbath, virtually the only time he could spend time with his travelling father.

"In prison you cling to memory," Wiesel writes.

As he sits in a dark basement blindfolded, Shaltiel is physically and verbally abused by his kidnappers. Unaware of what time it is, whether it's even day or night, he allows his mind to wander back to his past.

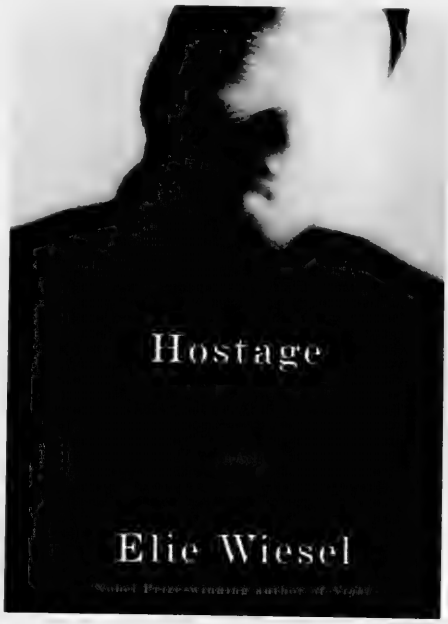
It was chess that saved Shaltiel's life.

When the Hungarians started rounding up Jews, late during World War II, Feigenberg was seven. An aristocratic German takes to the boy after discovering his chess-playing ability. As the Hungarian Jews were forced into ghettos, the count spirits the boy to a hideout where they continue their regular chess games.

"As long as I'm here, you and your family are safe," the count tells him.

But he lied. The rest of his family wasn't so lucky. All of them died except for his father, who miraculously survived the death march from Auschwitz.

The novel goes back and forth between the present and the past. The introduction of Israeli special agents tracking his disappearance early in the novel hints at a potential thriller that never really materializes.



Most of the action takes place as verbal debates either between him and the kidnappers or in his own mind with his memories.

Shaltiel is convinced from the onset that he will be killed in the end. He believes that like Dostoyevsky he'll witness the preparations for his own execution.

He comforts himself by the words of Maimonides who said that no commandment surpasses the obligation to liberate hostages.

But then he remembers the story of the Maharam of Rottenburg who, when arrested in 1286, instructed the Jewish community not to pay his ransom.

If a sage like Maharam, author of essential volumes on the history of religion, can be left to his fate, what chance did he – a nobody – have?

The 200-page novel is not without digressions. The story of Shaltiel's brother who fled to Russia before the war and became a rising star in the Communist Party does little to add to the main story line, although it does bring up the theme of redemption, one of many themes in *Hostage*.

The best part of the book is the intellectual discussions Shaltiel has with Luigi (an Italian, one of his kidnappers, the other being Ahmed, an Arab, who is more prone to verbal abuse than intellectual debates).

His kidnappers belong to the Palestinian Revolutionary Group – and this kidnapping is part of a new strategy to destabilize Israel by striking at American Jews.

When given a chance, Shaltiel gives Luigi a lesson in historical truths on the history of Israel and the Arab rejection of the partition.

The two end up having a verbal chess game, and one gets the feeling that the premise is merely a way for Wiesel to discuss Palestine, Israel, the occupation, revolution and terrorism.

Weighty stuff inside what otherwise is a straightforward book about hostage taking.

And, of course, a Wiesel book wouldn't be complete without touching upon the themes of the Holocaust, silence and the nature of evil.

* * *

Recent arrivals:

• *The Book of Mischief* ((Farrar, Straus and Giroux) triumphantly showcases 25 years of outstanding work by one of the true masters of the short story. Steve Stern's collection takes us from the old Jewish quarter of the Pinch in Memphis, Tenn., to an immigrant community in New York, the market towns of eastern Europe and a Catskills resort.

• With the U.S. election just around the corner, Ruthie Blum's *To Hell in a Handbasket: Carter, Obama and the "Arab Spring"* (RVP Press) is a timely treatise on the Democratic presidents' record in the Middle East.

The title tells all. Don't expect an objective account from the right-wing columnist and blogger.

• *Hello Gorgeous* by William J. Mann (Thomas Allen & Sons) is a biography of Barbra Streisand, chronicling her climb to fame during her New York years.

The biographer of Katharine Hepburn and Elizabeth Taylor recreates a vibrant piece of New York theatrical history that made Streisand's breakout possible.

A must for fans.

• First published in 1984, Trudi Kanter's *Some Girls, Some Hats and Hitler* (Scribner) tells the remarkable true story of Kanter's jorney through war-torn Europe as an Austrian Jew. After disappearing into the inferno of second-hand bookstores, *Some Girls* was recently rediscovered by an editor who fell in love with it and was determined to bring this remarkable memoir back to life.

'KOSHER' LABEL IN ADVERTISING

The Canadian Food Inspection Agency Guide to Food Labelling and Advertising reads as follows:

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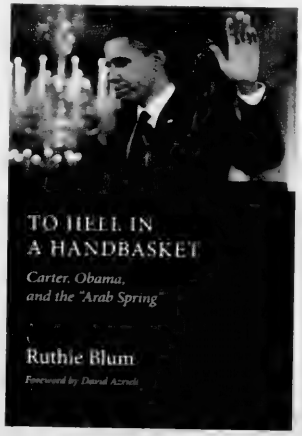

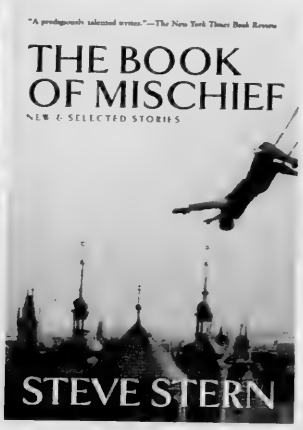

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Levy looks back at satisfying tennis career

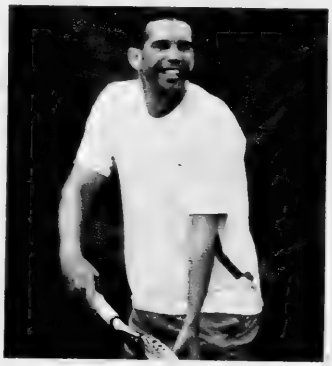
Ben Fisher
Special to The CJN

Between three years of military service and almost two years lost to knee and hip surgeries, Harel Levy missed out on a good portion of what should have been the prime of his professional tennis career.

Still, the smiling 34-year-old sitting in the lobby of the York Racquets tennis club in Toronto recently hardly looked cheated. Participating alongside tennis greats such as Brad Gilbert, Daniel Nestor and Dean Goldfine at the 2012 MDC Partners Invitational Tennis Pro-Am in support of the Israel Tennis Centres, Levy made it clear that he is a man without regrets.

"I feel incredibly blessed to have had the career that I did," says Levy, who once ranked No. 30 in the world. "I'm very proud to have represented Israel, both in the military and as a Davis Cup competitor. I played for 14 years [from 1995 to 2009 as a full-time competitor] with some great wins and great memories."

One of the biggest among those memories came in Toronto in 2000, where Levy reached the final of the Masters Series event now known as the Rogers Cup. Ranked No. 144 in the world, the Ramat Hasharon resident broke through qualifying rounds and pushed through five rounds against higher-ranked opposition – including then-world No. 27 Sebastien Grosjean – before falling to Marat Safin in the final.



Harel Levy *[Jack Beker photo]*

For Levy, the week was made even more significant just hours after the final, when he was notified that he had officially completed his military service.

"That week was amazing for so many reasons," recalls Levy. "The support I got from the Toronto fans, the experience of getting to a Masters [Series] final and then, getting the call from the IDF to thank me for my service. It definitely stands out as a major highlight of my career."

The support he enjoyed in Toronto was not entirely unique. Levy believes that being Israeli actually helped him connect with fans and get tennis crowds behind him.

"There are a lot of Jewish tennis fans out there, especially in North America. It meant a lot to know that they were behind me and supporting me at events," said Levy. "I would normally be playing on smaller courts, so I could always hear them and could get energy from them."

Levy might not have collected much hardware over his career (his lone ATP title came in doubles alongside Jonathan Erlich at the 2000 Newport grass event), but the 2000 Masters Series final appearance is hardly his only highlight. He owns victories over legends of the sport like Pete Sampras, Andy Roddick and Michael Chang and boasts a respectable 23-20 record over 11 years representing Israel in the Davis Cup.

The 2001 win over Roddick in the Nottingham semifinals served as both a highlight and lowlight for Levy. On one hand, it moved him into his second career ATP final (he would lose to Thomas Johansson). On the other hand, a mid-match slip-up on the grass eventually led to right hip surgery later in the year that kept him on the shelf for over six months.

Now, after all of his highs and lows, triumphs and injuries, Levy is ready to look ahead to life after competitive tennis.

He is currently studying economics and management in Israel in order to pursue future business opportunities, as well as continuing to have an informal advisory role within the Israel Tennis Association and helping out with the country's Davis Cup squad, which is headed to the World Group after recently defeating Japan to qualify.

"Getting back into the [World Group] is a very important accomplishment for us, but there's a pretty big hole right now, at least when it comes to high performance tennis," Levy admitted. "We've got to focus on building elite level players, starting with a few young players we have now with a lot of potential."

Even with injuries and military service playing a role, Levy was able to squeeze a great deal out of a 14-year tennis career. Now, it's time to help others achieve a similar level of success.

Greenberg gets one more chance in majors

JTA

MIAMI — Adam Greenberg, who was beaned in his only Major League at-bat in 2005, struck out as a pinch-hitter after being given a one-day contract by the Miami Marlins.

New York Mets' R.A. Dickey, a knuckleballer and leading contender for the National League's Cy Young Award, fanned Greenberg on three pitches in the sixth inning. Wearing No. 10, the former Chicago Cubs' player swung and missed at the second and third pitches thrown by Dickey, who said, "I am going to treat him like a big leaguer and that is why he is here."

Despite the strikeout, Greenberg returned to the dugout smiling and was greeted by high fives and hugs from his teammates for the day.

Greenberg's story resurfaced in September when he was tapped to replace the injured Gabe Kapler for Team Israel in the World Baseball Classic qualifiers in Jupiter, Fla. In his only at-bat of the qualifiers, Greenberg walked against South Africa and scored on a single by Shawn Green coupled with an error.

At approximately the same time, an online campaign called "One at Bat" had fans rallying for Greenberg to be given another shot at the majors. He was struck in the head in his one at-bat while playing for the Cubs. Not having played for a Major League organization since 2008, Greenberg was offered the second chance on Sept. 28 when the Marlins surprised him with a one-day contract announced live on NBC's *Today* show.

Marlins manager Ozzie Guillen suggested he might start Greenberg, who played for the independent Bridgeport (Conn.) Bluefish from 2008 to 2011, but ultimately settled for the pinch-hit opportunity.

"Life throws you curveballs," Greenberg told the *Associated Press* shortly before his at-bat at season's end. "Mine threw me a fastball at 92, and it hit me in the back of the head. I got up from it, and my life is great."

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Federation announces nominees

TORONTO — Alan Winer, nominating committee chair for UJA Federation of Greater Toronto, has announced the nominees for the board of directors and individual representatives council members.

Elections will be held during UJA Federation's annual meeting on Tuesday, Nov. 27, 2012, at 7:30 p.m. at the Lipa Green Centre for Jewish Community Services, 4600 Bathurst St., Toronto.

In accordance with the bylaws, the governance consists of a council and a board of directors. The board of directors, the chair and the senior vice-chair will be elected by the council members. No nominations can be made from the floor during the annual meeting. However, any member of the Jewish community may be placed in nomination by complying with the following bylaws:

"In order to be elected or appointed and to continue as a council member, each individual must (a) be an individual general member; (b) have made a financial commitment to the United Jewish Appeal of Greater Toronto in respect of the most recent annual campaign and be in good standing with the United Jewish Appeal in respect of such commitment; and (c) shall not have refused to remove any barrier that is within his or her control that would prevent his or her spouse's religious re-marriage."

"Each individual representative council member shall be elected at an annual general meeting by the individual general members from among the qualified candidates duly nominated therefore by the nominating committee or nominated by any seven individual general members; provided that in respect of nominations made by individual general members: (a) no individual general members may nominate more than three nominees for election as individual representative council member at any annual general meeting; (b) such nominations shall be in writing and accompanied by the written consent of the nominee; and (c) such nominations shall be delivered to the secretary at least 21 days before the annual general meeting at which the election is to occur."

Nominated for chair of the board is Richard Venn, and senior vice-chair of the board is Morris Perlis

Nominees for the board of directors include:

For a two-year term:

Cecil Brauer, Michael Buckstein, Jeffrey Cohen, Michael Diamond, David Dulberg, Paula Foster, Warren Kimel, Ran Mesterman, Henry Morton, Wendy Posluns, Joel Reitman, Craig Rimer, Ariella Rohringer, Jason Rubinoff, Ralph Shedletsky, Honey Sherman, Fran Sonshine

For a one-year term:

David Mansell, Gilbert Palter, David Peltz

Continuing their two-year term:

Leslie Gales, Leo Goldhar, Sarena Koschitsky, Bruce Leboff, Keith Ray, Lionel Robins, Laurie Sheff

The following are to be elected for a two-year term 2012-2014 as individual representative council members:

Cheryl Appleby, Sandra Atlin, Marlene Axmith, Arna Banack, Tobie Bekhor, Marc Benjamin, Donald Bennett, David Brown, Sandra Brown, Robert Cherniak, Jack Chisvin, Jeffrey Cohen, Lisa Dack, Roz Davidson, Michael Diamond, David Dulberg, Anita Ekstein, Tina Erlich, Steven Farber, Paula Foster, Abe Glowinsky, Jill Goldberg-Reitman, Jeffrey Goldfarb, Harry Gorman, Sara Gottlieb, Al Green, Louis Greenbaum, Michael Halbert, Susan Harris, Jodie Kaufman Davis, Debbie Kimel, Lynn Kirshin, Henry Koschitsky, Ruth Ladovsky, Judy Libman, Howard Lichtman, Glennie Lindenberg, Beverly Lyons, Agi Mandel, Pamela Medjuck, Ran Mesterman, Howard Meyer, Paul Morton, Gilbert Palter, Elliott Peranson, Morris Perlis, Wendy Posluns, Joel Reitman, Gerald Richler, Rammy Rochman, Gerald Ross, Sheila Rother, Jason Rubinoff, Alan Sandler, Brian Schachter, Laurie Sheff, Marilyn Sinclair, Leanne Spier, Arthur Stern, Cyrel Troster

In addition to the individual representatives listed, each group general member of the federation shall be entitled to two representatives on the council (group representative council members). Any group general member which has a membership in good standing in excess of 100 persons residing in the Greater Toronto Area shall be entitled to one additional group representative on the council. According to the bylaws of UJA Federation of Greater Toronto, organizations and associations may apply to become group general members by submitting an application that confirms that it subscribes to the objects of the UJA Federation, and promotes the United Jewish Appeal annual campaign. Applications for group general membership were solicited via mail in August 2012. All group general members must be registered with UJA Federation by Oct. 5, 2012.

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Overachiever Makes Operatic Debut

Rita Poliakov
Special to The CJN

When Lori Ossip got onstage for her first singing audition, she refused to make a sound.

"I was such a shy kid... I was about eight or seven. I was kind of humming in my mom's car and apparently she realized I can sing. Automatically she said, 'We're taking you to an audition.'" Ossip said.

"I went for my audition [for the choir at the Jewish Community Centre.] I actually refused to sing for the lady... She even offered to go outside and listen in the window, but for some reason I refused. Since then, I've been trying to prove that yes, I can do it."

And she's succeeded. In mid-September, Ossip, 19, became the youngest person to sing both a duet and solo in Opera Luminata, which she performed at the Richmond Hill Centre for the Performing Arts.

While Ossip only started taking singing lessons at around 10 years old, she spent most of her childhood perfecting songs that only she could sing.

"I don't think I had a choice. I just sang. It was just my thing. I remember I had songs that no one else could sing," she said, adding that *I Won't Say I'm In Love*, from Disney's 1997 animated feature film, *Hercules*, was one of those songs.

When Ossip started taking singing lessons, she began concentrating on classical music, which eventually led to her love of opera.

"I have a strong passion for opera. I really appreciate it. I recognize how difficult it is to sing. It's a challenge," she said.

Opera, according to Ossip, usually means higher notes and hours of training.

"A lot of times the notes go faster, there are bigger jumps [between octaves], there are more technical elements that come into play," she said.

"You sing something, you're tired afterwards. Not your voice, but your body."

It's these challenges that make each song so rewarding. Especially when Ossip perfects one.

"Oh my God, It's like you've finally done something right. You always start a song and it's brutal... When I can get the song, it's so rewarding... It's almost as good as being on stage."

The stage was something Ossip conquered soon after she started taking singing lessons. In her first production, which she performed as part of an after-school program, Ossip refused to sing a solo. Instead, she auditioned for, and got, the part of the wicked witch in *The Wizard of Oz*.

"I was so scared," she said.

But all that changed two months after her first show.

"Two months later, I was singing in [*Aladdin*]," she said, adding that the show was part of a summer program.

Ever since then, Ossip fell in love with theatre. So much so, that she can't really see herself doing anything else.

"I love performing and I love opera. It's so hard. I've stage-managed before. I've been the person in the back with the headset, and that's really fun, but it's so hard seeing other people go onstage and you're itching to go out and do something," she said.

Which is why the teen was so excited when she found out about Opera Luminata, a show mixed with musical theatre pieces, opera and special effects like fireworks or lasers.

Ossip first heard about the Opera Luminata from her singing teacher, the lead soprano on the show.

"She recommended me. She got me talking to the right people. I was ecstatic. It's my regional theatre debut, and I've been waiting for that forever. Especially since I've been training classically for the past nine years," she said.

Ossip performed a solo – an operetta called *One Kiss* – and a duet called *Stranger in Paradise*, from the 1953 musical *Kismet*. The duet was particularly challenging for Ossip.

"I think the most difficult part was the acting in *Stranger in Paradise*. I've never really done partner work, like strong, adult partner work. I'm only 19. In high school, we don't do very deep love scenes," said Ossip, an Anne and Max Tanenbaum Community Hebrew Academy of Toronto graduate.

One of the hardest parts for Ossip wasn't the performance, which took place Sept. 14 and 15. It was the rehearsals.

"I was trying to figure out my motive [in the scene] and then sharing it with the world, which was scary. I'm a naturally shy person," she said.

"When you get onstage, there's a fourth wall. You're separated from the audience. In rehearsal, you see everyone."

It was during these rehearsals when Ossip felt the most intimidated.

"Pouring your heart out when there's everybody there is a difficult thing to learn how to do. You have to be very vulnerable at all times. If the director says, 'No, I don't like that choice, make a new one,' you have to push it even further until you find a [choice] the director likes."

For Ossip, the performances were particularly rewarding.

"It's very freeing. My acting teacher would say, 'What happens in Vegas stays in Vegas.' She'd say, 'When you're onstage, it's like you're in Vegas.' You get away with so much more on the stage," she said.

"It was so exciting. It's a rush."

Ossip is just about to begin her second year at the University of Chicago, where she's majoring in both theatre and economics.

The 19-year-old got a 4.0 GPA after her first year, an accomplishment that meant lots of time in the library.

"[The University of Chicago] is known to be one of the most academically rigorous schools in the world," Ossip said.

"I'm an overachiever. I push myself way too hard... You really get used to not sleeping. I did what I had to do."

Lori Ossip

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"כמה שקיות! החלטת להעלות לקניון את המניות?"
אני שואלת את טלי, שנראית מותשת. כשהיא מטיחה כחמישים אלף שקיות נייר מהודרות על הכסא לידה.
"את יודעת שקניות עושות לי מצב רוח טוב. מה הבעיה שלך?!" היא צועקת. מנסה לתפוס את תשומת לב המלצרית. "רואים שאת במצב רוח טוב כרגע..."
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אני: למה? אני מתה על מבצעים ומציאות. ואני באמת צריכה לקנות לי מסטיק.
טלי: זה היה בצחוק. אני שונאת לקנות איתך. את בלתי ניסבלת. בלתי.
אני: מה, שאני אוהבת למדוד מאה חולצות? שאני שואלת שאלות נוקבות לגבי הפריטים, לגבי חיי הלילה של המוכרות, לגבי האקנה של המוכרים הצעירים?
טלי: שאת קמצנית (מתנשפת). זהו, אמרתי את זה.
אני: סליחה? הגזמת טוטאלית. אני סופר- בזבזנית. הנה. שבוע שעבר לא קניתי לבת שלך סווצ'ר מדהים ליום ההולדת שלה? טלי. את פשוט כפויית טובה!
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אני: רגע, הסווצ'ר עלה הון! תאמיני לרוצח שכיר, או להברה הכי טובה שלך?
טלי: אני באמת צריכה לענות על זה? ואת אפילו לא הודת לי כראוי על הצעיף!
אני: מה כראוי? מה רצית, שאפול על ברכיי, אנשק את ידייך ואודה בדמעות?
טלי (לוגמת מהקפה שלה וצווחת קלות): שיילכו לעזאזל עם הקפה שלהם. הם!
אני (בשאננות): טוב, תקראי לי משוגעת, אבל מצב רוח טוב, זה לא עשה לך.
טלי: אני אקרא לך משוגעת, ואחרי הקפה יש לי להיכנס לעוד שתי חנויות. זה יתן לי זמן לחזור הביתה, להניח את השקיות בצד, ולהכניס את הראש לתנור.
אני (מבוהלת): ממי, את מדאיגה אותי, בואי נירגע. לא צריך ראש בתנור. מה אני יכולה לעשות כדי לשפר את מצב רוחך? רק תגידי. למה את צועקת?
טלי: תודי! תודי שאת קמצנית, ושהסווצ'ר של הבת המסכנה שלי עלה לך גרוש
אני: מודה. ומודה לך גם על הצעיף. קניתי לי עוד שניים בצבע אחר בדולרמה.

SWEET & SOUR CHICKEN

1 lb. boneless, skinless chicken breasts cut into 1" pieces; 1/2 c cornstarch; 2 large eggs; 1/4 c canola oil
SAUCE: 3/4 c sugar; 4 tbls ketchup; 1/2 c white vinegar; 1 tblsp soy sauce; 1 tsp garlic salt

Preheat oven to 325 F. Spray a 9" × 13" baking pan with nonstick cooking spray. Place chicken in shallow dish. Season with salt and pepper and sprinkle cornstarch over the top. Toss to coat. Add eggs to a second pie plate; beat with fork. Transfer chicken to eggs; coat pieces thoroughly. Set large skillet over medium-high heat; add oil. Add chicken. Cook, turning occasionally, until brown on all sides. Transfer chicken to prepared pan.

Whisk sugar, ketchup, vinegar, soy sauce and garlic salt together in large measuring cup. Pour over chicken. Bake 1 hr, tossing chicken every 15 min.; sauce will thicken as it cooks. Serve over rice.

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On cjnews.com

The CJN's French-language reporter in Montreal, Elias Levy, writes about:

Gérard Rabinovitch, director of university education for the Alliance Israélite Universelle, who talks about partnerships with post-secondary institutions, possibly including some in Quebec.

Two pre-Festival Séfarad 2012 international conferences will take place in Montreal Nov. 4 to 7.

Exclusive to cjnews.com

Hebrew web columnist Yossi Tastassa says Israel's decision to punish Yana Gorelik was wrong.

Western moves to pressure Iran have been made more urgent by Israeli Prime Minister Benjamin Netanyahu's stern call for a "clear red line" against the Islamic state's nuclear drive, diplomats said. Officials said the United States and European Union were set to toughen nuclear sanctions aimed at punishing Iran while seeking to hold Israel back from a military strike. Above U.S. Secretary of State Hillary Clinton laughs as she meets with Netanyahu.

If Jews were refugees today

If you, a Jew, were a refugee today and had just arrived on a filthy boat where disease was rampant and your family needed medical care, there's a great likelihood you'd be tossed out of the emergency wards at Sunnybrook Hospital or North York General.

You might be walking hand in hand with your child. The nurse would ask you to pay up front for the medical care required for your daughter's terrible chest cough, the one that produced green phlegm, and you'd say you're unable to do so. Security would escort you out.

The following is what actually happened to some refugees in our country, Canada, over the summer, in our Canadian hospitals and clinics, since cuts to the refugee health care services – the Interim Federal Health Program (IFH) – took effect in a bid to keep refugees out.

A male refugee claimant experiencing chest pain, potentially tuberculosis, was not eligible for a chest X-ray. A female refugee claimant with fibroids and adenomyosis had surgery cancelled due to her status and, therefore, has had numerous emergency room and doctor's office visits for severe pain. A young female refugee claimant was 18 weeks pregnant as a result of a sexual assault while being used as a sexual slave. She had no IFH coverage to address the pregnancy.

Urban Writer

Avrum Rosensweig

Doctors across Canada who care for refugees have formed Canadian Doctors for Refugee Care (CDRC) to document cases like these. Dr. Philip Berger, chief of family and community medicine at St. Michael's Hospital and a member of this group, stated that "the health of all refugees is being placed at risk" by the IFH cutbacks.

"We advised the government that these program cuts would reduce care, increase costs to other areas of the health system, needlessly threaten public safety, and regrettably, this is exactly what our colleagues are seeing in clinics and hospitals across Canada," Berger added.

CDRC has discovered that clinics and hospitals are refusing to care for refugees because of confusion surrounding IFH coverage. Another survey of 30 walk-in clinics in Toronto revealed that only five were accepting IFH coverage for refugees and understood the new rules.

Other examples of refugees suffering because of our government's policies include a male refugee with three children, two requiring immunizations and a third requiring follow-up on an operation on his aorta at birth who were turned away from two clinics and unable to see a physician.

A female refugee claimant with diabetes and chronic kidney disease saw her condition deteriorate because of lack of access to medication, regular blood testing and monitoring. She is a senior.

Another refugee claimant, 32 weeks pregnant, arrived at two emergency rooms with lower abdominal pain and was told she would have to sign a document stating she would be responsible for the costs of her visit. She left emergency without being seen.

"Physicians will continue to track individual patient cases and report back on our findings," said Dr. Meb Rashid, medical director of the Crossroads Clinic at Women's College Hospital. "We are not going away until the government does the right thing and completely reverses these reckless health care cuts."

If Jews were refugees today…

"This is no time for Canada to act on humanitarian grounds… Canada must be guided by realities and political considerations" – prime minister Mackenzie King, 1938, recorded in his diary, arguing that any action permitting an appreciable number of Jews to settle in Canada would undermine the unity of the nation.

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This Week

National

New Reform shul opens downtown. *Page 3*

Chabad's Family Shul purchases church. *Page 7*

Books

Book chronicles ascendancy of Barbra Streisand. *Page 38*

Arts & Travel

Two Yitzhaks release magical CD. *Page 40*

Washing elephants in Thailand. *Page 41*

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A border police officer sits in a control and communications room in northern Jerusalem. Prime Minister Benjamin Netanyahu said Sunday that Israel is working on electronic methods to protect its computer networks from external attack. [*Flash90 photo*]

Israel developing 'digital Iron Dome'

Asher Zeiger
The Times of Israel

JERUSALEM — Israel's National Cyber Committee is developing a "digital Iron Dome" system to protect the country against daily cyber attacks, Prime Minister Benjamin Netanyahu told his cabinet on Sunday.

Israel has of late made fighting cyber terrorism a priority, creating a cyber task force and pouring resources into stopping Internet attacks from regional rivals and small-time hackers.

"Every day, many attempts are made to infiltrate Israel's computer systems," Netanyahu warned. "Just as we have the Iron Dome against missiles and the security fence against infiltrators and terrorism, we will have a similar protection against cyber attacks."

However, the prime minister added that "as with the construction of the security fence, this will take time to complete."

Reports surfaced earlier this year that Iran had tried to attack Israel's Bank Hapoalim, although it was thwarted. Last January, Saudi hackers published credit card details of thousands of Israelis and brought down the websites of El Al and the Tel Aviv Stock Exchange.

Last week, U.S. Defence Secretary Leon Panetta said that Iran was stepping up cyber attacks on regional rivals, including a Saudi oil facility.

"These attacks mark a significant escalation of the cyber threat," Panetta said. "And they have renewed concerns about still more destructive scenarios that could unfold."

Iranian officials on Sunday denied any role in the cyber attacks against oil and gas companies in the Persian Gulf.

A report by the semi-official *ISNA* news agency quoted Mahdi Akhavan Bahabadi, who is head of Iran's National Center of Cyberspace, as saying that allegations of an Iranian link to the attacks on Saudi state oil company Aramco and Qatari natural gas producer RasGas were "politically motivated."

Bahabadi said Iran is ready to co-operate in finding the source of the attacks. He said Iran has offered help to boost the companies' cyber security, as Iran has itself recently been the victim of cyber attacks on offshore oil platforms.

Tehran has reportedly developed its own cyber-attack team in response to computer bugs, blamed on the United States and Israel, that have affected Iran's nuclear program.

TimesofIsrael.com

Please see related story on page 35.

Noach
Candlelighting: 6:09
Havdalah: 7:11
Greater Toronto Area

Paris police still looking for grocery store bombers – please see page 33

CANADA

Jerusalem Artist Dies

TORONTO — Jerusalem artist Azriel Cohen died unexpectedly in his sleep Oct. 5 while visiting family in Toronto. He was 47. His sister told the *Jerusalem Post* that doctors think he died from a blood clot or undetected heart problem. The Toronto-born Cohen was known for helping to found Ohr Olam, a spiritual centre for Israelis in Dharmasala, India, and for his Travelling Jerusalem Cafe art installation of portraits drawn in Jerusalem cafes during the second intifadah.

WORLD

Bris Law OKed

BERLIN — Germany's cabinet approved a proposed circumcision law Oct. 10 that's welcomed by Jewish and Muslim groups. The law, which is subject to parliamentary debate, introduces restrictions on the practice of non-medical circumcision on male children with the aim of protecting religious freedom in light of recent attacks on the practice. A vote in Germany's parliament is expected in the fall. A campaign against ritual circumcision by a cadre of activists, backed by some left-wing politicians, gathered steam last May after a Cologne court ruled circumcising a minor is criminal assault. In response, Jewish and Muslim leaders urged the government to protect their religious freedom.

Court Rules On Internet Hate Case

OTTAWA — The Federal Court of Canada has ruled that the hate-speech provision in Section 13 of Canada's Human Rights Act should have been applied to a complaint about Internet-based hate.

The court ruled that a tribunal erred when it did not apply the provision in a 2009 decision involving Marc Lemire, webmaster of freedomsite.org and a former leader of the extremist Heritage Front.

Ottawa activist Richard Warman, a former employee of the Canadian Human Rights Commission, filed a complaint against Lemire, alleging he violated the act by permitting postings that were likely to expose gays and blacks to hatred or contempt.

The ruling came after the House of Commons voted to repeal Section 13. The issue is now before the Senate.

Friends of the Simon Wiesenthal Center stated "the real significance of this decision may lie in the momentum it will provide for politicians to consider replacing Section 13 with a more workable provision that has as its objective suppression of the vilest forms of expression over the Internet."

Jews Win Nobels

STOCKHOLM — Robert Lefkowitz, a Jewish physician and biochemist, won the Nobel Prize in chemistry with Brian Kobilka, a Stanford University researcher. Lefkowitz, 61, and Kobilka, 57, won for "groundbreaking discoveries that reveal the inner workings of an important family... of receptors: G-protein-coupled receptors," the Nobel Prize Committee said. Understanding how these receptors function helped further explain how cells could sense their environment. Lefkowitz, a New York native who works at the Howard Hughes Medical Institute of Duke University Medical Center in North Carolina, and Kobilka worked together to isolate and analyze a gene that led them to discover that "the receptor was similar to one in the eye that captures light. They realized that there is a whole family of receptors that look alike and function in the same manner," the Nobel Prize website said. A day earlier, the Nobel committee announced that Serge Haroche, a French-Jewish physicist, won the Nobel Prize in physics along with David Wineland of the United States. And on Monday, American Alvin Roth, a professor at Harvard University, won the Nobel for economics, along with fellow American Lloyd Shapley, a professor emeritus at UCLA. Each Nobel is worth $1.2 million in prize money.

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New Reform synagogue opens downtown

First south of Bloor Street

Seen with Rabbi Elyse Goldstein, centre, are City Shul launch co-chairs Sylvia Solomon, left, and Marsha Slivka, as they celebrate the opening of the new downtown Reform synagogue. *[Andrea Nietko photo]*

Cara Stern
Special to The CJN

A new downtown Reform synagogue opened its doors this week at a ceremony that welcomed the shul into the community and the community into the shul.

"There isn't a Reform synagogue from Bloor [Street] all the way to the water, and that's a lot of Jews!" said Rabbi Elyse Goldstein, who was sworn in as the rabbi of City Shul at the launch ceremony.

At the shul's opening ceremony on Oct. 14, she made a pledge to the community – and they pledged the same thing in return – to be compassionate and have a good relationship.

For 15 years, Rabbi Goldstein led the Kolel High Holiday services, first at the then-Bathurst Jewish Community Centre and later in a North York hotel's ballroom. As soon as she finished blowing the shofar on Yom Kippur, people would suggest that she also hold services for Sukkot and Simchat Torah. She wanted to see the congregants on a more regular basis as well.

"A lot of families and kids would then join other synagogues for bar and bat mitzvahs, which they should, but I felt like I missed the family," she said.

The new synagogue's services will take place in the Wolfond Centre for Jewish Campus Life at the University of Toronto.

Rabbi Goldstein said the synagogue is unique for many reasons. For example, it reaches a wide demographic. There are black, Asian, gay and lesbian members. Almost half of all the members of the synagogue have never belonged to one before.

Continued on page 15

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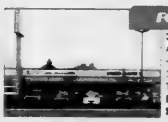
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In mourning, all one family

Israeli soldier Majdi Halabi is laid to rest on Oct. 12. *[Flash90 photo]*

From the editor's desk...

Only one month ago did I rectify the horrible and inexcusable oversight of having omitted the name of Majdi Halabi in the list that appears on the editorial page of Israeli soldiers missing in action.

This week, we remove Halabi's name from the list.

Last week, alas, the Israel Defence Forces confirmed that human remains found in the Carmel Forest near the village of Usfiya, merely kilometres from his home in Daliyat al-Carmel, were those of Pte. Halabi. The 19-year-old soldier had disappeared in May 2005 while returning to his army base.

As reported by *JTA*, an Israeli civilian hiking in the area found the remains. They were likely discovered at this time as a result of last year's enormous fire on the mountain range that left a great deal of the forest floor exposed.

Police have still not been able to determine the cause of Halabi's death. Nor is it known if he died at the site where his remains were found or if he was moved there after his death.

Hundreds attended Halabi's funeral last Friday under the deep blue autumn sky over the Carmel Mountain.

Finally knowing the answer to the mystery of their son's disappearance could not, however, salve the deep wound in his parents' hearts. Friends and dignitaries attempted to comfort the family with words that were laudatory, empathetic and tender. But of course, no words are truly capable of consoling an individual for an inconsolable loss.

The *Jerusalem Post* reported that, at the funeral, Deputy Minister for Development of the Negev and Galilee Ayoub Kara, a native of Usfiya, expressed disbelief with the melancholy outcome.

"I have no words in my lexicon to describe the disappointment and sorrow from the terrible news we received yesterday... We looked for Majdi in Israel and across the world, and followed up every bit of information that we found about him. But in my worst dreams, I never believed that while I'm trying and speaking to officials from all over the world, including the Arab world, that Majdi Halabi was so close to home."

Science and Technology Minister Daniel Herschkowitz and Opposition leader Shaul Mofaz also spoke at the funeral. According to the *Post* both men paid high tribute to the Druze community of Israel to which the Halabis belong, as well as to the Halabi family for their courage and strength.

The *Post* writer very poignantly also noted the attendance at the funeral of one especially interested and involved person.

"After the pallbearers shovelled dirt on Halabi's coffin and the military honour guard fired off a 21-gun salute, well-wishers stood in a single file line to give condolences to Halabi's father and other elder male members of his family.

"One man who lingered till the end was Tzvi Regev, father of the late IDF soldier Eldad Regev."

Eldad Regev, it will be recalled, and Ehud Goldwasser were killed by Hezbollah terrorists in July 2006 in a cross-border raid.

That raid was the final straw that led the Israeli government to attack Hezbollah forces in south Lebanon.

The bodies of Regev and Goldwasser were returned to their families in a prisoner exchange with Israel in July 2008. For two years, Hezbollah refused to allow anyone to have access to the soldiers. The organization cruelly and sadistically toyed with the emotions of the soldiers' families leading them to believe their sons were alive and even well. It was only on the eve of the exchange that the families were told the truth of their children's fate.

Regev told the *Post* reporter that the Halabi family had helped him and his family cope with the anguish and uncertainty of Eldad's "captivity."

"They were here for the two years that Eldad was gone, and now I'm here to do the little I can for them," Regev told the *Post*.

"We went through it for two years, the constant uncertainty and worrying. I have no idea how they did this for seven years," he added.

If only we were removing the name Majdi Halabi from the list of MiAs because he had returned safely to his home.

In mourning, Israel is one family. We mourn too. –*MBD*

SeeJN

COMMITMENT TO CYCLING

More than 20,000 people in Tel Aviv participated recently in an event marking adoption of the Brussels Treaty of the European Cycling Federation, which affirms the city's commitment to promote bicycle transportation.

[Israel Sun photo]

Whenever Israel has needed us...

Immigrant children in Israel, ca. 1960s. Ontario Jewish Archives

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Look again before donating: Just a Second shop

Carolyn Blackman
Staff Reporter

Sofia Grinshpun, manager of Jewish Family & Child's (JF&CS) Just a Second Shop is puzzled.

She wants to know why her agency has to spend $2,000 every month disposing of the garbage that people dump in the store's yellow bins, meant for gently used clothing.

That $2,000, she said, could be used to send 20 vulnerable kids to Jewish day and overnight summer camps, because all proceeds from the store are used to send these kids to camp.

JF&CS clients can "buy" necessities at the store for free, or at a 50 per cent discount if the item is not a necessity.

Jo Michaels, manager, marketing and communications at JF&CS said, "When we say garbage, we don't mean stained or dirty clothing. That is actually collected by a company and we receive a small payment for it. We mean actual garbage – from ripped and ragged suitcases to dirty diapers.

JF&CS spends $2,000 a month disposing of garbage that people dump at the store.

"We have to pay a waste management company to come and empty the overflowing bin. If people stopped dumping garbage, we could empty the bin less than half as often."

After a garage sale, she said, people bring items to the store that they could not sell. "They think we can take anything without discretion. It is a misconception, and it is disrespectful to leave items that are soiled or broken.

"Staff at the store is so busy, we hate to have them be garbage pickers as well. It is certainly not a good use of their time."

Michaels said they request that items be in perfect shape. "We are very picky about what we display. When we get high quality donations, they fly off the rack.

"Before you bag up clothing and bring it in, think about whether you would buy it. We want people to shop with dignity. Sometimes emotions cloud judgment when they bring in clothing. They see memories of the person who wore it, but they don't see the condition the clothing is in."

She said that she would love to see the store rejuvenated. "It can use a facelift, but we've never had the budget to fix it up. We'd like to see Just a Second Shop become a cool, awesome thrift shop.

"It could be a great destination for shoppers, and all the money goes to a good cause. In a perfect world I would overhaul the whole store."

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Chabad's Family Shul purchases church

Paul Lungen
Staff Reporter

Chabad on the Avenue, which operates the Family Shul, has purchased the First Hungarian Baptist Church on Falkirk Avenue and will take possession late next month.

Rabbi Menachem Gansburg, spiritual leader of the Family Shul, would not disclose the purchase price, saying only that it was "in the millions."

Chabad has already solicited the majority of that sum from supporters but will hold a fundraiser on Nov. 25, two days after the deal closes, to raise the remainder. Hollywood entertainer Paula Abdul, accompanied by her rabbi from Chabad of Bel Air, will headline the function. She will discuss her spiritual journey and Jewish roots at an event at the Eglinton Grand, Rabbi Gansburg said.

Abdul's Jewish mother is part of the Rykiss family of Winnipeg.

Rabbi Gansburg said the new facility, which likely won't be ready for services until 2013, had been on his radar for several years. In fact, with the rapid growth of the Family Shul, it became clear that to continue to thrive the shul would need a permanent building for its religious services and community outreach.

Rabbi Gansburg said over the years the Shul had placed offers on various properties in the neighbourhood, but had repeatedly been outbid by developers.

On his own initiative, Rabbi Gansburg contacted members of the First Hungarian Baptist Church and made it clear the Family Shul was interested in purchasing the property. The church is in the middle of Chabad on the Avenue's catchment area, an area known as Ledbury Park.

"The church was not looking to sell. They had had offers from builders," Rabbi Gansburg said. Despite being rebuffed, Rabbi Gansburg maintained good relations with church officials. He befriended members of their board and "I never took 'no' for an answer. I kept up with them, asking what's new in their world."

Chabad is going to have to do something about those doors before the Family Shul moves into this building on Falkirk Avenue.

He learned the congregation was having trouble finding the money to maintain and upgrade the building. "After three and a half years, I called them on a random day, when I had lost an offer on a property to developers. They were having a meeting on the future of the congregation and they were now interested."

Working without real estate agents, they closed the "handshake" deal on Erev Yom Kippur. "No doubt we had some guidance from above," Rabbi Gansburg said.

He announced the acquisition on Kol Nidre night. Coupled with news of the Paula Abdul fundraiser, "there is a lot of buzz in the neighbourhood," he said.

He's been busy fielding calls from people interested in joining the shul. With room for an estimated 180-200 people, it's a good size for people who don't want to get lost in a larger synagogue, he said. Shabbat services at the Ledbury Park Elementary and Middle School typically attract 60-70 people, while 400 attended High Holiday services at the Beth Jacob High School.

Rabbi Gansburg estimates that more than 50 per cent of the Jews in the neighbourhood are unaffiliated and many live in mixed marriage households.

"Chabad felt there was room for Chabad-style programs" that bring traditional Jewish worship and education, but in a way that suits the neighourhood, he said.

In addition to religious services, Chabad offers weekly education programs for more than 150 children.

Religious services are conducted largely in English and with plenty of commentary so that people understand the prayers. "It's tailor-made for the people who come to the shul… Our motto is, 'We're not Orthodox, Reform or Conservative. We're simply Jewish'," Rabbi Gansburg said.

As for the future of the new building, Rabbi Gansburg expects to offer a pre-school beginning in September 2013 for up to 50 children. "We already have 25 applicants." Chabad will also house its offices there.

Eventually, Rabbi Gansburg predicts, it will be necessary to expand the building.

Of more immediate concern is getting it ready to serve as a Jewish house of worship. That means removing all existing Christian symbols, not the least of which are the front doors, decorated with a stylized cross.

"Those doors gotta change," he said.

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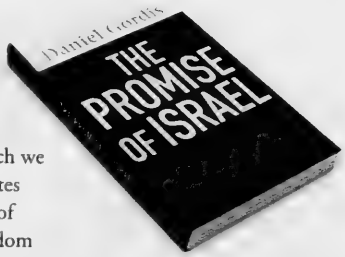
Rabbi Daniel Gordis

Rabbi Daniel Gordis launches his new book
The Promise of Israel

Monday, November 5, 2012, 8:00 p.m.

Daniel Gordis, one of Israel's most articulate and passionate voices, and one of contemporary Jewry's leading public intellectuals will speak about his new book The Promise of Israel. In conversation with **Rabbi John Moscowitz**.

Book selling and signing, refreshments afterward. Admission free with thanks to **Gerald Schwartz** and **Heather Reisman**



"Many of us assume that to be truly free, we must abandon the groups into which we were born and the identities we have inherited. But as Daniel Gordis demonstrates in his book, *The Promise of Israel*, the State of Israel's remarkable history is proof that identity and freedom can coexist, that it is identity that makes genuine freedom possible."

Natan Sharansky

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Sometimes a great notion

Haim Divon, the former Israeli ambassador to Canada, was recently in Toronto to speak to alumni of Hebrew University and others about Israel's long and storied record, since the very early days of the state, of finding meaningful, efficient and creative ways of reaching out to help developing countries in the world.

From 2005 to 2011, Divon was the head of Mashav, Israel's Agency for International Development Co-operation, an arm of the Foreign Ministry.

The program began in 1957 when Israel was itself labouring under severe financial conditions, struggling to provide housing for the hundreds of thousands of immigrants who had found their way to the nascent state and trying to build a sound fiscal, commercial, industrial and agricultural infrastructure for its still uncertain economy.

The essence, brilliance and deep humanity of the program is in the nature of the aid dispatched by the young country: Israel has sent hundreds of experts to advise, build and otherwise assist as and where needed, in the developing world. In addition, it has invited and continues to invite many hundreds more of overseas students from those same developing countries to study and train in Israel in the various disciplines of science, medicine and agriculture that are so vital for the building of a society.

As reported in *The CJN*, since its inception Mashav has sent thousands of experts, from agronomists to physicians to African, Asian and Latin American nations and invited more than 200,000 individuals from the same countries to study in Israel.

"We were sharing with others. We worked with agents of change to improve societies. It was a basic Zionist notion," Divon told *The CJN*. According to Guy Sleemann, director for Israel's development mission to Haiti, Israel today has humanitarian development teams, such as the one still providing medical and agricultural aid in Haiti, in some 110 countries around the world.

It is this starkly irrefutable background of innovative, vibrant, caring Israeli humanitarianism that exposes the disgustingly false notions about the Jewish state spread, for example, by members of the Free Gaza Movement, whose rabid rantings and risible ravings about Israel consist of boycott, divestment and sanctions.

One of the movement's co-founders, Greta Berlin, is currently on a speaking tour in Canada. That she recently inadvertently shone a light on her own vile belief that "Zionists ran the Holocaust and the concentration camps" we hope will be inconvenient for the success of her tour.

If the leaders of Gaza would finally adopt the Zionist notion that it is more important to build (Gaza) rather than to destroy (Israel), the Jewish state would help them improve Gazan society too. What a great notion for the Free Gaza Movement to embrace. That would bring true freedom to Gaza and its people.

25 years ago in *The CJN*

Israel began a year-long celebration of its 40th anniversary, which was to be officially marked in May 1988. The government said it hoped the $10-million festivities would make 1988 Israel's most successful tourist year ever.

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Divisive views of Jewish identity

I found there to be a glaring contrast between two articles in the Oct. 4 edition of *The CJN*. The Perspectives piece, "A battle for the rabbinate, and for Israel's soul," which included an interview with Rabbi David Stav, complained about the narrow, partisan views of those who currently make up Israel's religious establishment. Rabbi Stav's fear is that unless the establishment is reformed, "Israeli society will splinter into pieces." In the column, "Beware of tikkunism and tikkunistas," by Gerald Steinberg complains about the Theodore Adorno Prize being awarded to Prof. Judith Butler by the city of Frankfurt. Butler's criticisms of policies pursued by the Netanyahu government offend Steinberg. I grant that he is entitled to his opinion, just as Butler is entitled to hers. But Steinberg is doubly offended by the fact that Butler grounds her political criticisms in what she takes to be Jewish social values. Steinberg will have none of this. He accuses Butler of not knowing the first thing about Jewish values, which he goes on to define dogmatically. Apparently, either one agrees with Steinberg about what it means to be a Jew or one is not really a Jew. I conclude from this that the problem identified by Rabbi Stav is not restricted to the religious establishment. Narrowly partisan views of Jewish identify and Jewish values threaten to divide us against ourselves, in Israel, in Canada and around the world.

Stephen L. Newman
Toronto

. . .

Israel critic speaks clearly

As an academic, I have come across the turgid writings of highly praised and esteemed feminist/post-modernist Prof. Judith Butler ("Beware of tikkunism and tikkunistas," Oct. 4). In a highly critical review, titled *The Professor of Parody*, University of Chicago law professor Martha Nussbaum comments, "Butler is a very smart person. In public discussions she proves that she can speak clearly and has a quick grasp of what is said to her. Her written style, however, is ponderous and obscure" (*The New Republic* online, Feb. 22, 1999). Butler defends her notoriously opaque prose as an exercise in intellectual liberation and creative ambiguity. Yet, we get the full measure of her hypocrisy when we observe that when it comes to vilifying Israel and Zionism, she speaks in lucid, simple language – as she did most recently at the Jewish Museum in Berlin. It is as though there are no nuances or alternative ways of understanding Israel – there is only Butler's uncharacteristically clear demonization of the Jewish state.

David Pariser
Montreal

. . .

Video not cause of violence, murder

Regarding Bert Raphael's letter, "Muslims need tolerance for criticism" (Oct. 4), it seems that once again the video *Innocence of Muslims* has been elevated to a causative role in the unleashing of riots, violence and murder in the Middle East. The tragic death of the American ambassador, Christopher Stevens, on Sept. 11, appears to have been the result of a well-planned and executed attack on the U.S. embassy in Bengazi, Libya. The video is little more than a red herring, just as the second intifadah was not caused by then-Israeli prime minister Ariel Sharon's visit to the Temple Mount in 2000. Raphael's effort to seemingly lend a measure of equivalence between the riots in Egypt and elsewhere, and the video is disingenuous.

It is true that Jews do not behave in a murderous fashion when we are pilloried in the most vicious terms in the various media. But some Muslims regard any criticism of the Prophet Muhammad as unwelcome and a cause for violent reaction.

Jews, however, do not, as Raphael would suggest, follow "the teachings of their Christian brethren," and turn "the other cheek." (The full quote can be found in Matthew 5:39.) On the contrary, Christianity has followed the teachings of Judaism, where the origin of this quote can be found in Eicha/Lamentations (3:30): "Let one offer his cheek to his smiter, let him be filled with disgrace." Jews no more follow Christianity than does the eruption in the Middle East follow the video, which had been around months in advance of Sept. 11.

A. H. Rubenstein
Toronto

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz

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Middle East must have democracy

Natan Sharansky reflects upon the Arab Spring

Raphael Ahren
The Times of Israel

About 15 years ago, a prominent Israeli dealing with world affairs told then-MK Natan Sharansky about a "future leader of the Arab world" who "thinks exactly" like Sharansky – a modern and moderate young man who "believes in democracy" in the Middle East. The Israeli offered to fly Sharansky to Paris to meet this future leader – one Bashar Assad, then the son of and today (still) the president of Syria – hoping the two would advance bilateral relations.

Before agreeing to fly to Paris, Sharansky asked if Bashar was going to be democratically elected. "No, of course not. His father [Hafez Assad] is going to appoint him," the interlocutor responded. Sharansky politely declined. Obviously, he could not have known that this ostensible would-be believer in democracy would be massacring his own people a decade-and-a-half later for daring to challenge his rule. But for Sharansky, a leader who was not elected, nor seeking to be elected by his people, it was not worth his time.

Arguably the world's most famous former Prisoner of Zion, who spent years in a Soviet prison fighting for his right to immigrate to Israel, Sharansky's belief in democracy is unshakable. While a political hawk, he is one of the few public figures in Israel who fully embraced the Arab Spring, arguing that it is in everybody's interest – emphatically including Israel's – that the people of the Arab world choose their leaders themselves and move toward free, democratic societies.

Many Israeli politicians, especially from the right wing, bemoaned last year's Tahrir Square demonstrations and subsequent fall of then-Egyptian president Hosni Mubarak, which paved the way for the Muslim Brotherhood to win Egypt's parliamentary and presidential elections this year. But Sharansky, 64, insists that Mubarak's dictatorial regime should have ended much earlier.

"It's a pity that it didn't happen 20 years ago," said Sharansky, who today heads the Jewish Agency for Israel. "It had to happen."

Having presaged the fall of the Soviet Union when he crossed the Iron Curtain and came to Israel 26 years ago, Sharansky believes that all dictatorships are doomed to fall sooner or later. "Every dictatorship, however good it is for the West, will be overthrown one day," he said.

His 2004 book, *The Case for Democracy*, is one of former U.S. president George W. Bush's favorite texts – it served as his foreign policy guide – but Sharansky differed from Bush on one crucial point. "Bush was saying [in 2007], if it's not Mubarak, it will be the Muslim Brotherhood and we don't want the Muslim Brotherhood," Sharansky recalled in a recent interview in his Jerusalem office.

"That is the big mistake of the West. If the only options are either Mubarak or the Muslim Brotherhood, you will get the Muslim Brotherhood. If the only options are Yasser Arafat or Hamas, the answer is Hamas. If you understand that [autocratic regimes will not last] forever, that they have to fall, then it has to be said: the sooner it will happen, the better."

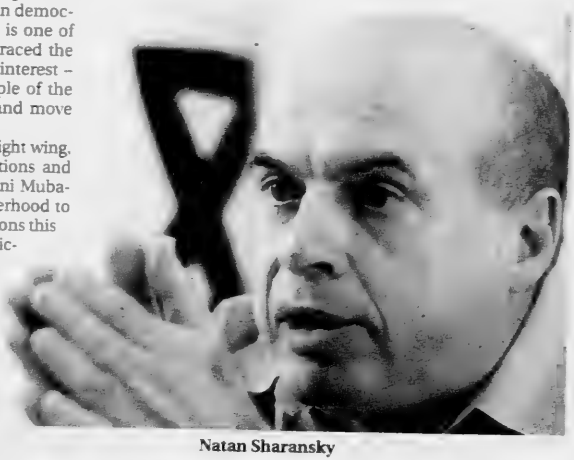
Opponents of the Arab Spring initially believed that the despots of the Middle East could defy it, and go on as if nothing happened. But it would have been smarter to accept from the beginning that the status quo could not continue, he argues. "The later they will fall the more the people [in the Arab world] will hate you, and the smaller the opportunity for any liberal democracy to work," Sharansky said.

The free world often forgets that dictators like Mubarak and Assad were subjugating their people. The more the West supports such regimes, the more it will be hated by the people once the regimes, inevitably, fall apart, he added.

"The main message of the Arab Spring, even with all the other negative things which happened afterwards, was: now the people will be deciding who will be their leaders. That is a great opportunity. Why? Because whoever is in power, they depend on the will of the people. That means that whoever is in power will have to deal with the *problems* of these people. Mubarak and Assad built their power on fear and physical control. The moment we have these new leaders who are dependent on the anger — but also on the satisfaction — of the street, they have to deal with these problems."

The new Egypt, for example, has bigger and more urgent problems than Israel, Sharansky reasons. "They [Egypt's leaders] can speak as much as they want about their hatred for Israel or Zionism or Jews or whatever, their main problem is what to do with the economy that is falling apart, with housing which is not existing and with how to feed tens of millions of people without jobs," Sharansky said.

The free world should support the budding democratization of the Middle East, but any aid should be contingent on the development of a free civil society, he suggested.



Natan Sharansky

"It will not happen in one day, but more and more governments at this moment depend on the will of their people, and will have to cooperate with the free world in trying to solve their problems through helping to build institutions of civil society," he said.

Sharansky, a former interior minister and deputy prime minister, will defend democracy no matter the outcome, regardless of whether moderates or extremists win at the ballot box. In February 2011, before the Muslim Brotherhood had come to power in Egypt, he had hailed the Arab Spring as "the moment to try to put our trust in freedom."

In a newspaper interview at the time, he said that the free world was lucky in two respects. "First, that what happened in Egypt happened when the Muslim Brotherhood is not yet strong enough [to sweep into power]. The longer there is dictatorship, the longer the free world helps to destroy all democratic dissent, the stronger the Muslim Brotherhood becomes… So it is good that this is all happening now in Egypt when the Muslim Brotherhood is not strong enough." The West's support for dictatorships that promised stability but didn't care for the people has been helping the Muslim Brotherhood gain steam, Sharansky suggested.

Roughly 18 months later, the Muslim Brotherhood *is* ruling Egypt, and in Jordan it recently started organizing mass demonstrations against the king, leading some observers to predict a Tahrir-style revolution there too. Yet Sharansky is adamant that democracy is, and remains, the only way forward.

"That's the problem with the free world: we're not learning anything. At each stage in history, we do the same. We're looking for which dictator in this awful chaos will be more sympathetic toward us," he said. "The free world has to understand: We cannot decide for these people to be a democracy or not. We cannot guarantee the survival of the dictators. We cannot guarantee the creation of free society." Therefore, Sharansky insists that the West support Egypt's young democracy – which needs the West's help to survive – but should tie all aid to Egypt to the strengthening of a free society there and the acceptance of peaceful coexistence with Israel.

Egypt's Muslim Brotherhood president, Mohammed Morsi, while certainly no Zionist, has publicly indicated his commitment to honor the 1979 peace treaty with Israel. He sent a friendly letter to his Israeli counterpart Shimon Peres (though he later denied sending it) and appointed a new ambassador to Tel Aviv, after the post had been vacant for months. Morsi understands, it seems, that at least for now his country has other worries than picking a fight with Israel.

"The more the government depends on its own people, the less dangerous it is to us," Sharansky posited. "Because the government depends on its own people, it has to deliver goods to the people. If you believe that for the Egyptian people it is more important to kill Jews than not to die from hunger, then you cannot explain why this revolution happened. Because when the people went on the street there was not a word about killing Jews or hating Israel. Well, there was sometimes 'Mubarak is an agent of Israel,' but that's about it. It was all about, 'We want to have a normal life, we don't want to live in fear, we want to have jobs' – that was their message."

Hearing Sharansky making the case for democracy in the Middle East, one might assume he'd be unhappy about the way the current government has been dealing with the recent developments in the Arab world.

In fact, Sharansky compliments Prime Minister Benjamin Netanyahu on his handling of the situation. "Netanyahu is right in formulating the conditions which are absolutely unacceptable from our point of view and should not be acceptable for the free world if they want to cooperate with this regime," Sharansky said, speaking of Egypt.

While he is in favor of the free world working together with Morsi, the West should clearly state that fighting terror in Sinai and keeping the peace agreements with Israel are the very basic conditions that Cairo has to fulfill for any kind of support and cooperation.

"We have to think about our dignity, about our interests and power. We have to formulate, in a very cool way, the minimal threshold of what we believe should be included in the relations with this government."

Jerusalem is not obligated to declare its passionate love for the Muslim Brotherhood, Sharansky said, but it should also not make the error of wishing back Mubarak. "I don't believe in a new Middle East based on dictators."

This article has been abridged. The full text can be found at TimesofIsrael.com.

Please see related guest voice on page 34

Building bridges through unexpected kinships

Lately I have been pointing people to an intriguing column I came upon about marriage and Jewish women. Written by a young Orthodox woman at Yeshiva University and published in the *New York Times*, the column considers the gulf that the author believes sets in between married and unmarried female friends.

The subtext – which is not deeply buried – is the ambivalent mix of yearning for and wariness of marriage, and the struggle to understand why some women remain single, despite their desires find a life mate.

The author, Avital Chizhik, muses about these matters while sitting in a café and working on a term paper about marriage in the work of British writer Virginia Woolf. Chizhik cannot help but overhear a conversation taking place at a table just behind her about precisely those matters. Two unseen young women fret about why they have not yet met "the one." Chizhik identifies with the bits of conversation that waft toward her: the brother who grew a beard, young men who are looking for more religious women, what happens on the "men's side" of a wedding reception.

Certain she knows just where these women come from – Jewish high schools, religious girls with secular education and ambition – she's startled when she finally catches a glimpse of them: two women, her own age, in hijabs. Chizhik is struck by the commonalities: modest garb, longing for, yet wary of, marriage, connection to an ancient tradition and a regulated way of life, but with legs in the modern world (even if covered).

The column, in its reaching across boundaries to find unsought, unexpected, yet resonant connections, brought to mind a scene in a movie I once saw that also evoked strong connections for many viewers. In *She's Gotta Have It*, directed by African-American filmmaker Spike Lee, several accomplished black women sit in a Brooklyn living room and talk about the problem of finding a man who is their professional, social and intellectual equal. They wanted to marry men from their own community. But, they complain, successful black men married out of the community. The women in the scene analyzed their problem. Perhaps they were simply too picky. Perhaps they should not insist on marrying a professional equal, but simply look for a good man from their community.

For Jewish viewers, the film resonated deeply. So many single women commented that if you replaced the black women in the scene with Jewish women, the conversation would be the same. At the time the movie was released – the mid-1980s – the intermarriage rate was much higher for Jewish men than for Jewish women. Unmarried Jewish women who were educated and accomplished were often told that they set their sights too high. Many expressed a strong and unexpected kinship with the women depicted in Lee's film.

They felt this connection, which had to do with ties to community and tradition, yearning for love, and wanting to be valued, at a moment when the Jewish and African American communities were often at odds with one another, especially in Brooklyn. In a similar fashion, Chizhik felt a tug of kinship with these young Muslim women whose community is often at odds with her own.

Sara R. Horowitz

in Toronto

Readers' comments on Chizhik's column on the *New York Times* website were revealing. Many were written by self-identified Jews and Muslims who were moved by the vignette and by the sensitive and lyrical writing. A significant number of postings took issue with religion itself as a system that restricts and demeans the lives of its followers (especially women). But other commentators noted that finding in religion a source of abiding, if complicated, meaning is what Chizhik describes as uniting her with the women she overhears in the café. And in following the cyberlife of the column, I noted that it had been posted approvingly on both Jewish and Islamic websites.

As an educator at a diverse university, I am often struck by the way students reach across divides they had once believed impassable, seeing points of commonality in another community's ways of being, doing and thinking. Especially for women negotiating modern options while contending with ingrained social dynamics in their communities, these kinships can be enlightening and fortifying. And they can build bridges.

Jews need rabbis, not chiefs

Matti Friedman is an Israeli journalist and author. David Stav is an Israeli rabbi, yeshiva head and the current chairman of Tzohar, the organization of moderate Orthodox rabbis in Israel.

Last month, Friedman published an interview with Rabbi Stav in the *Times of Israel* and republished in *The CJN*. He asked this pertinent question: "I grew up in Toronto in a largely religious neighborhood that was part of a thriving Jewish community. There was no rabbinate. The same goes for anywhere else in the Diaspora. Why does Israel need one?"

Rabbi Stav seems to aspire to the post of Ashkenazi chief rabbi of Israel when it becomes vacant next year. Though he's critical of the way the present incumbent and his Sephardi counterpart stifle religious life in Israel, he's in favour of the institution and asserts that the Jewish state needs a religious hierarchy as "an elementary common denominator around which the society can unite."

He chooses to ignore the fact that Israel's Chief Rabbinate is the creation of the British mandatory powers in Palestine, modelled on the one in Britain, where the chief rabbi is a kind of Jewish counterpart to the Archbishop of Canterbury. Until the middle of the last century, he was called "the very reverend" and wore an Anglican clerical collar. Nowadays, like several bishops, he sits in the House of Lords.

The institution has little to do with Jewish tradition. Although there have always been leading rabbis around the world, their authority was invariably founded on their personalities and sustained by the depth of their learning. It had little to do with the office they held.

Rabbi Dow Marmur

in Toronto

Tzohar promises to change Israel's Chief Rabbinate by making conversion easier and marriage ceremonies more acceptable to secular Israelis. Its chairman points to the more than one million Israelis, mainly immigrants from the former Soviet Union and their offspring, whose Jewish status is being questioned by the current hierarchy. And one-third of secular Israeli couples marry abroad in civil ceremonies to escape the punishing bureaucracy of the rabbinate at home.

Rabbi Stav admits that Israeli rabbinic officials don't minister to the religious needs of Jews. He told Friedman that they treat Jews "like the income tax department does, as people who owe us" and blames the secular political parties for selling out to the haredim in exchange for cynical support on other matters. The avowed aim of Tzohar is to de-politicize the Chief Rabbinate and restore its integrity and flexibility as it was in the days of its first incumbent, Rabbi Abraham Isaac Kook.

The intention may be genuine and noble, but it's unrealistic, because every central rabbinic authority, even if less rigid, has proven to be harmful to normative Judaism.

The main reason why the United States is the most religious country in the western world is because Christians don't have an established church, nor do Jews tolerate ecclesiastical hierarchies. Americans know that faith thrives in a climate of pluralism and diversity.

All shades of Judaism, including Orthodoxy, benefit from it. Yet it seems that even this moderate Israeli exponent wants a hierarchy, probably in the vain hope that in its quest for hegemony, the state-sponsored institution will keep out non-Orthodox Jewish movements. Hunger for power in the guise of moderation and in the name of Jewish unity seems to overrule the alleged commitment to Jewish values.

An Israeli Chief Rabbinate, even if it's more lenient than at present, will continue to satisfy the craving for a franchise on Judaism at the expense of the growth and depth seen in America, where – unlike in Britain and some European countries – rabbis have to make their case on merit, not through administrative rule.

Orthodox rabbinic power in Israel disenfranchises women – i.e., more than half the country's Jewish population. If Rabbi Stav wants to earn the respect of the Israeli mainstream, he must commit himself to equal rights for women and their full recognition in all religious matters. He'll also have to acknowledge, however grudgingly, that the non-Orthodox streams deserve equal rights in Israeli society because of their capacity to enrich Jewish life – just as in the Diaspora.

A good way to achieve this is to heed the implied challenge in Friedman's reference to his Toronto experience and to seek to abolish this corrupting and traditionally questionable office. As the head of a yeshiva, Rabbi Stav should know that Jews need rabbis, not chiefs.

'Red lines' debate underscores tension over Iran

According to a recent Obama administration communiqué, the United States and Israel, its chief ally in the Middle East, are in "full agreement" that Iran cannot be permitted to acquire a nuclear arsenal. This White House press release was issued after Israeli Prime Minister Benjamin Netanyahu addressed the United Nations and declared that a "red line" must be drawn to deter and limit Iran's ability to purify uranium to bomb-grade enrichment. Beyond concurring on this fundamental principle, Washington and Jerusalem are at odds over Netanyahu's demand to issue an ultimatum to Iran.

Sheldon Kirshner in Toronto

To Israel's disappointment, the United States is clearly unwilling to make that kind of public commitment. Nor is any other country, including Canada. In short, no one wants to be dragged into a war.

Netanyahu has expressed confidence that U.S. President Barack Obama will not allow Iran to build nuclear weapons. But with Israel threatening to launch a pre-emptive strike on Iran, he and Obama have been unable to agree on a timetable that would trigger a military response to destroy or disable Iran's nuclear facilities. Given the imperatives of geography and the differences in military capabilities, Israel's defence minister, Ehud Barak, has noted that Israeli and U.S. clocks are ticking at different times.

Netanyahu, who recently warned that Iran is six to seven months away from attaining a nuclear weapons capability, argues that the Iranian government, having already enriched a stockpile of uranium to 20 per cent purity, is inexorably reaching what Barak has succinctly described as a "zone of immunity."

This is a reference to the point beyond which Israel would no longer be able to stop Iran from enriching uranium to 90 per cent purity and thereby assembling an atomic device.

Netanyahu, who swept to power in 2009 partly on the strength of an election campaign promise to curb Iran's nuclear ambitions, claims that Iran will only back down if "red lines" are drawn.

"We know that the Iranians see red," Israel's ambassador to the United States, Michael Oren, has said. "We know they can discern the colour red. We know that the redder the line, the lesser the chance that they will pass it."

This burning matter has caused considerable friction between Israel and the United States. It surfaced acrimoniously on Aug. 24 when Netanyahu reportedly told the U.S. ambassador to Israel, Dan Shapiro, that the Obama administration has not displayed sufficient clarity on Iran. The verbal exchange was witnessed by U.S. Congressman Mike Rogers, who said it had been "very tense" and "agitated."

Shapiro dismissed his account as "a very silly story." But on Sept. 11, about two weeks before Netanyahu's appearance at the United Nations, he criticized the United States for refusing to set clear "red lines" that would touch off the bombing of Iran's nuclear sites. Netanyahu also claimed that the Obama administration has no "moral right" to restrain Israel from striking Iran.

To some degree, Netanyahu's comments were a response to a statement made by U.S. Secretary of State Hillary Clinton, who said, "We're not setting deadlines." Leon Panetta, the U.S. secretary of defence, joined the debate. Asserting that "a bunch of little red lines" would not determine American policy, he claimed that the United States would have a year to respond should Iran decide to build a nuclear weapon.

Rightly or wrongly, U.S. officials contend that the United States has the means to detect, and prevent, Iran from passing that threshold. They believe that Iran's supreme leader, Ayatollah Ali Khamenei, has yet to make a decision as to whether Iran will even build a militarized nuclear program. Iran says its nuclear program is designed for peaceful purposes – a claim hotly disputed by Israel and the United States.

Israeli Prime Minister Benjamin Netanyahu

Before resorting to brute force, the Obama administration wants to give diplomacy and international economic sanctions far more time to work.

As Israeli Finance Minister Yuval Steinitz has admitted, sanctions have exacted a heavy toll on Iran, having affected its vital oil exports, degraded its currency and set off the first street protests in Tehran in three years. But Khamenei has declared that Iran will not be swayed by the biting sanctions.

Six world powers – the United States, France, Britain, Russia, China and Germany – have engaged Iran in three rounds of talks since April in an attempt to defuse the crisis. But with Iran having steadfastly refused to halt enrichment, the objective of the entire exercise, the negotiations have faltered, prompting the United States, France and Britain to warn the Iranians that time is running out for a diplomatic solution.

The U.S. ambassador to the United Nations, Susan Rice, has accused Iran of bad faith, saying its approach is "to deny, deceive and distract."

Netanyahu, in his recent speech to the United Nations, levelled an identical accusation. As he put it, "Iran uses negotiations to buy time to advance its (nuclear) program." Sanctions, he acknowledged, have had an impact: "The Iranian economy has been hit hard. But we must face the truth that sanctions have not stopped Iran's nuclear drive."

He added, "At this late hour, there is only one way to peacefully prevent Iran from getting atomic bombs, and that's by placing a clear red line on Iran's nuclear weapons program."

Red lines, he claimed, do not lead to war. "Red lines prevent war."

Despite his insistence on imposing "red lines" on Iran, Netanyahu has not precisely spelled out when Iran's nuclear program would constitute a casus belli and prompt an Israeli attack. But on Oct. 2, following reports that the United States had given Israel assurances it will not tolerate an Iranian breakout to nuclear arms, Netanyahu suggested that the deadline for a military strike has been pushed forward to mid-2013.

Barak, nonetheless, continues to insist that Israel must act before Iran's nuclear program becomes impervious to bombing raids, and that Israel cannot rely on outside powers to rein in Iran.

Barak's assertion, underpinned by the assumption that the United States is loathe to embroil itself in a war with Iran, suggests that Israel may have to deal with the problem unilaterally. But Israeli public opinion opposes a pre-emptive strike, and most ministers in Netanyahu's cabinet prefer a diplomatic solution, if one is still possible.

Certainly, many of Israel's supporters in the Diaspora are wary of the prospect of Israel acting unilaterally. Ron Lauder, the president of the World Jewish Congress, has warned that an Israeli strike without American assistance would be disastrous.

The Americans may yet use force to deal with Iran's nuclear program. The U.S. ambassador in Israel has said that the United States has made the "necessary preparations" to hit Iran. One of his predecessors, Martin Indyk, has gone further: "I'm afraid that 2013 is going to be a year when we're going to have a military confrontation with Iran."

The commander of Iran's Revolutionary Guards Corps, Gen. Mohammad Ali Jafari, has also sounded a dire warning, saying that a war with Israel is inevitable. His predecessor, Mohsen Rezai, has predicted that 10,000 Israelis will be killed should a war break out.

This much is certain. Every "red line" will be crossed if external force is deployed to eliminate or cripple Iran's nuclear program.

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ROMSPEN

Israeli agency helps the developing world

Former ambassador to Canada headed Mashav

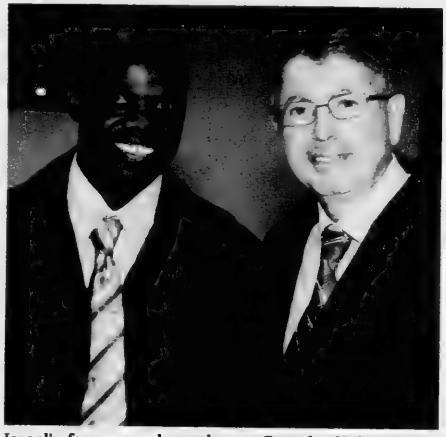
Sheldon Kirshner
Staff Reporter

Israel was a poor country in the 1950s, struggling to feed its people and fend off threats from its Arab enemies.

Yet, during this austere period of its formative history, Israel's Agency for International Development Co-operation, known as Mashav, dispatched a cadre of experts to the developing world and invited thousands of overseas students to its universities to take part in training programs in a variety of fields.

"We were sharing with others," said Haim Divon, who headed Mashav, an arm of the Foreign Ministry, from 2005 to 2011. "It was a basic Zionist notion."

Divon, who was Israel's ambassador to Canada before being appointed to his position at Mashav, delivered these comments at a Canadian Friends of Hebrew University function last week.



Israel's former ambassador to Canada, Haim Divon, right, seen with Lovemore Nkhata Malunga of Malawi.

A graduate of the Hebrew University, he spoke about Mashav's role in bringing know-how and expertise to the developing world and the university's contribution to that objective.

Created in 1957, when many Israelis were still dependent on care packages from relatives abroad, Mashav began as a modest program steeped in the Jewish philosophy of tikun olam, repairing the world.

Dedicated to promoting sustainable development in Africa, Asia and Latin America, Mashav grew rapidly, like Israel itself.

"We worked with agents of change to improve societies," said Divon, who is currently Israel's ambassador to the Netherlands.

Since its establishment, Mashav has sent thousands of experts, from agronomists to physicians, to African, Asian and Latin American nations, and invited more than 200,000 Africans, Asians and Latin Americans to Israel to participate in its array of training programs.

A considerable number of the experts were Hebrew University graduates, Divon noted.

Lovemore Nkhata Malunga, a citizen of Malawi, spent about two years in Israel completing a master's degree at the Hebrew University's faculty of agriculture under the auspices of Mashav.

Malunga, a soft-spoken man currently studying for a PhD in food science at the University of Manitoba, used the knowledge he acquired in Israel to revolutionize nutrition in Malawi, one of Africa's poorest, least developed countries.

A landlocked nation in southeast Africa with a population of nearly 14 million, Malawi is dependent on foreign aid and suffers from a high infant mortality rate.

Not too long ago, Malunga said, 20 per cent of Malawian children died before they reached the age of five.

"We can't produce enough food to feed ourselves," he said.

But drawing on his education in Israel, Malunga set up a nationwide program in villages to launch the process of eradicating malnutrition in Malawi.

He said his studies at the Hebrew University were a turning point in his life, teaching him that a country as lacking in natural resources as Israel can manage, and even thrive, in the modern world.

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Roma centre distances itself from anti-Israel protest

Andy Levy-Ajzenkopf
Staff Reporter

The main representative body of Canada's Roma community doesn't want its members to be labelled anti-Israel.

Toronto's Roma Community Centre (RCC) board distanced itself last week from anti-Israel groups planning to protest a reception for Citizenship and Immigration Minister Jason Kenney, who will be honoured by the Canadian Friends of Haifa University (CFHU) on Nov. 4 at the Fairmount Royal York hotel.

Jason Kenney

The university will confer an honorary doctorate on Kenney for his "steadfast position against antisemitism, racism and intolerance and, in particular, for his solidarity with the State of Israel and his condemnation of Israel Apartheid Week" at its annual Mount Carmel Dinner, the university said.

Proceeds from the dinner will go to establish a "Jason Kenney Holocaust Education Fund" at Haifa U.

Earlier this year Kenney ran afoul of the Roma community after the government first considered, then passed, Bill C-31, the immigration law that, among other things, allows for easier extradition of failed refugee applicants to Canada.

In April, Kenney said he believed many claimants from Hungary – specifically Roma, also known pejoratively as Gypsies – were making false refugee claims and abusing Canada's refugee system.

An April 22 report in the *National Post* cited statistics from the Immigration Review Board showing a spike in Roma claims from 2010 to 2012. The story quoted Kenney as saying that Canada had been trying to educate the Roma about how to properly apply to immigrate here.

Calls to Kenney's office for comment were not returned by *The CJN*'s deadline.

The Roma Community Centre had initially been listed as one of the parties slated to protest Kenney, along with other virulently anti-Israel groups such as Queers Against Israeli Apartheid, Independent Jewish Voices, Coalition Against Israeli Apartheid, International Jewish Anti-Zionist Network and Jews Opposing Zionism.

But last Thursday, RCC executive director Gina Csanyi-Robah withdrew her organization from that mass protest to stand alone at its own demonstration to symbolically show that it's not anti-Israel, yet still opposes Kenney's views on immigration.

In an Oct. 11 statement, her group declared that it has "specific reasons" for its opposition to Haifa U giving an award to Kenney. It said while there are many other organizations protesting the minister, some are too controversial to be associated with.

Instead, the RCC "decided to protest the award independently, so that its purpose is not confused with those of other groups," Csanyi-Robah said.

Asked whether her organization was anti-Israel, she said that while she couldn't speak for everyone, Roma have "historically felt a very close connection to the Jewish community" and that she personally wanted to see a peaceful end to the Israeli-Palestinian conflict and a two-state solution.

"Our ashes were mingled in the ovens," Csanyi-Robah said, quoting a Roma saying about how close both peoples became as a result of their shared horrors at the hands of the Nazis.

"We are anti-Nazi, anti-Jobbik, anti-racist, we absolutely oppose antisemitism, and support the safety and well-being of all people," she said. "Mr. Kenney has called Roma refugees bogus, but has remained silent about the resurgence of neo-Nazi political agendas in Hungary – the Jobbik political party and its paramilitary allies have vowed to continue the work that the Nazis began. Mr. Kenney should recognize the danger posed to both Roma and Jews by the extreme-right Jobbik Party and has not done so."

Csanyi-Robah said Roma who are being returned from Canada to Hungary face intimidation, violence and even death.

"Jobbik wants to put Roma into 'public order' camps. Forced-labour work camps became a reality for Roma in Hungary this past January 2012," she said.

Reports of heightened xenophobia in Hungary, particularly against Jews and Roma, have increased since 2008.

Bernie Farber, ex-CEO of the now-defunct Canadian Jewish Congress, has had a long working relationship with Csanyi-Robah and her centre, and had recently been painted in local news reports as an anti-Israel activist because of his affiliation with the group and its previous listing on the anti-Kenney protest's web page.

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Kids at heart of Zareinu fashion fundraiser

Escada to showcase 2013 collection at the show

Cara Stern
Special to The CJN

Zareinu is gearing up for its annual fashion show, raising money for the school and treatment centre for children with physical and developmental challenges.

Now in its ninth year, the fundraiser draws fashion enthusiasts and designers alike, bringing the latest fashion to its audience.

This year, international fashion house Escada will be featured at the event, with one show dedicated specifically to this designer.

"We're very excited that they've recognized us and decided to partner with Zareinu," said Stacy Markin, event co-chair. "It gives us tremendous credibility that an organization that is so well-known and international has recognized Zareinu and decided to showcase their 2013 collection [at the show.]"

She called this event the first time Escada has done a show for the layperson. "This is something people in the fashion industry and celebrities would normally see."

Additionally, it's the first time this new "resort collection" will be shown on a runway in Canada, said Jeanne Beker, Canadian fashion reporter and host of the fashion show.

Renee Rosenzweig, another co-chair for the show, along with Esti Cohen, said the show is incredibly successful because people like to associate themselves with glamour, which they are sure to find at this event. However, the goal – apart from raising money – is to open dialogue about special needs.

"Special needs is sort of hush-hush, and it would bring an openness to the cause," Rosenzweig said. "By putting on a calibre show like this, we're bringing special-needs kids out and people will be willing to talk more about it."

Kids model latest fashions at last year's Zareinu fashion fundraiser.

The night will feature two shows: one with professional models in adult fashion, such as Escada, and another has children taking their turns down the runway, wearing fashions from brands like Gap and Baby Gap.

Markin said the children's fashion show is particularly special.

"They get down the runway by walking or rolling," she said. "However, they get down the runway, it's an awesome sight to see. There's not a dry eye in the house."

Many of the children are growing up with physical disabilities that, without Zareinu's help, could mean a life without walking. That's what makes this show so special and unique, Markin said.

"These are kids who the parents never thought would be walking down the runway in a fashion show," she said.

Markin's own daughter is one of these children. Doctors told the family she would never be able walk or develop fine motor skills. Now she can walk, and Markin credits Zareinu for improving her daughter's life.

Beker said she decided to get involved with the show after a visit to Zareinu and a first-hand look at the work it does.

"I went to the school and was totally blown away by the level of compassion and caring, and the tiny miracles that you see unfolding on a constant basis," she said. "It was just the most magical, wonderful, inspiring place. It honestly kind of changed me."

Markin recalled one year when a boy was walking with his two siblings and he fell. One was helping him move his walker down the runway, but ended up going a bit too fast, and the child fell flat on the floor. Therapists jumped up, ready to help him, and he continued walking, determined to finish his mission.

"The entire audience stood to the standing ovation until the child continued all the way down and all the way back," she said.

Rosenzweig said kids tend to fall a lot at the beginning, and it can be quite scary for onlookers. "If he falls, the pound is like earth-shattering," she said. "You feel like he hurt himself, but he was so happy."

It's these kinds of stories that keep Zareinu's fashion show alive, Markin said. "They never focus on what the children can't do. They just focus on the strengths and what the children can do," she said.

The money raised at the event will go to Zareinu, helping the school subsidize fees for families in need.

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UJA Federation of Greater Toronto

Shul's name, logo chosen by congregants

Continued from page 3

"The paradigm is a very different one," she said.

The synagogue is taking the approach of building its policies and traditions through its congregation.

"Decisions and policies are now being invented, are now being imagined together with the congregation," Rabbi Goldstein said. "It's very much a crowd-sourcing synagogue."

Even the shul's name and logo were chosen by the congregants. And after the High Holiday services, the synagogue sent a survey to people who attended to find out which parts of the services they found meaningful and which parts they would like to change for next time.

Unlike most synagogues, this one has no board. Instead, there's a leadership team working together in a non-hierarchical fashion. Each of the eight members has his or her own portfolio, but they all work together to promote the synagogue and run the programming.

Additionally, instead of committees, there are "task forces." Those involved on a task force take on short projects, and when it's done, they move on to another project entirely.

Rabbi Goldstein speaks at the City Shul launch
[*Andrea Nietko photo*]

Jonathan Wyman, a member of the leadership team, said he and his wife were really enthused when he found out Rabbi Goldstein would be starting regular services.

"We have daughters who are approaching bat mitzvah age, and wanted to be sure they were involved in a shul and a community," he said.

He tried attending synagogues in both downtown and midtown Toronto, but never felt as comfortable as he does with Rabbi Goldstein.

"Our personal inclination is more intellectual and less traditionally liturgical," he said. "She's very left-wing politically and right-wing traditionally. It's a lot closer to the Conservative services that many of us grew up with."

The synagogue attracts people from all walks of life, and Rabbi Goldstein said that ultimately, they're trying to reach anybody who wants to be reached.

So far, in just a few months, 140 member units, or households, have answered the call and joined the synagogue. Some are Orthodox Jews, others are interfaith couples, spiritual searchers and even people with no Jewish background, she said.

"We have a lot of empty nesters who have moved downtown for the condos," Rabbi Goldstein said, adding that the shul's programming attracts a wide range of people. For example, each month, there will be two Friday night services. One is for families with children, with a story and a potluck dinner. The other is for adults and includes a one-hour musical meditation to welcome in Shabbat.

She described the shul's services as very traditional, especially considering they are based in the Reform movement. Services are mostly in Hebrew, and they do a full, silent *Amidah* with full repetition in the morning service.

However, they bring out the drums and dance as the sun sets during *Neilah*, the concluding service on Yom Kippur.

The first High Holiday services took place at Trinity St. Paul's United Church and Centre for Faith, Justice and the Arts.

"It was gorgeous and very spiritual," said Rabbi Goldstein.

She borrowed a Torah from Am Shalom Synagogue in Barrie, Ont.

"[It was] a kind of 'let's help the newest little shul in town' from a former 'little new shul' that now is thriving," she said.

City Shul is already showing signs of thriving. The Hebrew school is running, with 40 kids currently enrolled from senior kindergarten to pre-bar or bat mitzvah.

For more information about the synagogue, visit cityshul.com.

United Jewish Appeal
UJA Federation of Greater Toronto

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TWO JEWISH HEROES

Advertorial

A Hero –Wilfrid Canter

Wilfrid Canter

A Hero – Wilfrid Canter happens to be a Canadian, Jewish & a Machalnik. I went overseas with Wilf in 1942 and we kept in touch. The last I heard from him was a letter inviting me to meet him in London at Buckingham Palace where he was to receive the D.F.M. The letter came back "Missing." He never made it and I did not hear the rest of the story until many years later.- A link to the past, Mickey Heller.

His Bomber was shot down over Stuttgart in April 1943 and he was the only survivor of his crew. His leg was broken as he jumped out of the plane and he lay in hiding for nine days on the ground. A German family took pity on him and fed him during that time until the resistance smuggled him out of Germany to Switzerland, Gibraltar, and England before returning home to Canada.

After a month's rest he came back to England to resume bombing missions. In May 1944 his plane was shot down again and he managed to parachute to safety but was captured by the Germans near Dusseldorf. He was interrogated at length by the Gestapo. He was one of the organizers of a botched escape plan of captured pilots who were later moved east. **Canter** escaped in transit and managed to connect with an English unit and eventually to England where he was awarded the D.F.M. by King George. In 1945 he returned to Canada.

He arrived in Israel on Aug. 5th, 1948 with the first volunteer pilots and joined the 103 Squadron in Ramat David. He flew "Dakota" planes primarily on supply missions to units that were surrounded by Egyptian forces in Sodom which were accessible only by air. He was one of five Jewish Canadian pilots with World War 11 experience who served in the Israeli Air Force.

On Oct.24,1948, shortly before midnight, he took off from Sde Dov in Tel Aviv toward Sodom with supplies. Ten minutes after take off, his right engine caught fire. He redirected, in an attempt to reach the Tel Nof base for an emergency landing. The plane blew up and crashed, all the crew were killed, including **Canter**. He was brought to rest at the military cemetery in Rehovot.

Wilf Canter's name has been inscribed on the War Memorial erected by the Jewish War Veterans, Toronto Post at the Lipa Green Centre.

A Hero –Somer James

A Hero –Somer James who happens to be a Canadian and Jewish and served in the Merchant Marine. The only one in the Allied Forces in World War 11 who has been awarded two medals, in one day, for bravery in two separate actions. The medals are displayed in the Canadian War Museum in Ottawa.

He was an ordinary Canadian seaman who accomplished an extraordinary feat on Nov. 5th, 1943. **Somer James** won two medals for bravery for singlehandedly saving his ship.

The sun was just rising over Torre Aningiatria, a port southeast of Naples Italy, when German bombers descended on allied shipping. The port was of strategic importance because the allies could unload massive quantities of supplies and equipment they needed to drive the Germans out of Italy.

Somer James' ship offered choice prey. Loaded with ammunition, the Empire Lightening was moored to a dock piled high with octane fuel when bombs began to find their targets. One struck the fuel, setting it ablaze end threatening both the Lightening and other freighters moored fore and aft. The ship could be saved only by a careful combination of dropping some of its lines and doubling others, so it could be manoeuvred away from the fire.

The captain called for volunteers. Amidst the pandemonium only **Somer James**, who was not yet 22 years old stepped up. He donned a heavy jacket and lifebelt and went on deck alone. With the captain shouting instructions down at him from the bridge, with fire raging alongside and with high explosives beneath his feet, he ran the length of the ship. From one mooring point to another he did his best to handle the massive hemp lines alone. The entire operation lasted about three hours, but in the end, he managed to get the ship out of harms way, its sides scorched by fire.

Yet, he didn't stop at that. Once the Lightening was secured, he helped move a number of barges loaded with dangerous cargo that had also caught fire.

The action later won him both the British Empire Medal and the Lloyd's Medal for bravery, an unusual double honour. While 29 other Canadian merchant sailors won the B.E.M for bravery during W.W.11, and some won the Lloyd Medal, none received both awards for the same event.

A soft-spoken pacifist with sparkling blue eyes, he was an academic at heart. Largely self-taught he completed only grade 11 at Harbord Collegiate, yet he was deeply intellectual and visited the library often. When war broke out, he was adamantly opposed to armed conflict and could not bear the thought of pulling a trigger on anyone. Instead in 1940 this pensive Jewish teenager from Toronto took a train ride to Montreal to see whether he could join the merchant navy; it would determine his fate for the next five years. He found a Greek steamer, the first of 12 ships he served aboard in the Battle of the Atlantic.

It was the war's longest theatre of war and the costliest. One in seven people died in the line of duty, their ships and their valuable cargo sent to the bottom by the German U-boats and surface raiders and sometimes because of collision while in convoy. Of the 12,000 Canadians who served, more than 1600 lost their lives

For the dangers, the job suited Somer. "It saved me from certain actions" he once said. I did not want to get involved with killing people, shooting them with guns from far away, and getting involved with anything like that.

Contrary to common belief, merchant sailors do it for the money.

Somer James

In 1949, the year that **Somer James** joined, the average monthly pay rate for a seaman in the merchant navy was $55.00 compared with $123.00 for a sailor in the Royal Canadian Navy. Until later in the war, merchant seamen who were forced to abandon ship even had their pay stopped.

A Link to the Past – While they were teen-agers **Somer James** and Mickey Heller attended University Ave. Shul junior services on Saturday mornings.

Somer James' name has been inscribed on the War Memorial erected by the Jewish War Veterans, Toronto Post at the Lipa Green Centre.

Former CJC leader:

'Like all friends, we can have differences of opinion'

Continued from page 13

He said attempts to portray either himself or the Canadian Roma community at large as anti-Israel or anti-Zionist were "absurd."

He said he'd assisted the RCC in finding lawyers to help look at and challenge the government's new immigration laws, but that was the extent of his role with the organization.

Farber, who will attend the university's gala event as a guest, said he has a "deep and abiding respect" for Kenney's stances on Israel and antisemitism.

"On those issues, we stand shoulder to shoulder, and I consider him a friend. But like all friends, we can have differences of opinion on some issues." Bill C-31 being one such item, he said.

Farber added that he felt Kenney was being "very hard on the Roma" and that many respected representatives of the Jewish community are in agreement. Earlier this year the Toronto Board of Rabbis and Elie Wiesel, among others, had urged the minister to reconsider the legislation.

While Csanyi-Robah calls Farber a "true friend" to her community, the former head of Congress said he doesn't support her call for Haifa U to retract its honouring of Kenney.

"I believe that the Roma Community Centre has the right to engage in whatever advocacy they feel best helps their cause within the bounds of civility and the law," he said. "I respect and fully support [Kenney's] strong advocacy on behalf of Israel and his fight against antisemitism. That is why he is being honoured. I strongly support Haifa University as the most diverse and pluralistic university in the Middle East. I am attending the dinner for all those reasons."

But the centre doesn't feel Kenney deserves this award and is chastising any Jewish community members who support the dinner, Csanyi-Robah said.

"This is an even more sensitive issue for the RCC than any other Canadian group, particularly in light of the establishment of a Holocaust education fund in Kenney's name.

"[He] continues to blatantly turn a blind eye to the 'other' victims of the Holocaust who are witnessing history repeating itself," she said.

Bernie Farber

It's estimated that anywhere from 500,000 to two million Roma were murdered by the Nazis during the Holocaust.

"How would Jews [supporting] the Canadian Friends of Haifa University feel with a member of the Nazi party in... positions of power in their neighbourhoods?" Csanyi-Robah asked, referring to the situation in Hungary now, where members of the Jobbik Party now hold 47 seats in parliament and numerous mayoralties in towns with high concentrations of Hungarian Roma.

"Kenney and the Hungarian government remain notably silent about the growing neo-Nazi threat in Hungary," she said.

"The world's historical collective memory did not include us Roma as Holocaust victims – it is now time to include and acknowledge our community."

Charity aids chronically ill kids

Cara Stern
Special to The CJN

Children's charity Aaron's Apple will host its second annual Spin-o-thon fundraiser on Oct. 21, raising money for children who need medication not covered by OHIP.

What started as a small fundraiser at Walmart has turned into a charity that's making an impact on the lives of its recipients. Since its inception just two years ago, the charity has raised a total of almost $200,000.

Still a few days away from the event, the organization is set to surpass its initial goal of raising $20,000 to help children with chronic diseases who do not have the funds to cover their treatment.

It all started when Aaron Maresky was seven years old. He had severe stomach pains and was taken to the hospital. After three months in the hospital with a diagnosis of severe Crohn's disease, the medical team found a medicine that worked. Unfortunately, Aaron needed an infusion every six to eight weeks, and OHIP does not cover it.

In total, his medicine costs the family $40,000 every year. Thankfully for them, his family has insurance that covers this. However, Aaron and his family realized that not all families have such extensive coverage. Therefore, together, they started a charity to raise money for chronically ill children in need of financial assistance.

"A big reason why he has been doing it is he wants to turn a negative situation into a positive one," said Mandy Maresky, Aaron's mother. "It was really Aaron who started it."

Often, when Aaron would go to the hospital to receive an infusion, he would use his allowance to donate money and gifts to families in need. Eventually, he came to the decision that he wanted to start his own charity.

Aaron is now 11, and has been truly amazing in spreading the word and building the charity, Maresky said.

"He gives us ideas, canvasses, gets the word out," she said, adding that he constantly tells his friends about it, and they pass it along to their families. "It's amazing how many people have found out about Aaron's Apple just because of him."

Continued on page 28

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Study With Rabbi Wayne Allen

Six Jewish Philosophers You Probably Never Heard Of... And Why That Should Change

Rabbi Dr. Wayne Allen will make the case for a renewed appreciation for six Jewish philosophers who have lapsed into obscurity but whose teachings warrant reconsideration. In six successive sessions Rabbi Allen will present the teachings of Joseph Albo on what must Jews believe, Nachman Krokhmal on the genius of the Jewish people, Moritz Lazarus on what makes for moral law, Samuel Alexander on the existence of God, Hans Jonas on living in the shadow of the Sho'ah, and Sidney Hook on transformative power of a single person.

How Does Jewish Law Change? An Insider's View

As a noted expert on Jewish law, author of two books in the field and editor of two others, Rabbi Dr. Wayne Allen will demonstrate how Jewish law has remained vital, vibrant, and fluid yet, at the same time, stable and reliable. Over the course of six sessions Rabbi Allen will discuss the influence of custom, the Talmudic equivalent of the "notwithstanding" clause, changing circumstances, and newly emergent principles - among other factors. Drawing on many examples from kashrut to medical ethics, Rabbi Allen will offer important insights into understanding Judaism as a legal system.

The Six Most Important Ideas In Judasim

If Judaism is to endure, it will only be due to the galvanizing power of its ideas. Sure to surprise you, Rabbi Dr. Wayne Allen presents his list in six successive classes, defending his selections with ample examples and illustrations.

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TIME: 7:30 – 9:00 p.m.

DATES: 6 Wednesday Mornings
October 31 – December 5, 2012
TIMES: 9:30 – 11:00 a.m.

DATES: 6 Thursday Nights
October 25 – December 6, 2012
TIME: 7:30 – 9:00 p.m.

COST: $100 for each series/ $20 for individual classes

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Lebovic JCC celebrates grand opening

Carolyn Blackman
Staff Reporter

Phase 2 of the Joseph and Wolf Lebovic Jewish Community Campus in Vaughan had its grand opening celebration on Sunday with a brunch, reception and tours of the campus.

Spread across 50 acres on Bathurst Street north of Rutherford Road, the Lebovic Campus is home to the northern branch of the Anne and Max Tanenbaum Community Hebrew Academy of Toronto, UJA Federation's Schwartz/Reisman Centre, and the Reena Community Residence.

The Mount Sinai Family Health and Wellness Centre, offering non-emergency medical services to users of the Lebovic Campus and residents of York Region, is due to open next month.

Also planned is a northern campus of Bialik Hebrew Day School, which held a groundbreaking at the campus last June for the Ben and Edith Himel Education Centre.

The Jewish community purchased the land for the new campus in 1999, and in 2000 launched a $400-million, decade-long Tomorrow fundraising campaign to build or revitalize three JCC campuses in greater Toronto, including the new campus. To date, $300 million has been raised.

From left, Leo Goldhar, co-chair of the Lebovic Campus management committee; Isadore Sharp, founder and chairman of Four Seasons Hotels and Resorts; Lawrence Tanenbaum, Tomorrow campaign co-chair, and philanthropist Joe Lebovic.
[Carolyn Blackman photo]

Leslie Gales, chair of the campaign's leadership cabinet, said at the brunch that she's in awe of what's been accomplished. "When I started, this was nothing. In less than 10 years [since the campaign was launched], we have accomplished so much. We should all be so proud."

Gales said that at all three campuses –the Miles Nadal Jewish Community Centre at Bloor Street and Spadina Avenue, the Sherman Campus at Bathurst Street and Sheppard Avenue, and the Lebovic campus – gym memberships have surpassed expectations, daycares are full and programs are in demand.

"This greatly needed infrastructure [will] strengthen and maintain Jewish infrastructure for years to come," she said.

Isadore Sharp, founder and chairman of Four Seasons Hotels and Resorts, the keynote speaker for the event, called the opening a momentous occasion. "The Jewish community has come a long way since it opened the YM & YWHA on Brunswick Street in 1937. [Then] it was dedicated to sports, but it soon expanded to include cultural and community services."

He said it should be remembered that although the Jewish community had to build its own hospital – Mount Sinai on Yorkville Avenue – to give Jewish doctors a place to practise, Jewish community centres have welcomed people of all faiths and cultures.

"The Jewish community has always included others," he said.

With files from JTA

Beth David B'nai Israel Beth Am
Presents

"The House of David and the First Temple Viewed from the Writings of Israel's Ancient Neighbors" by Prof. Maynard Maidman

The dynasty of David and the Temple of Jerusalem are two fundamental pillars of Judaism and of ancient Israelite national identity. Both concepts appear in the writings of Israel's ancient neighbors, the Arameans of Damascus and the Assyrians and Babylonians. Prof. Maidman will discuss what these writings say, what they imply and how they relate to Biblical notions of the samé events.

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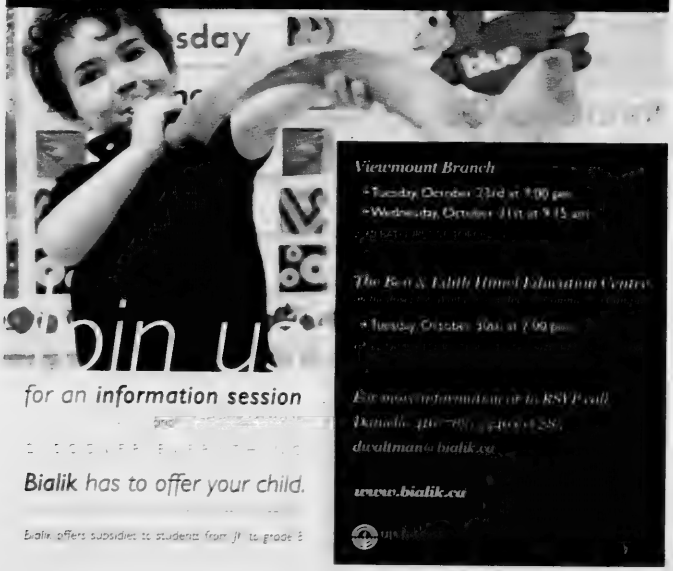

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National Council of Jewish Women of Canada, Toronto Section

York Region teacher fosters respect in the classroom

Frances Kraft
Staff Reporter

York Region teacher Pam Feldberg has won two awards in the past couple of months. She was in the Top 5 elementary teachers category of the Retired Teachers of Ontario, and she received an honourable mention in the 2012 Toronto Star Teacher Award.

Feldberg, 55, who teaches grades 3 and 4 in a split class at German Mills Public School, said she loves teaching. "I'm so excited to come back to work every day to try something different with the children."

She believes in "sunshine calls" to keep in touch with parents and "say something nice." As well, it's helpful to her because she finds out more about her students. "Sometimes what they say in the classroom isn't what they say at home," she noted.

In class, she likes to use drama, art and cooking to teach the curriculum. As well, she uses a program called "Tribes" that focuses on mutual respect and working together co-operatively.

Feldberg, who has 32 years of classroom experience, began her career teaching English as a second language after graduating from York University. For six years, she served as course director of English as a second language Part 1 (an additional qualification for teachers) at York.

As a Jewish teacher at a multicultural school, Feldberg said, "We learn about each other daily... The Chinese community just celebrated the Moon Festival, [and] when Rosh Hashanah came, the children knew I wasn't going to be there. We talked about what it was for us.

"On Passover, I bring matzah in for the children. Other children talk about Easter. We're a very global classroom. I think part of inclusion is understanding why we do what we do and getting excited about each other's celebrations and religions, because we're lucky to live in a community where everybody celebrates lots of different things."

Award-winning teacher Pam Feldberg is flanked by two of her students in a recent class at German Mills Public School as she facilitates a community circle that is part of the "Tribes" program.
[Jeff Green photo]

Zareinu using iPads to aid students

Continued from page 14

"It is a very expensive school," Markin said, explaining it combines Jewish day school with therapy, which means many families need subsidies to be able to afford to send their children. "But the family is saving a ton of money by going to Zareinu rather than seeking private therapy separately."

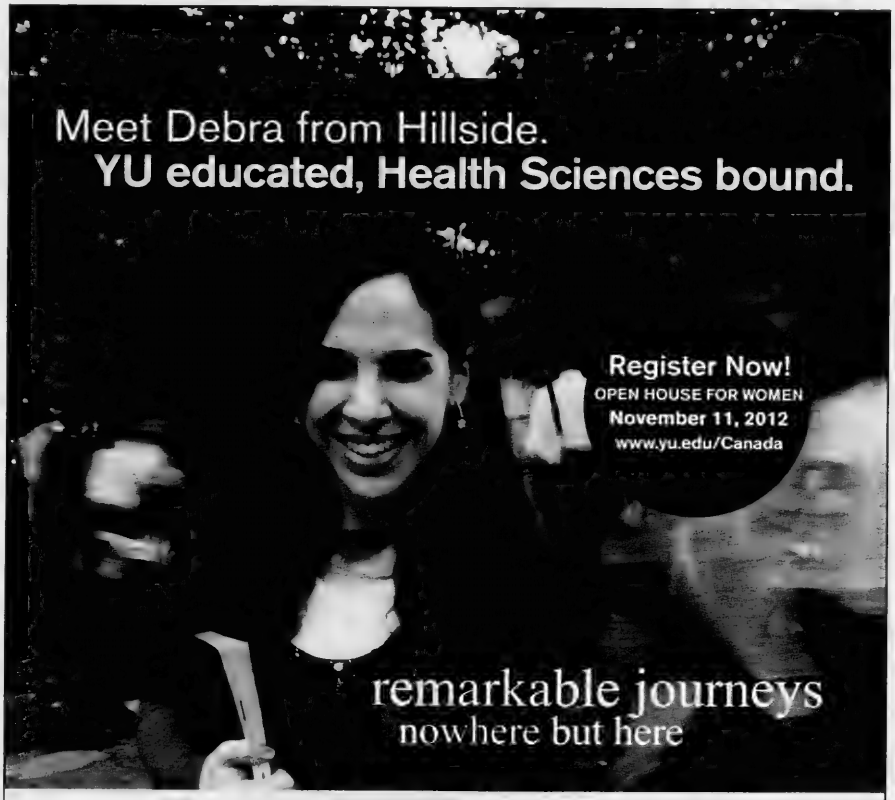
The school is working on ramping up its technology through providing state-of-the-art equipment, Markin said. This year, for example, Zareinu's administration brought iPads into the school for therapeutic use. Infants are using them to develop their fine motor skills at an early age.

Markin said ideally, she hopes this year's fundraiser will bring in $500,000. But she continues to set her eyes on increasingly larger goals.

"Perhaps one day, maybe in our 10th year, we'll see it as a million-dollar event," she said.

Beker called it a very well-produced fashion show that is a huge spectacle. But in the end, it's the children who keep her and audiences coming back year after year.

"It's ultimately about these gorgeous kids who are trying to make their way in the world and it's hugely inspiring," she said. "When you visit Zareinu, witnessing the magic and the compassion and caring... That's what keeps you coming back, when you know there's a place with such heart."



As a psychology major and 2012 graduate of Stern College, Debra knows firsthand that a YU undergraduate education is an excellent foundation upon which to build a successful career: this fall she's pursuing a graduate degree in occupational therapy at NYU. In fact, 90% of Stern College graduates planning a career in health sciences were accepted to a graduate school of their choice last year.* **Call our Office of Admissions at 212.960.5277 to schedule a preliminary consultation and start your remarkable journey today.**

*Source: Yeshiva University Survey

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Fulford casts light on 'antisemitism without Jews'

Another Swedish ship to challenge naval blockade of Gaza

In his Oct. 6 *National Post* column, Robert Fulford cast an important light on a neglected phenomenon, "antisemitism without Jews," an obsession with Jews in countries that don't have any.

He describes the case of the Asian state of Malaysia – which is 60 per cent Muslim, but has no Jews – as a fitting example where its government "encourages the citizens to hate Israel and also to hate Jews, whether they are Israelis or not."

Fulford drew attention to a government ministry that, last March, "sent out an official sermon to be read in all mosques, stating that 'Muslims must understand Jews are the main enemy to Muslims as proven by their egotistical behaviour and murders performed by them.'"

He also reminded readers that back in 2003, "the prime minister's political party gave delegates to the United Malays National Organization copies of Henry Ford's anti-Semitic book from the 1920s, *The International Jew*, a favourite of Hitler, translated into Bahasa Malay."

Indeed, the prime minister at the time, Mahathir Mohamad, had the following to say about Jews at a summit of the 56-member Organization of the Islamic Conference: "[T]oday the Jews rule the world by proxy. They get others to fight and die for them. They invented socialism, Communism, human rights and democracy so that persecuting them would appear to be wrong [and] so they may enjoy equal rights with others. With these [tactics] they have now gained control of the world's most powerful countries and they, this tiny community, have become a world power."

According to Reports

By PAUL MICHAELS

There was not a word of dissent or disapproval from anyone.

Late this summer, Mohamad stood by his antisemitic screed of nearly a decade ago, claiming that, with U.S. elections pending, presidential candidates "all have to seek approval from Israel."

What's particularly disconcerting is how mainstream Mohamad's anti-Jewish and anti-Israel conspiracy theories are in large parts of the Islamic world.

* * *

Speaking of such obsessions, at a time when thousands upon thousands of Syrian civilians, including children, are being killed, maimed and tortured by President Bashar Assad's Syrian forces, backed by Iran and Hezbollah, yet another "boat to Gaza," this one a Swedish ship with Canadian activists, including former Canadian MP Jim Manly, is on its way to challenge Israel's naval blockade of Gaza.

This latest mission, part of the Freedom Flotilla movement, comes in the midst of an especially ugly controversy.

Greta Berlin, co-founder of the "Free Gaza Movement," one of the principal sponsors of the Flotilla movement, earlier this month used her platform to spread vicious antisemitic hate when she alleged in a Twitter post that "Zionists operated the [Nazi] concentration camps and helped murder millions of innocent Jews."

In his Oct. 4 American Interest blog, Walter Russell Mead noted that the Free Gaza Movement tried desperately to bury the evidence of Berlin's screed. And for good reason. As Mead wrote: "This is not anti-Zionism. It is not criticism of Israel or defence of Palestinian rights. It is not in the grey zone: it is ugly filth of the lowest kind, gutter antisemitism mixed with genocidal rage."

On the same day, the *National Post*'s Marni Soupcoff also wrote about the hateful Berlin blaming Jews for their own destruction. She observed that in response to the accusation of Jew-hatred, Berlin was still on the attack with this Twitter response to someone who challenged her: "[I] would suggest you concentrate on Israel's genocidal policies," she wrote. "I've apologized. Have you?"

It seems Berlin was only "apologizing" for failing to confine her views about Jews to her personal Facebook page. Her charge that Israel is committing "genocide" against the Palestinians is but another illustration of her antisemitic obsession. She gives a whole new meaning to the term "genocide," since the people against whom Israel allegedly is perpetrating this horrific crime mysteriously continue to grow rapidly in number.

But then hate has a way of twisting the mind in all sorts of impossible directions, as Berlin ably demonstrates – matching, if not surpassing, Mohamad's.

Paul Michaels is director of research and senior media relations for the Centre for Israel and Jewish Affairs.

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Ottawa defends cuts to part-time chaplains

Andy Levy-Ajzenkopf
Staff Reporter

The federal government says it doesn't know how many times Jewish inmates requested visits from a Jewish chaplain in the last year.

Vic Toews

Out of 15,023 federal prisoners, 133 identified themselves as Jewish, according to the Ministry of Public Safety.

The admission came last week after Jewish leaders had earlier joined members of other faith groups in denouncing Ottawa's plan to effectively cancel funding for non-Christian prison chaplains at federal jails, when it decided not to renew the contracts of all part-time chaplains.

They were concerned that non-Christian inmates wouldn't have access to chaplains from their own faiths, because the vast majority of full-time chaplains are Christian.

But a spokesperson for Public Safety Minister Vic Toews stressed that volunteer non-Christian chaplains will still be available to prisoners that ask for them.

"The government strongly supports the freedom of religion of all Canadians. Last month, minister Toews asked for an immediate review of the chaplaincy program to ensure taxpayer dollars are being used wisely and appropriately," Julie Carmichael told *The CJN* last week. "Upon reviewing the program, it was determined that changes were necessary so that this program supports the freedom of religion of inmates while respecting taxpayer dollars. Convicted criminals will continue to have access to religious services of their choice on a voluntary basis."

Most of the non-Christian chaplains working in federal jails are part-time. Out of 80 full-time chaplains in the system, two are non-Christian, but there have never been Jewish full-time chaplains, Carmichael said.

The contract cancellations are scheduled to take effect by the end of March and will affect 49 part-time chaplains nationwide, including 18 non-Christians.

Three of the part-time chaplains are Jewish. The ministry would not release their names.

Part-time contracts represent approximately $1.3 million of the $6.4 million total cost of the chaplaincy program, according to ministry numbers.

Part of the job description for chaplains in the prison system is to facilitate visits by volunteer spiritual leaders of various faiths when requested by inmates.

"There are currently 2,500 volunteers who provide religious services within the correctional system. Minister Toews has instructed the Correctional Service of Canada to facilitate interaction between prisoners and the religious volunteer sector, where safe and appropriate," Carmichael said.

Toews' decision to review the part-time chaplaincy program followed another last month in which he cancelled a tender for a Wiccan priest to minister in federal jails in British Columbia. Toews told the CBC News at the time that he wasn't convinced part-time chaplains from other religions are an appropriate use of taxpayer money and that he would review the policy.

As a result of the review, part-time chaplains will be let go and the remaining full-time chaplains will provide interfaith services and counselling to all inmates and arrange for volunteer non-Christian chaplains when requested.

Jewish inmates comprise less than one per cent of the 15,023 inmates in federal jails, while some 57 per cent identify as Christian. Muslims account for 4.5 per cent of the total, while Buddhists make up two per cent, CBC News reported.

Speaking in the House of Commons after the cuts became public earlier this month, Mount Royal Liberal MP Irwin Cotler, his party's justice and human rights critic, called the government's decision "clearly discriminatory."

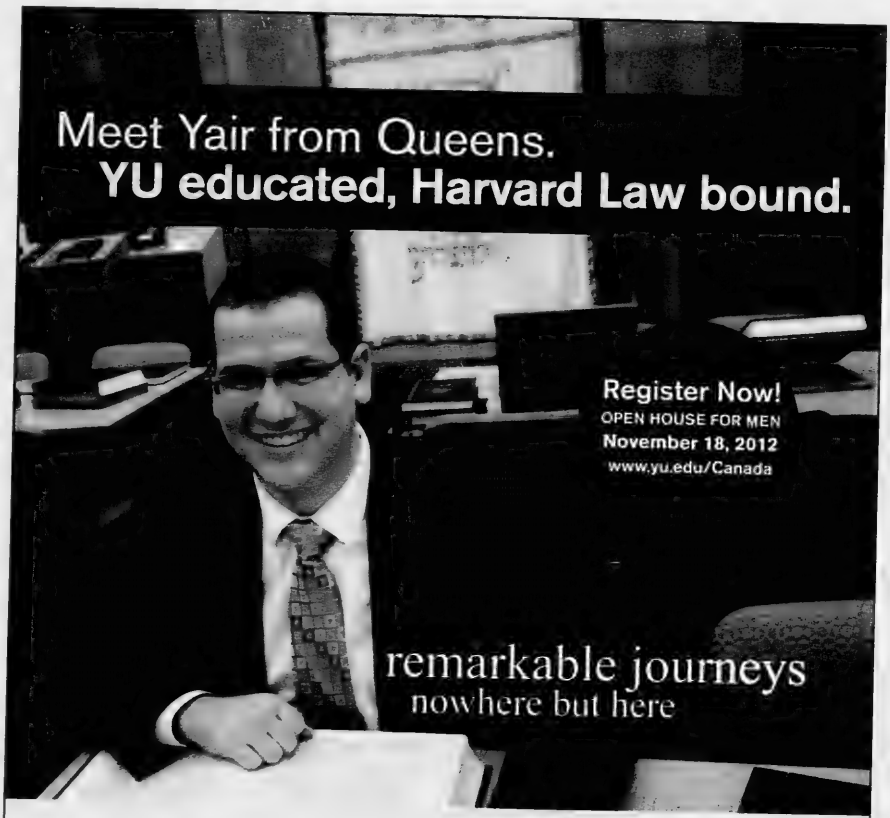
He added: "The minister of public safety says that he is 'not in the business of picking and choosing which religions will be given preferential status' – but by providing funding for Christian chaplains only, he is doing precisely that."

Shimon Fogel, CEO of the Centre for Israel and Jewish Affairs (CIJA), which had strongly criticized the cuts to part-time chaplains when they became public earlier this month, said his organization has suggested to the government that Ottawa compensate Jewish and other non-Christian chaplains on a per-visit basis.

The government told CIJA that it will consider the proposal, he added.

However, Fogel said CIJA still believes that Toews' decision to maintain mostly Christian full-time chaplains amounts to preferential treatment of inmates based on religion.

"Jewish inmates would have access to chaplains only on a volunteer basis, not supported by the system, whereas different Christian communities would have it supported," Fogel said.



As a Yeshiva College graduate, and current rabbinical student at Rabbi Isaac Elchanan Theological Seminary (RIETS), Yair knows firsthand that a YU undergraduate education is an excellent foundation upon which to launch a successful career: in 2013 he will enter Harvard Law School. In fact, 97% of law school applicants from Yeshiva University were accepted to a law school of their choice last year, far surpassing the national acceptance rate.* **Call our Office of Admissions at 212.960.5277 to schedule a preliminary consultation and start your remarkable journey today.**

*Source: The Law School Admissions Council

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שישאר בינינו

גידי קורן וחברים

"זנבות"- עשרים שנה ו 1000 הצגות-אל תחמיצו

בילוי 1992 עלתה הצגת הבכורה של "זנבות" ("TAILS") בבית החולים לילדים של טורונטו. זהו מחזמר שמבצעים אנשי סגל בית החולים לילדים המאושפזים ומשפחותיהם. את המחזה כתבתי בנסיון לתת לילדי בית החולים תשובה, ולו חלקית, לסטרס של האשפה, לכאבים ולבדידות שמאפיינים שהות של ילדים בבית חולים. במחזמר שיבצתי כמה מלהיטי הילדים שלי מישראל מתוך ידיעה שילדים אוהבים אותם בשל קליטותם והאופטימיות שלהם. ואכן כיף לראות אותם מידי שבוע מזמזמים את "שובי דובי" באנגלית.

בשנת 1994 הקימה משפחת קימלמן הטורונטאית תיאטרון מפואר בבית החולים עבור "זנבות", לזכר ביתם מארני קימלמן שנרצחה בחוף תל אביב בשנת 1990 ממצה של מחבל.

מאז חלפו עשרים שנה ואלף הצגות, כשאת "זנבות" רואה דור שלם של ילדים והורים, כשרבים מהילדים עם מחלות כרוניות ואשפחים ממושכים רואים את ההצגה שלושים וגם ארבעים פעם. ובצוות אפשר למצוא רופאים, אחיות, עובדים סוציאליים, מדענים, סטודנטים ומתנדבים מהקהילה . ואחרי עשרים שנה עדיין מופיעים ב"זנבות" כמה מהשחקנים המקוריים, כשגילו של הצוות נע בין שש עשרה לתשעים ושלוש שנים.

אז זו בהחלט סיבה למסיבה. בחנוכה, יום א' ה- 16 בדצמבר יעלו שתי הצגות חגיגיות ב TORONTO CENTRE FOR THE ARTS , ב 2 ו-4:30 אחה"צ. ההצגה מתאימה לגילאי 3 עד 12 והיא חגיגה של ממש לכל המשפחה.

מספר הכרטיסים מוגבל, ואפשר לרכוש ב 205 אצל תמי 905.764.7817

השכנים

באיראן יחד ערך המטבע בכמעט מאה אחוזים מאז תחילת השנה לא מעט בעקבות הסנקציות הבינלאומיות, דבר שמביא למצוקה כלכלית ולתסיסה חברתית גוברת. במציאות שכזו אפילו נתניהו חייב להודות שיש סיכוי ללחץ בינלאומי על הדיקטטורה המוסלמית. לראייה, הפרלמנט האיראני עיכב את התכנית הכלכלית של השליט המסוגף. מחר לראות מדינת נפט עשירה שיותר ויותר מתושביה אינם מצליחים לקנות מזון למשפחותיהם.

ובסוריה נמשכת השחיטה, כשאסאד ואנשיו נלחמים על חייהם תוך שהם קוטלים אלפי אזרחים. ובסיני מצליחים טרוריסטים בדואים להרוג חיילים מצריים ולהביא את הנשיא מודסי להבין שטרור איסלאמי מסכן לא רק את ישראל. ממש אביב מזרח תיכוני. אבל שישאר בינינו.

More Gidi Koren at www.gidikren.com

Through the lens, through the years

There is no shortage of photographs of Israel online. Just go to Flickr.com, enter a keyword or two and you will be overwhelmed with a couple million results. [**http://bit.ly/ispix10**]

But life is short. So I'd like to introduce you to a handful of websites that curate each photo of Israel before it is included. On these sites, you are given a remarkable tour of Palestine – then Israel – from the late 19th century to the present.

Start at the U.S. Library of Congress, custodian of the priceless American Colony in Jerusalem Collection. The American Colony was a non-denominational utopian Christian community of American expatriates living in Ottoman Palestine starting in the late 19th century. Through manuscripts, letters, postcards, telegrams, journals and photographs, the website presents a unique picture of the land and its inhabitants, including:

• A striking photo of worshippers at the Kotel in the mid-1930s.

• An aerial view of Tel Aviv casino and beach, 1932

• The Graf Zeppelin flying over Jerusalem's David's Tower, 1931 [**http://bit.ly/ispix11**]

Many of these pictures are high quality, as well as copyright free. For example, the Kotel photo is 20.7 megabytes. That's enough for you to download, print professionally and frame. Here's the best page to use to search through the thousands of pictures. [**http://bit.ly/ispix12**]

Head over to the State of Israel's National Photo Collection that has digitized thousands of photos dating back to the 1940s. There are some hidden jewels here like:

• Hanna Senesh at Kibbutz Sdot Yam

• British soldiers guarding a barbed wire barrier on the Jaffa border during the curfew imposed on Tel Aviv

• Prime Minister David Ben-Gurion on his daily walk at Kibbutz Sde Boker accompanied by Shimon Peres

The search function on this site is not perfect, but keep with it

Jewish & Digital

Mark Mietkiewicz

and you're bound to come across a gem. [**http://bit.ly/ispix13**]

You may be familiar with the work of the acclaimed photojournalist David Rubinger. Picture three Israel Defence Forces paratroopers – the middle one with his helmet cradled in his hands – gazing upward, dwarfed by the Western Wall. TimePHOTOS presents a photogallery of other shots by Rubinger:

• *Face of War*: During the War of Independence, a woman receives basic training in grenade throwing.

• *Drinking with the Enemy*: A Jordanian soldier hands a cup of tea to an Israeli paratrooper, at the dividing Green Line in Jerusalem, 1956.

• *History Men*: Prime minister Menachem Begin and Egyptian president Anwar Sadat meet in Aswan, 1980. [**http://bit.ly/ispix14**]

IsraelPhotos.com and ChamelonsEye [**http://bit.ly/ispix15**] are two commercial sites that post recent press photos for purchase by newspapers and other media. The material ranges from the Gilad Schalit deal (he was held captive by Hamas for five years) and the Carmel forest fire to actor Jason Alexander touring Israel. You'll notice that all the shots include "watermarks" to prevent unauthorized use by the media, but they're still fun to browse through.

Finally, back to where we started at the Library of Congress' Jerusalem photo collection. IsraelDailyPicture.com combs through the photo collection and picks the best shots, and includes great photo essays. Bookmark this site – and even better still, subscribe to the newsletter to get a regular fix of Israel of old. [**http://bit.ly/ispix16**]

Highway@rogers.com

Negotiating with a dominant culture

Navigating differences within a richly multifaceted group can be an intricate and formidable undertaking. How can an individual hold on to his unique background while remaining in close contact with a broader and more prominent culture?

It's a complicated venture to negotiate individual difference while retaining membership in a distinct, overarching body. Sephardi Jews make up a heterogeneous subset of the Jewish world. The religious commonalities among different types of Jews are significant enough to provide an umbrella identity, a link through common history, religion, and values, although this broad-ranging identity is largely defined by the more dominant Ashkenazi culture. To make assumptions about what it means to be Jewish is to accept stereotypes represented by Ashkenazi traits and to be gently folded into many broad expectations about what it means to be Jewish.

Sephardi Window

Rabbi Ilan Acoca

Yet Sephardim are different enough culturally to warrant a discrete, though overlapping, classification. For many Sephardim, self-identifying as a Jew without cultural qualification can be a gratifying and connecting experience, one in which our commonality breeds deep affiliation. But this same prospect may also carry the risk of divergence and alienation, a gulf in experience that could lead to an emphasis on isolation or estrangement in the symbolic renunciation of difference. This conflict speaks to a question of identity: how can we celebrate our similarities and embrace differences without slipping into an extreme position?

In a very personal way, this theme and variations on it have informed my relationship with religion throughout my life. Sephardi culture and tradition permeated my early experience to such extensive proportions that for some time, their influence remained vague in the way that the most basic things about us remain indeterminate, a shadowy presence as an identity taken for granted in the naive assumption that this is just the way things are. At that time, in an uncomplicated way, the insularity and homogeneity of my family and community life contributed to a strong sense of what it means to be Jewish, and more specifically what it means to be a member of a Sephardi family and community. These circumscribed sensibilities pervaded my day-to-day existence, organizing my experiences, and as such were ingested with the ease and passive receptivity of a child being fed on mother's milk.

Some of my earliest memories revolve around my paternal grandparents, my Papo and Meme as we called them. Their house was the heart of our family, the hub around which the family gathered. This robust umbilical tie to the old country developed in a sensorial and visceral, rather than explicit, way. It grounded our family, providing a sense of belongingness and safety that pervaded my early cultural identity. For us, family was everything, and being in our family was inextricably connected to what it meant to be a part of a vibrant Sephardi tradition.

As I grew older, I started to be exposed to Ashkenazi culture through my rabbinic studies in an Ashkenazi yeshiva, but this didn't jeopardize my Sephardi heritage in any way. On the contrary, it made it even stronger. Growing up in the vibrant Sephardi community of Montreal, I created a balance between both traditions, making me into a proud Sephardi Jew.

The value of 'free' incentives

When I first ran extracurricular Jewish programs for high school students, I was able to fill a room by offering a basket of stale pretzels. Soon pretzels were no longer a draw, and doughnuts drew the crowd. Next, we gave away pizza.

Over the years, incentives to attract participants have grown, from free meals to raffles for trips and cars. In my final year teaching high school, I was asked if we would consider offering a cash stipend to participants in a lunchtime learning program. We refused.

We have created a culture of "free" (or at least highly subsidized). To be transparent, throughout college and beyond I reaped the benefit. I ate more than my share of bagel lunches and Chinese dinners, I went to conferences for pennies, and I travelled to Israel – several times – for a few hundred dollars. Some of these experiences enhanced my Jewish identity, others drew me toward a career in Jewish communal service, and still others were just good fun.

To me, these adventures appeared to be free, but to our community, they are costly. Individual donors and foundations, federations and non-profits, and even the State of Israel, annually invest hundreds of millions of dollars to create "free" – dollars that they choose not to spend in other arenas.

Free can be the entry point to sustained commitment. The *New York Times* knows this. Each month, online readers are granted 10 free articles. This taste of the newspaper entices users to purchase premium access, opening the gates to

Class Act

Daniel Held

virtually endless content. Just as the *Times* cannot afford to have all of its readers read endlessly for free, we as a community cannot afford – financially or sociologically – to have all of our members experience Judaism endlessly for free.

In considering our community's investment in "free" as a tool for engagement, I propose that program organizers consider four questions in weighing incentives – big or small – for participation:

• What do the incentives say about our values? A free trip to Israel sends a different message than a raffle for a car. A free dinner in the sukkah bespeaks different values than a drink at a club. Our choice of incentives demonstrates to participants the underlying culture and intent of the effort.

• How does "free" catalyze movement over the threshold to premium? After a summer at camp, is there a built-in next step to year-round engagement? After a Birthright trip, what support is there to connect participants to local programs and opportunities to return to Israel?

• How do we measure the success of "free"? Beyond counting the heads that show up for free incentives, do we calculate the return on investment over time to determine the lasting impact? How do we demonstrate that "free" drives ongoing engagement?

• What is the impact of "free" on future engagement? To what extent does the incentive inculcate a culture of entitlement? In the long run, does "free" encourage or inhibit participation in full-fare programming?

Incentives bring hundreds of thousands of teens and young adults through our communal doors. In deliberating these investments, however, we must carefully consider the implications of moving from pretzels to pizza to car raffles.

Goldbloom knighted by Pope

Janice Arnold
Staff Reporter

MONTREAL — In what was described as an historic event, Christian-Jewish dialogue pioneer Victor Goldbloom was invested into a papal knighthood in a ceremony held at Temple Emanu-El-Beth Sholom on Oct. 4.

Goldbloom, 89, is one of the few non-Christians in the world to be made a Knight of the Order of St. Sylvester, an honour conferred by Pope Benedict XVI.

The occasion is believed to be the first time that papal honours were bestowed on a Roman Catholic and a Jew at the same ceremony, said MC Anne-Marie Trahan, a board member of the Canadian Centre for Ecumenism (CCE). It was also noteworthy for taking place in a synagogue, she added.

The evening, which was attended by a multi-faith and multicultural audience of almost 350, also recognized another inter-religious relations pioneer, Father Irénée Beaubien, 96, who received the Cross Pro Ecclesia et Pontifice. In 1963, the Jesuit priest founded the CCE, which soon after launched formal Christian-Jewish dialogue.

The room was darkened, except for the stage, and a trumpet was sounded as each of the medals was presented.

Goldbloom accepted his from Jean-Claude Cardinal Turcotte, who retired as Archbishop of Montreal this March after 12 years and has been a friend of Goldbloom's for more than 30 years.

"I know few people who stand so firm in their religious conviction, while being so open to listening to those of others," Cardinal Turcotte said of Goldbloom, whose interfaith work goes back more than 50 years and still continues today. That was a time when institutional and even social relations between Jews and Catholics, especially those who were francophone, were rare.

Jean-Claude Cardinal Turcotte, left, congratulates Victor Goldbloom whom he presented with the Knight of the Order of St. Sylvester medal.

Cardinal Turcotte recommended to the Vatican that Goldbloom receive the knighthood. The current archbishop, Most Rev. Christian Lépine, was also present, as well as Bishop Thomas Dowd.

To read full story, go to cjnews.com

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Iranian writes work in Farsi on the Holocaust

Sheldon Kirshner
Staff Reporter

An Iranian American physician has written a four-volume book in Farsi on the Holocaust.

Holocaust, by Ari Babaknia, is reportedly the first comprehensive work on the subject in Iran's national language.

"My goal is to educate over 120 million Farsi-speaking people in the world regarding the facts of this human tragedy," said Babaknia in an interview from his home in California, where there is a large Iranian community.

Babaknia's book was published by the David S. Wyman Institute for Holocaust Studies in Washington, D.C. and can be purchased through Amazon.com.

The online edition will be available within a few months through two websites: HolocaustinFarsi.com and Memorah.com.

Volume one of his book is a general description of the Holocaust. The second volume describes the response of the United States. The third volume deals with the reaction of countries such as Britain, France, Poland and the Soviet Union. The fourth volume, a survey of the key personalities involved in the Holocaust and an examination of the liberation of Nazi concentration camps, looks at 20th century atrocities in Armenia, Cambodia, Bosnia, Rwanda and Darfur.

Ari Babaknia

Babaknia, a 65-year-old Jew who left Iran in 1974 to pursue his studies in women's health in the United States, hopes that his work will enable Iranians in Iran and abroad to learn the unvarnished truth about the Holocaust.

In recent years, Iranian President Mahmoud Ahmadinejad has suggested that the Holocaust is a myth and that further research is necessary to validate it as an undisputed fact.

"The Iranian population has very limited knowledge of the Holocaust," said Babaknia. "And regrettably, what they know through [Ahmadinejad] has not been the accurate story of the Holocaust."

To the best of his knowledge, a "comprehensive, credible, well-documented" book about the Holocaust has never been published in Iran.

And until a few years ago, he added, the topic did not appear in Iranian literature.

Babaknia, who spent 15 years researching his book, hopes it will have a beneficial effect on Iranians.

"Anybody is entitled to an opinion," he said. "However, facts are facts and speak for themselves. If we do not provide the facts of this tragedy and do not educate the public, a good portion of Iranian society will believe what they have been fed."

> ***'The Holocaust is a human catastrophe, the death of human morality. Indifference to the Holocaust is the death of democracy'***

Babaknia scoured the archives of museums and institutions around the world to gather his material. He also read more than 1,000 books about the Holocaust.

He drew several conclusions from his research.

"I learned that European Jewry was ground to dust between the twin millstones of a murderous Nazi regime and a callous free-world leaders' indifference. I also learned that when we witness injustice, indifference and silence are not an option. Silence always favours the oppressor."

To Babaknia, the Holocaust was really a universal event.

"Although the Jews were the victims of the Holocaust, it does not belong to them. The Holocaust is a human catastrophe, the death of human morality. Indifference to the Holocaust is the death of democracy."

In an implicit critique of the Iranian government, he said, "Only through knowledge and understanding can another Holocaust be prevented."

Holocaust denial must be confronted, he declared.

"The story of the Holocaust must be told. The world that was silent yesterday, [and] will remain silent tomorrow unless we open our eyes to someone else's suffering. We must care for each other. We can and we should."

On The Frontier of Israeli Judaism

An insightful and honest discussion about the expression of Masorti/Conservative Judaism in Israel, the successes, challenges and opportunities, with leaders on the ground.

Featuring Rabbi Barry Schlesinger

Rabbi Schlesinger is spending the year as Interim Rabbi at Agudath Israel, Ottawa. Since 2001 he has been rabbi of Moreshet Avraham in Talpiyot, Israel. Rabbi Schlesinger is a distinguished leader of the Masorti Movement in Israel, having served two terms as President of the Israeli Rabbinical Assembly, and is a frequent contributor to the editorial pages of the Jerusalem Post.

In Discussion With

Rabbi Philip Scheim, *Senior Rabbi, Beth David B'nai Israel Beth Am*

Rabbi Baruch Frydman-Kohl, *Senior Rabbi, Beth Tzedec*

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For more information contact:
(416) 667-1717 info@mercaz.ca

Date: Wednesday, October 24, 2012

Time: 8:00 PM

Beth David B'nai Israel Beth Am
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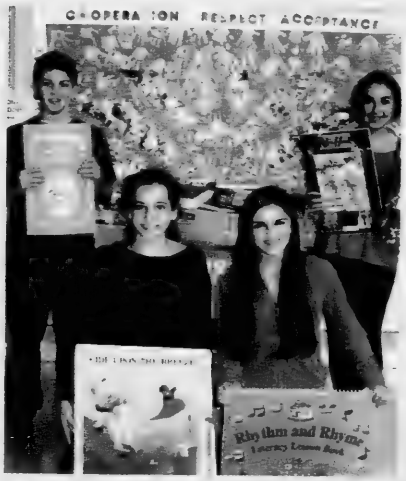
RUN FOR RESEARCH: Because the Terry Fox Run took place on a Saturday, Grade 5 students at Associated Hebrew Schools held their own run on a recent weekday morning, raising more than $6,000 for the Terry Fox Foundation. Pictured, from left, are Maddie Monson, Ashira Pomerantz, Shira Barth, Julia Gutzin, Adina Borenstein, Rachaela Smith, Zachary Anhang and Nathan Starkman.



PEER HELPERS

Grade 8 Peer Helpers at Bialik Hebrew Day School – from left, Jack K., Serena L.S., Danielle F., and Emily W. – collected children's books to be donated to Zareinu as part of Bialik's Peer 2 Peer leadership program.

CANCER AWARENESS: The Paul Penna Downtown Jewish Day School Grade 3 class took part in an activity from the Paediatric Oncology Group of Ontario as part of Childhood Cancer Awareness month. Classmate Lilah Petersiel first shared her personal story about childhood cancer and answered questions about her experience. The class then created a beautiful hopscotch board filled with inspiring messages and pictures for children suffering from childhood cancer.

Mazel Tov
מזל טוב

The families of Aviva Levy & Adam Walman wish them on a mazel tov on their recent wedding.

Mazel tov Andrea Moscoe on graduating from, Tel Aviv University with your master's in environmental studies. Love, Mom, Dad, Brandon and Cassie

Welcome Nathan Isaac Apple! Born Sept. 11 to proud parents Greg & Jen Apple and thrilled grandparents Lawrie & Michelle Apple, Alex & Ilene Bronsteter.

Josh & Rhonda Caplan returned from China Sept. 14 with their 14-month-old son, Adam Sawyer (Sender Simcha). Proud grandparents, Dr. Joseph & Mrs. Caplan, Rochelle Blackstien.

Leana Margolis, Michael Chernoff and big brother Eli are thrilled to announce the birth of Rose Frieda Margolis Chernoff, born on July 30 in Toronto.

Happy first birthday to Brooke Dana Rosenberg, daughter of Neil & Elizabeth Rosenberg of Toronto. Delighted Bubbie & Zaida – Rhona & Sav Rosenberg of Laval.

Email your digital photos to cblackman@thecjn.ca or go online to www.CJNews.com and click the "Family Moments"

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Deadline reminder: Oct. 22 is the deadline for the issue of Nov. 1. Oct. 29 is the deadline for the issue of Nov. 8. All deadlines are at noon. Phone 416-391-1836, ext. 269; fax 416-391-0829 or send an email to: whatsnewcjn@gmail.com.

Thursday, Oct. 18

ROGUE RABBI

Rabbi Jerry Steinberg discusses his book *Rogue Rabbi: A Spiritual Quest: From Seminary to Ashram and Beyond*. 7 p.m., Temple Har Zion. 7360 Bayview Ave., Thornhill.

BOYCOTTS & THE CHURCH

Rabbi Jarrod Grover, Rev. Glenn Nelson, Bark Boraks and **Steve McDonald** discuss "Boycotts. The United Church and the Future of Interfaith Dialogue." Beth Tikvah Synagogue. 7:30 p.m.

SOLE SUPPORT

Dr. Neil Naftolin discusses prevention and care of foot problems. Temple Sinai Social Club. 7:30 p.m. Call **Marcie**. 416-487-3281.

CLINTON STREET SCHOOL

Clinton Street School, 460 Manning Ave., celebrates its 125th anniversary with a "Human Book Event." 6:30-8:30 p.m., where many of its famous alumni including **Alan Borovoy**, **Esther Gartner** and **Howard Moscoe** will be present. 416-393-9155 or clinton@tdsb.on.ca.

Saturday, Oct. 20

SAVE A CHILD'S HEART

Dr. Livia Kapusta of Save a Child's Heart, Israel, speaks at the First Narayever Congregation, 187 Brunswick Ave., 1:30 p.m.

B'NAI SHALOM

B'nai Shalom Congregation of Halton-Peel meets at 10 a.m. in Oakville. www.bnaishalom.ca or 905-901-9889.

TORAH CLASS

Allen Cooper leads the morning Torah class at Beth Tikvah Synagogue.

Sunday, Oct. 21

CHAI SHALOM

Chai Shalom returns to Beth Emeth Synagogue, 100 Elder St., with music by **Cantor David Edwards** and brunch, noon. RSVP 416-633-3838.

HEBREW CRASH COURSE

A free 5-session Hebrew reading crash course begins at Beth Emeth Synagogue, 9:15 a.m. Call 416-633-3838 to register.

MYSTERION

Shaar Shalom Singles and the Intersynagogue Singles (50+) present mentalist **Mysterion**, Shaar Shalom Synagogue, 2 Simonston Blvd., 7:30 p.m. Call **David**. 416-224-9494.

CANADIAN JEWS

Hesh Troper discusses "Israel and Canadian Jews: From Indifference to Israel Centric," 10:15 a.m., Temple Sinai. 416-487-3281.

FRUMBA

Beth Emeth Sisterhood presents Frumba, women's cardio dance fitness Sundays at 10:30 a.m., Beth Emeth Synagogue. 416-633-3838.

HISTORY DETECTIVE

Friends of Yiddish presents a conversation in English and Yiddish between **Sara Ferdman Tauben**, author of *Traces of the Past: Montreal's Early Synagogues* and **Evelyn Tauben**, Beth Tikvah Synagogue, 3080 Bayview Ave., 2 p.m. RSVP 416-736-8073 or yiddish18@yahoo.ca.

Continued on page 27

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Dow Marmur
Rabbi Emeritus, Holy Blossom Temple
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Cheques payable to CCCS Visa charge 416.635.5340 (maximum attendance - 250)
37 Southbourne Avenue Toronto, ON M3H 1A4 T: 416.635.5340 F: 416.635.1629 www.adathisrael.com

Continued from page 26

Monday, Oct. 22

SENIOR TRAVEL

Jessica Roth discusses the challenges of senior travel. Beth David Synagogue, 1:30 p.m. RSVP **Rose Haspel**, 905-764-8141.

LIGHT FELL

Cynthia Good reviews *Light Fell* by **Evan Fallenberg**, at Beth Tzedec synagogue. Dessert at 1 p.m.; review at 1:30 p.m. RSVP 416-781-3511. $20.

FALL LECTURE SERIES

Temple Emanu-El's fall lecture series continues at 2 p.m. **Doug Purdon** discusses "Norman Rockwell's America." Call 416-449-3880.

EMUNAH WOMEN

Rabbi Michael Skobac discusses "Meeting Today's Challenges for Jewish Survival," noon, 333 Wilson Ave. RSVP 416-636-0036, ext. 1. $15.

DECLUTTERING

Margo Grosbein discusses "A Healthier Home – Decluttered." Beth Emeth Synagogue, 8 p.m.

Tuesday, Oct. 23

HEBREW CLASSES

Conversational and beginner's Hebrew made easy with the Ulpan method taught by **Yael Lev**, 7:30 p.m., Pride of Israel Synagogue. 416-226-0111, ext. 10.

Rabbi Ilyse Glickman is teaching "The ABCs of the Alef Bet," at Am Shalom Congregation in Barrie, 7 p.m. 705-792-3949.

MONSIEUR LAZHAR

Heather Kassel reviews the film *Monsieur Lazhar*, Adath Israel Synagogue, 8 p.m.

CHW ZUMBA EVENING

Netzach chapter of CHW holds a Zumba evening, 7:30 p.m., Prosserman JCC. For tickets, visit www.CHW.ca/Toronto.

THE AMERICAN ELECTIONS

Ron Pruessen discusses "The American Elections 2012," Beth Tikvah Synagogue, lunch and learn. 416-221-3433, ext. 352.

IRENA SENDLER

The film *The Courageous Heart of Irena Sendler* will be shown at 8 p.m. Beth Tikvah Synagogue.

Wednesday, Oct. 24

IMAX TRIP TO THE ARCTIC

Temple Sinai Social Club visits the Ontario Science Centre to see the film *To the Arctic*. 11 a.m. Call **Marcie**, 416-487-3281.

Thursday, Oct. 25

NEW CANTOR INSTALLED

Temple Sinai installs its new senior cantor, **Charles Osborne**, with an evening of performances, 7 p.m.

JUDAISM'S IMPORTANT IDEAS

Rabbi Wayne Allen discusses "The Six Most Important Ideas in Judaism," in 6-sessions, Prosserman JCC, 4588 Bathurst St., 7:30 p.m. www.rabbiwayneallen.ca.

HAR ZION SISTERHOOD

Dr. David Saslove and pharmacist **Martha Bailkowski** discuss "Medications: What You Need to Know to Stay Safe and Healthy," 8 p.m., Temple Har Zion, 7360 Bayview Ave.

JF&CS GROUPS

Registration is required for all programs. Groups and workshops are open to all members of the community and fee reductions are available. All classes at Lipa Green Centre, 4600 Bathurst St., unless otherwise noted. Call **Shawna Sidney**, 416-638-7800, ext. 6215, or www.jfandcs.com.

Mind-Body Connection for Women. An 8-session group for women to learn stress-reduction techniques. Starts Oct. 17, 35 Madison Ave., 3 p.m., or Oct. 25, Lipa Green Centre, 7 p.m.

Younger Widow/Widower Bereavement Group. A 6-session discussion series for people under 60. Starts Oct. 23, 7:30 p.m.

Understanding Anxieties and Learning Disabilities in Children. A workshop for parents and professionals, Oct. 24, 7 p.m.

When You're About to Separate: What To Tell the Kids. A workshop for parents in the early stages of separation. Oct. 25, 6:30 p.m.

Adult Children Losing a Parent. A 6-session group for adults who have recently lost a parent, starts Oct. 30, 7:30 p.m.

Widow/Widowers over 65. A 6-session group, starts Oct. 31, 1 p.m.

BEREAVED PARENTS

Bereaved Jewish Families of Ontario provides 8-week self-help groups. **Nov. 14**, a panel on "The Many Facets of Personal Tragedy and Grief" will be held at Beth Sholom Synagogue. Call **Beth Feffer** at JF&CS, 416-638-7800, ext. 6244, or bfeffer@jfandcs.com.

FOR SENIORS

Association of Jewish Seniors. Oct. 18, **MPP David Zimmer** discusses politics, Shaarei Shomayim synagogue, 470 Glencairn Ave., 9:30 a.m. RSVP **Tammy**, 416-635-2900, ext. 458.

Charming Earl Bales Seniors Club in the Park. (60+). **Valerie**, 416-395-7881. The clubhouse is temporarily closed for renovations. All activities are in the Earl Bales Community Centre. Lunch and leaves trip, Oct. 23. Dance with live music, Oct. 21, 7 p.m.

Seniors Cultural Club meets Tuesdays, 10 a.m., Borochov Cultural Centre, 272 Codsell. 416-630-9444.

New Horizons is a Jewish Hungarian seniors club that offers kosher food, card games, casino trips. 416-256-1892.

Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub. Refreshments $2. Call **Sheila**, 416-665-3333, or **Marcia**, 416-932-1229.

Beth Emeth Bais Yehuda Synagogue welcomes new players for mah-jong and Rummikub Monday and Wednesday afternoons. 416-633-3838.

Active Seniors & Boomers, Miles Nadal JCC, 416-924-6211, ext.155. Oct. 18, psychiatrist **Leslie Wiesenfeld** discusses "Positive Aging: Resilience, Adaptation, Challenges and Opportunities," 1:30 p.m. Oct. 23, **Iain Scott** discusses "Opera Appreciation," 1:30 p.m. Nov. 8, "Golden Age of Yiddish Radio," 1:30 p.m.

Bernard Betel Centre, 416-225-2112. Oct. 22, Brain Gym, 1 p.m.; Oct. 23, **Adina Kaufman** discusses "Being a Jewish Female Firefighter," 10 a.m.; Oct. 24, **Dr. Christopher Patterson** discusses "Recent Advances in Alzheimer's Disease and Dementia," 1 p.m.; Oct. 25, **Denise Hynes** discusses "Fire Safety Tips for Seniors," 1:30 p.m.

Circle of Care is sponsoring a support group on dealing with stress, starting Nov. 7, 6 p.m. at Bernard Betel Centre, 1003 Steeles Ave. W. 416-635-2900, ext 463, or 437.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com.

A new Learn and Share series starts the week of Oct. 15. A Meaningful Retirement, Thursdays at 7:30 p.m.; Health Literacy, Wednesdays at 1:30 p.m.; Philosophy Café, Tuesdays at 1:30 p.m.

Sign up for fall and winter courses now, ext. 4235.

MILES NADAL JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org.

Tied Together, a photo exhibit of prostate cancer survivors, is on display until Oct. 21.

Toronto Jewish Film Society 2013 subscriptions available. esthera@mnjcc.org.

Adult daytime choir meets Tuesdays, 1:30 p.m. Women's Chorus meets Mondays, 7:30 p.m. email gillians@mnjcc.org. No experience needed. Play in the MNJCC Klezmer Ensemble directed by **Eric Stein**, Tuesday evenings. music@mnjc.org.

Shlomo Schwartzberg discusses the films *The Fugitive Kind*, *Long Day's Journey into Night*, *Equus*, *Deathtrap*, Oct. 22, 7 p.m. Call ext. 606.

A new theatre group, led by **L.J. Nelles**, starts Oct. 18. Actors rehearse pieces from new Canadian Jewish theatre. Call ext. 606.

Learn how to do Shabbat, especially for parents and grandparents, with **Ricki Glickman**, Oct. 28, 9:30 a.m. yuditt@mnjcc.org or ext. 277.

Interfaith text study for Jewish and Muslim women with **Shari Goldberg** and **Nevin Reda** starts Oct. 18. Visit www.multifaith.utoronto.ca.

Introduction to Judaism with **Baruch Sienna** starts Oct. 18. Ext. 154.

Tickets on sale now for Hadar Noiberg Trio, Nov. 22. Ext. 0.

Michael Bernstein Chapel holds services Thursdays, 7:15 a.m., Sundays, 8 a.m. **Coleman Bernstein**, 416-968-0200.

SCHWARTZ REISMAN CENTRE

Lebovic Campus, 9600 Bathurst St., Vaughan. 905-303-1821. www.srcentre.ca.

Grandparents, grandchildren brunch, Oct. 21, 10 a.m. Ext. 3025

Nick Maes leads a discussion of current events, starting Oct. 18 8 p.m.

SINGLES EVENTS CAN BE FOUND ON PAGE 32

A delegation of 31 Israelis, including 25 mayors from small municipalities, visited Toronto, Ottawa and Montreal this week to learn from Canadian counterparts how to become more effective leaders. The Study Tour to Canada was sponsored by the American Joint Distribution Committee's Israel Institute for Governance and Knowledge. The mayors represent towns and villages of between 2,500 and 15,000 people and a cross-section of Jewish, Arab, Druze and Bedouin citizens. Pictured are the tour's participants on a visit to Markham, Ont., City Hall on Oct. 12.

[City of Markham photo]

OBITUARIES
and Related Notices

Steeles Memorial Chapel

Polakow, Miriam	Sept. 27/12	3560 Bathurst St
Hornfield, Sadie Molly	Sept. 27/12	1035 Eglinton Ave. W
Weinman, Klara	Sept. 27/12	29 Leuty Ave
Shlain, Michael	Sept. 28/12	209 Frank Endean Rd
David, Dora	Sept. 30/12	135 Antibes Dr
Langer, Anne	Oct. 1/12	300 Antibes Dr
Moryoussef, Moise	Oct. 2/12	745 New Westminster Dr
Neger, Anna	Oct. 2/12	154 Dalemount Ave
Pelc, Regina	Oct. 3/12	8 Covington Rd
Krikunetz, Zivia	Oct. 3/12	Private
Siegel, Marvin Harvey	Oct. 4/12	
Markovits, Josef	Oct. 3/12	11 Townsgate Dr
Taits, Hana	Oct. 4/12	Private

BENJAMIN'S PARK MEMORIAL CHAPEL

Charles Greenberg	Oct 3/12	1785 Bayview Avenue, # 2
Marion Kadish	Oct 4/12	45 Flanders Drive
Helen Shoichet	Sep 29/12	2281 Cadboro Bay Road

HEBREW DASIC BURIAL

Rahil Sankina	Oct 4/12	3174 Bathurst Street

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Saul and Rose Zernie ז"ל
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The Monument Unveiling
For Saul, who passed away on Nov. 8, 2011
And
A Memorial Service
For Rose, who passed away on Oct. 28, 2006
To Be Held In Their Honour
At 10:00 am on Sunday, Oct. 21, 2012
At
Lambton Hills Cemetery
(Chmelnicker section)
Royal York Blvd. (South of Eglinton Ave.)
Rabbi Yechiel Goldreich Officiating

The unveiling of a monument to the memory of the late
HELEN MAIEROVITZ ז"ל
will take place
Sunday, October 21st at 11:00 a.m.
Bathurst Lawn Memorial Park
Clanton Park Section
Family and friends are invited to attend

The unveiling of a monument to the memory of the late
HAROLD VOGEL ז"ל
will take place
Sunday, October 21st at 10:30 a.m.
Lambton Cemetery
Royal York Rd. between Eglinton & Dundas
Beth Jacob Section
Relatives and friends are invited to attend

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The unveiling of a monument to the memory of the late
EVA ZOLDHELYI ז"ל
will take place
Sunday, Oct. 21st at 11:00 a.m.
Bathurst Lawn Memorial Park
Shlome Emunah Section
Relatives and friends are invited to attend

Subscribe @ www.cjnews.com

Charity partners with Sick Kids

Continued from page 17

He originally came up with the idea for a Spin-o-thon, which raised $16,000 in its first year. The two-hour event, which will take place in Thornhill, Ont., features a spin class, prizes, refreshments and more.

This year, in addition to preparing for the fundraiser by collecting donations and wrapping gifts and prizes, he'll be at the event and will give a speech to the participants.

The charity often helps families directly, but they recently formed a partnership with the Hospital For Sick Children. Through the partnership, the hospital can take the money right out of the fund and give it directly to people who need it.

It's another way to make a difference in the community and in other children's lives, Maresky said.

"He's a very happy go lucky kid who just wants to give back and help," she added. "He always says, 'I have to be grateful because not everybody is as lucky as I am.'"

For more information about Aaron's Apple and the Spin-o-thon, visit www.aaronsapple.com.

Neil Maresky with his son, Aaron, who started the charity Aaron's Apple.

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ULPAN AND TIKUN OLAM TRIP WITH **YOUR** JCC / **February 3 – 15, 2013**

The Prosserman JCC and the Schwartz/Reisman Centre in conjuction with JCC Association Israel Office and the Centre for Dynamic Learning are offering a meaningful travel experience through cultural, social, outdoor and informal educational activities.

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February 3 – 15, 2013

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- Festive opening and closing dinners with JCCA Israel staff
- Guided visit to Hall of Independence (Tel Aviv)
- Volunteering at the Bialik Rogozin School in south Tel Aviv, Etgarim, Yad Vashem and on a Kibbutz
- Tour and lecture about the mosaic of Israeli society at the Diaspora Museum (Tel Aviv)
- Dinner and show at Nalaga'at and the Black Out restaurant
- Ulpan on wheels - Guided bike ride along the shore of Tel Aviv, Ulpan in the Carmel Market, by the Red Sea and interactive Ulpan with street signs and graffiti
- Visit Utopia Park with Bialik Rogozin Students
- Print work shop - create your own Hebrew poster
- The different languages of Tel Aviv and Jerusalem - Lecture and discussion
- Old city guided tour (Jerusalem)
- Guided visit to Yad Vashem including children's memorial and community ceremony (Jerusalem)
- Looking at Hebrew and Arabic slang. Tour of the bi-lingual school in Jerusalem
- Guided tour of the Jewish and Israeli wings of the Israel Museum (Jerusalem)
- Climb Massada and enjoy the Dead Sea

General Inclusions

- Four star hotels during the whole trip
- Breakfast and one other meal included each day
- Air condinioned bus, experienced and licensed tour guide
- Entrance fees included to all sites and activities as per the itinerary
- Speaker's fees included, sourcebook, flight to Eilat
- Medical insurance included for participants up to age 74, limited luggage insurance & personal public liability insurance

Additional Programming

In order to enhance the participant's Israel experience, preparatory sessions will be offered. A successful JCC trip often leads to ongoing learning, whether about Israel, Judaism, Hebrew, history, religion or the Jewish world.

For more information please contact Staci Ulrich at 905-303-1821 x3037 or staci@srcentre.ca

CENTRE FOR DYNAMIC LEARNING

Sherman Campus, Prosserman JCC, 4588 Bathurst St.
Info: www.prossermanjcc.ca / Register: 416-638-1881 x 4235

A Meaningful Retirement: How to do what you want when you retire – volunteer, start a business, mentor others, etc. **Mondays, Oct. 15, 22, 29 Nov. 5, 12 · 7:30 p.m.**

Philosophy Café: Come share in lively discussions on God, Ethics and the Nature of Man **Tuesdays, October 16, 23, 30 · 1:30 p.m.**

Health Literacy: How to navigate our Health care system in a time of medical crisis **Wednesdays, October 17, 24, 31 November 7 · 1:30 p.m.**

Discovering Synagogues: A literary and photographic tour of Montreal and Toronto shuls. Reception afterwards **Tuesday, October 23 · 7 p.m.**

War between the Generations Intergenerational panels discuss competition for resources and how to manage scarcity in the future. **Tuesdays, October 30, November 6, 13, 20 · 7:30 p.m.**

The Great Debate: Do the West Bank settlements benefit Israel? Our expert panel will argue from various points of view. Reception afterwards. **Thursday, Nov. 29 · 7:30 p.m.**

Lebovic Jewish Community Campus, Schwartz/Reisman Centre, 9600 Bathurst St.
Info: www.srcentre.ca / Register: 905-303-1821 x. 3017

Philosophy Café: Come share in lively discussions on God, Ethics and the Nature of Man **Thursdays, October 18, 25 and November 1 · 7:00 p.m.**

A Mindful Life: Enhance your physical and emotional well-being Jewishly **Thursdays, October 18, 25, November 1, 8, 15 · 7:30 p.m.**

The Challenge of Retirement: Retiring? Volunteer, start a business, travel, etc. **Mondays, November 12, 19, 26 · 7:30 p.m.**

Health Literacy: How to navigate our Health care system in a time of medical crisis **Thursdays, November 22, 29, December 6 and 13 · 7:30 – 9:30 p.m.**

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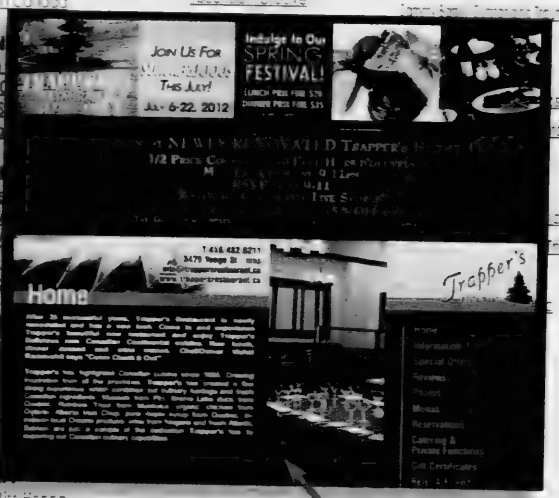

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Based in Tel Aviv for the first session, Beyond participants will explore Israel's modern city of innovation.

BBYO launches gap-year Israel experience

Compiled by CJN Staff

WASHINGTON — BBYO has launched a pre-college gap-year program in Israel to provide Jewish teens with meaningful Jewish experiences.

The program, Beyond, brings together four partners: Authentic Israel; Hillel: The Foundation for Jewish Campus Life; Masa Israel Journey and Tel Aviv University, to offer young people a powerful academic experience, along with service opportunities, leadership programming and travel. Beyond is BBYO's first gap-year offering among its fast-growing menu of Israel experiences.

"Knowing the impact of a gap-year experience in Israel, we feel compelled to leverage our expertise and experience in providing powerful Israel experiences to increase the number of young Jews engaging in long-term study in Israel," said BBYO executive director Matthew Grossman.

"Our teens have requested a gap-year experience, Israeli and North American Jewish leaders have called for more of these programs, and we feel uniquely capable of delivering something scalable and life-changing."

Beyond applicants can choose between a five-month and nine-month experience, both of which are eligible for an automatic Masa Israel scholarship of $1,000, with up to $3,000 more being available based on financial need.

With Tel Aviv University serving as the program's home base, participants have the opportunity to also explore Europe, engage in community service in Africa, and develop new skills such as scuba diving and cooking.

"Programs like Beyond prepare students to thrive in a competitive university setting and shape their worldview in a way that gives meaningful context to their academic studies" said Larry Moneta, vice-president of student affairs at Duke University.

Pnina Gadai Agenyahu, director of Hillel at Tel Aviv University, said, "We know that teens who participate in BBYO programs are much more likely than their peers to seek out positions of leadership and contribute to the world around them. We are pleased to partner in the program and welcome them to our dynamic campus.

"Being in Israel and Tel Aviv specifically offers the unique learning experiences of an environment that is both ancient and modern – where biblical archeology and microchip development are part of the fabric of daily life."

For more information about the gap-year program, visit www.beyondyear.org.

Emory U issues apology

JTA

ATLANTA — Emory University issued a formal apology to Jewish dental students who attended the school between 1948 and 1961 and faced antisemitism.

University president James Wagner delivered the apology at a special event last week that included 32 former students now in their 70s and 80s. The students had received failing grades, were thrown out of school or were forced to repeat classes only because they were Jewish.

"I hereby express in the deepest, strongest terms, Emory's regret for the antisemitic practices of the dental school during those years," Wagner said. "We at Emory also regret that it has taken this long for those events to be properly acknowledged. I am sorry. We are sorry."

To read full story, go to cjnews.com

Some of the student volunteers at the U of T Centre for Jewish Studies' conference on "The Trial of Adolf Eichmann: Retrospect and Prospect" Conference in September 2012 are back row, from left, Ben Shakinovsky, Tomasz Frydel, Jonathan Neufeld, Jordan Stone, Michael Alguire and Jordan Ouellette; front row, Kambale Nziwa, Danielle Willard, Laurie Drake, Emily Springgay and Kirk Morrow.

Centres for Jewish studies thrive at Toronto universities

Rena Godfrey
Special to The CJN

At the newly renovated Centre for Jewish Studies (CJS) in the Jackman Humanities Building at University of Toronto, complete with a kosher kitchen and funky orange acrylic chairs, Prof. Jeffrey Kopstein, the centre's new director, is elated about the recently announced $5-million gift to the Centre, by Ken and Larry Tanenbaum, co-chairs of an $18-million community campaign at U of T, in partnership with UJA Federation of Greater Toronto.

Roz and Ralph Halbert joined the Tanenbaum family with their gift of $1 million to the centre through UJA Federation's community campaign.

In July, Kopstein, a political science professor, signed on for a five-year term as director of the centre, home to 72 faculty members affiliated with the program and 4,000 students who enrolled in 91 Jewish studies courses last year.

Kopstein, who also teaches an introductory course in Jewish studies, said that approximately 80 per cent of these students are from non-Jewish backgrounds. He hopes that, for some of his non-Jewish students, the course will be a "gateway to a lifelong learning of Jewish civilization."

The goals of the centre are neither religious nor political, but rather scholarly, Kopstein said. "The Jewish studies courses are too important to limit them to one area in the university. The idea [of the centre] is not to ghettoize Jewish studies, but rather to integrate ourselves across the faculty."

The centre combines four areas of interest – classical Judaism, Jewish philosophy and thought, Jewish history and social sciences, and Jewish cultures, languages and literatures. The year-round, free CJS public lectures series is designed to integrate some or all of these areas.

The series gathers experts from around the world who offer a presentation on issues that should appeal to both students and the greater Jewish community. Kopstein believes that the CJS public lecture series is an important part of the centre's ongoing mandate "to build bridges to the community."

Although the series has already begun, lectures by author Nathan Englander, American diplomat Dennis Ross, Prof. Judith Deutsch Kornblatt of the University of Wisconsin-Madison, and Ruth Gavison, one of Israel's leading legal minds, are slated for this fall.

The Israel and Golda Koschitzky Centre for Jewish Studies (CJS) at York University also boasts a free spring lecture series, the Leonard Wolinsky Lectures on Jewish Life and Education. The centre is experiencing tremendous growth, says Prof. Sara Horowitz, director of the Koschitzky Centre since 2005. A large endowment from the Koschitzky family in 2008 has allowed the centre to expand programming for both students and the community at large.

A symposium highlighting the poems and novels of Hans Adler, a German Jewish survivor of Theresienstadt and Auschwitz, will be held Nov. 11 and 12. Although this symposium is intended for research and scholars, there will be two free plenary sessions open to the public.

Another compelling initiative at York's CJS is the Mark and Gail Appel Program in Holocaust and Antiracism Education – "Learning from the Past, Teaching for the Future," which brings together 15 York University students, mostly future teachers, with students from Germany and Poland to learn first-hand about the Holocaust.

"We want to engage in the Holocaust, to learn from the past and plant seeds for a better future," Horowitz said of this scholarship program. "What makes [this program] so wonderful is not only learning how to morph against antisemitism and racism, but equally important is how students learn to talk across cultures and respect each other's point of view."

For more information, go to www.cjsutoronto.ca, the U of T Centre for Jewish Studies website, or www.yorku.ca, the Israel and Golda Koschitzky Centre for Jewish Studies at York University.

Legal rights of grandparents

Family Matters
by
John Syrtash
B.A. (Hon.), LL.B.
Counsel
Garfin Zeidenberg LLP
Family Lawyer & Mediator
for 31 years

Question: My son has been single for a few years now. The Court gave him access to his child every two weeks and on Tuesdays.

Due to his work at the time this access was granted, he could not always make Tuesdays. But my ex daughter-in-law would call me to pick up my three grandchildren (sometimes they spent weekends with me).

In the past three months she has not answered my phone calls to my grandchildren. My grandson recently celebrated his tenth birthday and I was denied the opportunity to communicate with him. It is pretty sad when you are unable to see your own grandchildren. What are a grandparent's rights of access to their grandchildren?

Answer: None. At least not in Ontario, according to our Court of Appeal. Ontario courts do not give grandparents special rights of access to children over and above the time you see them when your son is allowed to see them.

In theory, any person can attempt to obtain special rights of access under Ontario's Children's Law Reform Act, so long as the Court determines that it is in the child's "best interests." But the Court of Appeal has minimized the right of grandparents to have access to their grandchildren outside the non-custodial parent's usual visitation schedule. The Court has defined the child's "best interests" as the circle of persons his or her parents wish to build around their child, even if they are "wrong." (What if grandpa happened to be a terrorist?)

However, if a child has built up a particularly strong bond with a grandparent — akin to a "primary" or parental-type relationship — then the Court may well take a different view. In such cases, the child's welfare may become detrimentally affected if the nurturing ties he developed over a period of time with the grandparent are broken. On that basis, a court may well wish to protect a child, but not because it is specifically the "grandparent" with whom he has developed the aforementioned bond. The individual could be the kid's uncle who raised him and was suddenly squeezed out of the picture.

Question: Some time ago, I spent four months in a shelter with my small children because of the violent behavior of my ex-husband. He then left Canada. I now have full custody of the children, and a restraining order against him. He has no access to the children, but an obligation to pay spousal and child support.

He's now back and has sponsored his father to come to Canada. His father has now asked the Family Court for access to his grandchildren on a regular basis. My children have never seen him before. Will the grandfather get access despite the fact that his son, my ex-husband, owes us a large sum, hasn't lived in Canada for some time, and is denied from seeing the children and myself?

Answer: The grandparents of a child can, in theory, gain access to the child if such access is deemed to be in the child's best interests. This usually applies to "psychological" parents, relatives or grandparents who the child has grown up with and who the child needs to see.

If a child has developed an emotionally stable bond with a particular individual that nurtures his or her development, the Courts are not anxious to disrupt it, so long as it does not interfere in the normal rights of the child's parents to raise him.

In Ontario, however, as I have written before, the Ontario Court of Appeal has taken the side of parents against grandparents whenever they have crossed swords over the question of a "right" of access by a grandparent to a child. In the situation you describe, if your case is properly argued, I doubt that the Court would allow the children to see a grandparent whom they had never seen. The Court might suspect that his court application was merely a backdoor ruse to permit the father to see the child.

The failure to pay child support is rarely used by a Judge to stop access to a child, since access to one's parent is a child's right. But having left Canada is somewhat important, and Dad's violent behaviour is key. The Court won't ignore it.

Mr. Syrtash is Counsel to Garfin Zeidenberg LLP, Suite 800, 5255 Yonge Street (at Norton) just north of Mel Lastman Square, Civic Centre Subway station, Toronto, ON M5G 1E6. John Syrtash can be reached at (416) 642-5410, Cell (416) 886-0359. Visit www.freemychild.com; www.spousalsupport.com; www.garfinzeidenberg.com.

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Sukkot, Samaritans and wine

Donald Carr
Special to The CJN

In Israel this year, the four weekdays after the first day of Sukkot were packed with concerts, lectures, parties in the parks and happy celebration by both those referred to as "religious" and those regarded as "non-religious" alike.

Jerusalem was host to a "walk" of thousands, which snaked around the city, guided and protected by armed and unarmed guides. Also, the International Christian Embassy was host to a week of celebrations, culminating in a march through the capital by visitors from a hundred countries, waving and dispensing to the watching crowds small national flags.

Woe betides anyone who falls sick during this period. There is hardly a doctor to be found and the emergency wards of the hospitals become jammed.

The opportunity to travel across the country was seized upon, and the roads in and out of Tel Aviv and Jerusalem were clogged with traffic.

We took a highway, much unused by both tourists and "ordinary" Israelis who visit the multitude of historical sites in the country. Our destination was Har Grezim

Road 60 leaves the northern suburbs of Israel's capital and winds its way through the hills and valleys of Shomron (Samaria).

Apart from such communities as Ariel, Beth El and Ophra, which dot a rather barren, but beautiful, landscape, the inhabited areas are all Arab. There is even one Bedouin encampment alongside the road. The Arab towns and villages include many beautiful, relatively new, substantial homes and apartment buildings, alongside older and more rudimentary habitations. The white private car licence plates and the green taxi licence plates, issued to Arabs living in the territories far outnumber the orange ones of Israelis as one travels farther on this road.

An hour and a half driving leads to a side road, which climbs through a small Samaritan/Arab town to the top of the mountain, which is some 886 metres above sea level. It looks down on the busy Arab town of Nablus – ancient Shechem. On the other side of the town rises Har Ebal.

Nablus is the site of the wanton destruction of the Tomb of Joseph, a site that can only be visited now by special arrangement and a military escort.

Both mountains are referred to in the Torah. The Children of Israel are commanded to carry out blessings on Har Grezim and curses on Har Ebal, after having entered into the Land of Israel.

Extensive archeological excavations on Har Grezim have revealed ruins of a series of large towns and sacred precincts dating from the Second Temple period, though the fifth to the first centuries BCE.

Successively, the Hebrews, Persians, Greeks, Samaritans, Muslims and the Byzantines contributed to what was built there. Perhaps most interesting is the history of the Samaritans, who still carry out worship on the mountain.

The Samaritans regard themselves as the true Israelites of the tribes of Ephraim, Manasseh and Levi, who survived the exile of the children of Israel to Babylon. Except primarily for their calendar and the lack of the use of tfillin or mezuzot, they maintain all of the mitzvot of Judaism. To this day, they sacrifice the Paschal Lamb at Pesach, on Har Grezim.

At one time, the Samaritans spread over the whole of Samaria, causing concern to the Christians of the area. The Byzantines erected a fortified monastery and church within their sacred precinct. During some 100 years of rebellion by the Samaritans, resulting in exile or conversion to Christianity, their numbers tragically dwindled. By the early 20th century, their number was reported to have dropped to 146. It is estimated that there are now more than 600 Samaritans, split almost evenly between Har Grezim and Holon.

The site was crowded with visitors. At most historical sites in Israel, the visitors present an amazing cross-section of the Jewish, and sometimes Christian, world. One normally hears so many languages.

Har Grezim was different.

On the day we were there, virtually every visitor spoke only Hebrew and were clearly Orthodox – but not haredim. It seems that the only people prepared to travel through Arab-inhabited land are either residents of this part of the country or their families. The reason is likely fear of travelling through the territories. It is rather sad that there is no variety of visitors to what is, perhaps, one of the most important historical sites in the land.

An Israeli guide, dressed in the garb of a Samaritan, who outlined for the visitors the most salient parts of the mountain and the excavations, had remarkably good English. On enquiry as to his fluency, he said he had been a shaliach in Australia and the United States. When I remarked that he hadn't referred at all to Canada, he surprised us by telling us about his times at Camp Ramah in Utterson, Ont., and his visits to Beth Tzedec Congregation in Toronto. A further example of the amazing coincidences in the Jewish world! Leaving this remarkable site, we turned back on Road 60.

Samaritans pray during a pilgrimage marking the holiday of Passover at Har Grezim. *(Flash90 photo)*

Only a few kilometres south, there is a sign to a moshav, Rechelim, and the Tura Estate Winery.

Rechelim is home to some 50 families. It is named in memory of two Israeli women, both called Rachel, who were murdered near there by Arabs some years ago. For us, it provided a sukkah in which we could eat our lunch. In addition, the moshav's claim to fame is one of the best boutique kosher wineries in the country.

Vered Ben Sa'adon and her husband, Erez, first planted grapes on nearby Har Bracha, which can be seen from Har Grezim. They raised a wonderful crop and sold them to a large winery. Soon, however, the winery discontinued buying the grapes, because they were grown across the Green Line, Israel's pre-1967 border. Desperate, because cultivating the grapes and selling them was their only livelihood, the Ben Sa'adons decided to attempt to make their own wine using whatever capital they could find.

They started by producing 100 bottles the first year. They used Erez as a logical name for their wine. The wine was excellent and started to be known farther afield. Not terribly sophisticated in business, they did nothing to protect the name and were dismayed to learn that another, much larger and wealthier vineyard had started to use that name. Unable to contest this use, Vered and Erez created a new name, Tura Estate Winery, with the motto "Patience and Inspiration."

Tura Estate Winery now produces more than 1,500 bottles of kosher wine annually. Among its products are a full-bodied Merlot, a light and dry Chardonnay and – difficult to find in Israel – a Port, which challenges any of the Portuguese wine we have tasted. They now also produce olive oil and honey.

A cleverly designed, modern tasting area welcomes visitors, and the wine barrels are stored in cellars, which themselves give the impression of being inside a barrel, with the walls and roof being the same type of wood used for barrels.

The story of the Sa'adons is truly one of patience and inspiration. They are representative of the modern pioneering spirit that abounds among the Israelis.

Donald Carr, a lawyer and community activist, is the president of The CJN.

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Bombers of Paris-area kosher store at large

JTA

MARSEILLE, France — French authorities have indicted seven suspects in the recent bombing of a kosher store near Paris but have not caught those who hurled the bomb, a Paris prosecutor said.

Francois Molins of the Paris public prosecutor's office said on Saturday that seven suspects have been indicted for belonging to a terrorist association and that two of them will be tried for complicity in attempted murder.

Molins has said the men belong to "an extremely dangerous terrorist, jihadist cell" which perpetrated the Sept. 19 bombing of a kosher supermarket in Sarcelles, a northern suburb of Paris.

Two men wearing masks hurled a self-made explosive device into the crowded store at noon. One man sustained minor injuries in the explosion. Last week, French authorities discovered a cache of weapons and explosives near Paris, which they believe belonged to the terrorist cell.

On Oct. 6 and 7, French anti-terror police arrested 12 suspects in connection with the attack in a series of raids in several French cities. In one raid, in Strasbourg, police shot and killed Jérémie Louis-Sidney, 33, after he fired on officers at his apartment building.

On Sunday, the weekly *Journal du Dimanche* quoted Molins as saying: "We have identified the planners of this attack, we know Louis-Sidney handled the explosive device, but we are missing the two people who actually threw it in."

He is quoted as adding: "According to the testimonies, the videos from the security cameras and other materials from the investigation, the two young men – one black and the other white – who threw in the device are at large."

There is "a risk," he said, that not all the culprits "would be identified beyond doubt."

Such investigations, he added "always present the same problem – you either keep pulling on the thread until you've undone the whole yarn ball, or you cut the thread. With a terrorist network, and considering how dangerous this one was, we could not afford to wait."

Richard Prasquier, the president of CRIF, the umbrella group representing French Jewish communities, has praised French authorities for the "quick action" in pursuing the perpetrators of the attack.

In related news, a Jewish man was attacked and rendered unconscious in a Paris metro, a local watchdog reported.

The 52-year-old victim entered the subway directly from his synagogue but wore no markings that would identify him as Jewish, according to a report on the late September incident by the National Bureau of Vigilance Against Anti-Semitism, or BNVCA, a non-profit watchdog organization. The incident occurred on the eve of Rosh Hashanah.

He may have been targeted because of a Jewish philosophy book by the chief rabbi of Paris that he was reading in the metro when he was attacked, the report said.

The attackers, who are unknown, knocked the man unconscious with a sharp blow to his temple and did not steal anything from him as he lay unconscious on the subway floor. He sustained minor injuries.

A female passenger found the man lying on the floor and moved him out of the vehicle at Miromesnil station, near Champs-Elysees.

"It is clear from the pattern of incidents we are seeing that this was in all likelihood an antisemitic attack," BNVCA president Sammy Ghozlan told *JTA*.

Last week, the security unit of France's Jewish community, SPCJ, reported a 45 per cent rise in antisemitic incidents during the first eight months of 2012 in comparison with their 2011 level of 266 incidents. SPCJ also reported three separate attacks that occurred during the High Holidays.

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It's time to stop the hatred

Abdulateef Al-Mulhim

Thirty-nine years ago, on Oct. 6, 1973, the third major war between the Arabs and Israel broke out. The war lasted only 20 days. The two sides were engaged in two other major wars, in 1948 and 1967. The 1967 war lasted only six days. But these three wars were not the only Arab-Israel confrontations.

From the period of 1948 and to this day, many confrontations have taken place. Some of them were small clashes and many of them were full-scale battles, but there were no major wars apart from the ones I mentioned.

The Arab-Israeli conflict is the most complicated conflict the world ever experienced. On the anniversary of the 1973 war between the Arabs and the Israelis, many people in the Arab world are beginning to ask questions about the past, present and the future with regard to the Arab-Israeli conflict.

The questions now are: what was the real cost of these wars to the Arab world and its people? And the harder question that no Arab national wants to ask is: what was the real cost for not recognizing Israel in 1948 and why didn't the Arab states spend their assets on education, health care and infrastructure instead of wars? But, the hardest question that no Arab national wants to hear is whether Israel is the real enemy of the Arab world and the Arab people.

I decided to write this article after I saw photos and reports about a starving child in Yemen, a burned ancient Aleppo souk in Syria, the underdeveloped Sinai in Egypt, car bombs in Iraq and the destroyed buildings in Libya. The photos and the reports were shown on the *Al-Arabiya* network, which is the most watched and respected news outlet in the Middle East.

The common thing among all what I saw is that the destruction and the atrocities are not done by an outside enemy. The starvation, the killings and the destruction in these Arab countries are done by the same hands that are supposed to protect and build unity in these countries, and safeguard the people of these countries. So, the question now is, who is the real enemy of the Arab world?

The Arab world wasted hundreds of billions of dollars and lost tens of thousands of innocent lives fighting Israel, which they considered their sworn enemy, an enemy whose existence they never recognized. The Arab world has many enemies, and Israel should have been at the bottom of the list.

The real enemies of the Arab world are corruption, lack of good education, lack of good health care, lack of freedom and lack of respect for the human lives. As well, the Arab world has had many dictators who used the Arab-Israeli conflict to suppress their own people. These dictators' atrocities against their own people are far worse than all the full-scale Arab-Israeli wars.

In the past, we have talked about why some Israeli soldiers attack and mistreat Palestinians. Also, we saw Israeli planes and tanks attack various Arab countries. But, do these attacks match the current atrocities being committed by some Arab states against their own people?

Guest Voice

In Syria, the atrocities are beyond anybody's imaginations. And, aren't the Iraqis the ones who are destroying their own country? Wasn't it Tunisia's dictator who was able to steal $13 billion from the poor Tunisians? And how can a child starve in Yemen if the land is the most fertile land in the world? Why would Iraqi brains leave Iraq, a country that makes $110 billion from oil export? Why do the Lebanese fail to govern one of the tiniest countries in the world? And what made the Arab states start sinking into chaos?

On May 14, 1948, the State of Israel was declared. And just one day after that, on May 15, 1948, the Arabs declared war on Israel to get back Palestine. The war ended on March 10, 1949. It lasted for nine months, three weeks and two days. The Arabs lost the war and called this war *nakba* (catastrophic war). The Arabs gained nothing and thousands of Palestinians became refugees.

In 1967, the Arabs led by Egypt under the rule of president Gamal Abdel Nasser, went to war with Israel and lost more Palestinian land, and made more Palestinian refugees who are now on the mercy of the countries that host them. The Arabs called this war *naksa* (upset).

The Arabs never admitted defeat in both wars, and the Palestinian cause got more complicated. And now, with the never-ending Arab Spring, the Arab world has no time for the Palestinian refugees or the Palestinian cause because many Arabs are refugees themselves under constant attacks from their own forces.

Syrians are leaving their own country, not because of the Israeli planes dropping bombs on them. It is the Syrian air force dropping the bombs. Iraqi Arab Muslims are leaving Iraq for the West. In Yemen, the world's saddest human-tragedy play is being written by the Yemenis. In Egypt, the people in the Sinai are forgotten.

Finally, while many of the Arab states are in disarray, what has happened to the Arabs' sworn enemy Israel?

Gazans celebrate Mohammed Morsi's election as president of Egypt. *[Flash90 photo]*

Israel now has the most advanced research facilities, top universities and advanced infrastructure. Many Arabs don't know that the life expectancy of the Palestinians living in Israel is far longer than in many Arab states and that they enjoy far better political and social freedom than many of their Arab brothers. Even the Palestinians living under Israeli occupation in the West Bank and Gaza Strip enjoy more political and social rights than those in some places in the Arab world. Wasn't one of the judges who sent a former Israeli president to jail an Israeli-Palestinian?

The Arab Spring showed the world that the Palestinians are happier and in a better situation than their Arab brothers who fought to liberate them from the Israelis. Now, it is time to stop the hatred and wars and start to create better living conditions for the future Arab generations.

This article first appeared in the Arab News. *It is reprinted with the permission of the author.*

Israel Briefs

Israelis go to polls

Israeli Prime Minister Benjamin Netanyahu announced that national elections will be held on Jan. 22. The date was released last Thursday by the Prime Minister's Office, as it appears on the draft of the bill that would dissolve the current Knesset. The elections for the 19th Knesset will be held about one year earlier than they were scheduled and four years since the last election. The Knesset ministerial committee for legislative affairs will take up the bill on Oct. 14. The Knesset's winter session is set to begin the next day, when it will likely consider the dissolution bill.

Brotherhood calls for jihad

Egypt's foremost Muslim Brotherhood official called on the Arab world last Thursday to replace negotiations with Israel with "holy jihad," claiming that if Jews are allowed to pray on the Temple Mount they will destroy the Al-Aqsa Mosque and supplant it with the third temple. Mohammed Badie, Supreme Guide of the Muslim Brotherhood, declared in a public message published by Egyptian daily *Al-Ahram* that "the Zionists only understand force" and that Arabs cannot hope to achieve justice from the Jews "through the corridors of the United Nations or through negotiations."

Israel attacks Gaza terrorists

Israel's Air Force last Thursday bombed what it called a "terror activity site" in the northern Gaza Strip. The attack was in retaliation for rocket fire on southern Israel. It damaged the Izz al-Din al-Qassam training camp. No one was injured in the attack. Since the beginning of this year, more than 500 rockets fired from the Gaza Strip have hit Israel, including more than 40 in October, the Israeli Defence Forces said.

Nasrallah admits drone attack

Admitting to a move aimed at provoking Israel, Hezbollah leader Hassan Nasrallah claimed responsibility for his group launching the drone aircraft that was recently shot down in Israeli airspace not far from Israel's nuclear reactor site at Dimona. "It is our natural right to send other reconnaissance flights inside occupied Palestine... This is not the first time and will not be the last. We can reach any place we want," Nasrallah said in a televised address. Iran's Revolutionary Guards Corp claimed that the drone successfully photographed the Dimona reactor. Another report from the Israeli daily *Yediot Achronot* said that the Israeli F-16 missed the drone on its first missile attempt.

International Space Conference

Israel's Science and Technology Ministry has announced that Jerusalem will host the 2015 International Space Conference. The conference held by the International Astronautical Federation (IAF) is the world's largest gathering on space and is expected to include over 3,000 scientists from more than 70 countries to discuss the latest innovations and space policies. The Israeli leaders lobbied the IAF hard to host the conference. They see the conference as an opportunity to showcase Israel's thriving technology industry.

– JTA and JNS.org

No new technology in Mideast conflict: expert

Mitch Ginsburg
The Times of Israel

TEL AVIV — Reports claiming that Hamas is using multi-barrel rocket launchers that are triggered by cellphone timers sparked concern in Israel earlier this week, when an upsurge in rocket fire hit the south.

But a leading Israeli missile expert said Hamas does not have sophisticated multiple-launch capabilities and that remote-control launchers are not new.

According to Israeli media, the rockets that hit the south on Monday were fired from multiple launchers that are a potential challenge to the Iron Dome defence system, while the remote-control launch mechanism was described as a potential means for rocket-launch terror teams to avoid Israeli aircraft and surveillance.

An officer with the Southern Command told *Channel 10 News* that Hamas was "increasingly using" multi-barrel rocket systems in "preparation" for a future conflict with Israel, and that the "accelerated development" of systems capable of launching barrages of fire at Israel was part of an effort to thwart "the successes of Iron Dome."

He added that in an effort to "copy Hezbollah," Hamas was also using truck-mounted launchers.

However, Uzi Rubin, the former head of Israel's missile defence organization within the Ministry of Defence, said that the "remote control is no secret and is not new."

Nor are the videos of Hamas' multi-rocket launchers all authentic, he told *The Times of Israel* last Wednesday. "The footage of the launchers on pickup trucks is actually from Libya."

In fact, Hamas' ostensible multi-launch systems are improvised, bound together and dug into pits, and are less accurate than a true multi-barrel rocket system, said Rubin, who was also the chief engineer of the Arrow anti-missile system.

Those systems, based on the Russian Katyusha model that the Red Army used against German troops back in July 1941, have remained in use on account of their rapid firepower and mobility.

As Hezbollah showed during the Second Lebanon War in 2006, a truck carrying Katyusha rockets can pull out from cover for several seconds, fire a devastating salvo and return to cover. Iron Dome, though, Rubin said, can handle a barrage. The system's capacity, as listed on the website of Rafael Advanced Defense Systems Ltd., is 20 rockets, but the Israel Defence Forces may have altered Iron Dome to its own operational needs. Rubin said he would not discuss its maximum capacity, but asserted that in June it had handled a multi-rocket barrage on Ashdod without a problem.

In general, continued Rubin, there are no game changers in the ongoing conflict with the terror organizations in the Gaza Strip. Each side continues to develop the technology it needs. Rockets beget anti-rocket technology. Multi-rocket launchers beget additional [but expensive] Iron Dome batteries. And so on. "There is no ultimate winner. It is a game without end," he said.

Hamas and other Gaza-based organizations fired 50 mortars and rockets into the south on Monday morning, in what they said was retaliation for an Oct. 7 Israeli airstrike against two global jihad terrorists, Tala'at al Gharbi and Abdallah Makawi, who were seen travelling by motorcycle. Makawi, who was killed in the strike, was involved in a June 18 attack along the security fence that killed an Israeli civilian, according to the IDF spokesperson's office, and was planning an additional operation at the time of his death.

TimesofIsrael.com

Longtime U.S. senator dies at 82

Ron Kampeas
JTA

WASHINGTON — Arlen Specter, the longtime moderate Jewish Republican senator from Pennsylvania whose surprise party switch helped pass President Barack Obama's health-care reforms, has died.

Specter, 82, died Sunday at his Philadelphia home following a long struggle with non-Hodgkins lymphoma, his family told the *Associated Press*.

He was first elected to the U.S. Senate from Pennsylvania in 1980, and his 30 years as a senator was a record in his state.

Specter was a combative, moderate Republican with an interest in foreign affairs. Throughout the years, he maintained contact with the Assad regimes in Syria, even as the country became more isolated, and he offered himself as a broker for Syria-Israel peace talks.

As his party grew more conservative, he bucked it on social issues and health funding. Specter broke with the Republicans in 2009, joining the Democrats because, he said, "the Republican party has moved far to the right." The switch effectively ended a long tradition of the Republican party having at least one moderate Jewish senator.

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NOTICE OF ANNUAL AND SPECIAL MEETING OF MEMBERS

Notice is hereby given that an Annual and Special Meeting of the Members of the above Corporation will be held at 5140 Yonge Street, 15th Floor, Toronto, Ontario, M2N 6L7 on Sunday the 11th day of November, 2012 at 10:00 am and at any adjournment or adjournments thereof, for the following purposes.

1. to receive and consider the financial statements of the Corporation for the fiscal year ended September 30, 2011 together with the report of the Auditors thereon;
2. to elect Directors;
3. to appoint Auditors of the Corporation and to authorize the Directors to fix the remuneration of the Auditors;
4. to ratify all acts, by-laws and proceedings of the Directors and Officers since the date of the last Annual Meeting of Members of the Corporation;
5. to consider and, if thought advisable, to confirm, with or without amendment, a Special Resolution to adopt Articles of Continuance and a new By-law and to authorize the directors to make an application for continuance under the new Canada Not-for-profit Corporations Act;
6. to transact such further or other business as may properly come before the meeting or any adjournment or adjournments thereof.

Copies of the proposed Special Resolution referred to in item 5, together with the Schedules referred to in the proposed Special Resolution, are available upon request.

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Jewish life carries on despite attack in Sweden

Cnaan Liphshiz
JTA

MALMO, Sweden — Hours after the late-night explosion outside the Jewish community centre in Malmo, Sweden, the scent of baking challah already was wafting from the centre's ovens into the chilly morning air, as it does every Friday morning. Later, the Jewish preschool at the site would open as usual.

A smashed bulletproof glass window and two police officers standing watch were the only evidence of a Sept. 28 attack in which assailants set off an explosive device and threw bricks at the centre's door, according to Rabbi Rebecca Lillian, who lives in the building.

Swedish police arrested and then released two 18-year-old male suspects whom witnesses had placed at the scene; the city's prosecutor is considering whether to indict them.

'The community here used to keep a low profile, but there's a feeling that we are lost if we do nothing now'

Some Swedish Jews said the attack was yet another unwelcome reminder that they must bolster their public campaign against antisemitism, which only recently began to gain steam in the Scandinavian country after years of attacks and intimidation against Jews, often by local Muslims.

"The attack on the synagogue may have been an attempt to intimidate us back into submission," said Annika Hernroth-Rothstein, a 31-year-old Jewish woman from a city near Stockholm who has helped organize some of the recent Jewish solidarity rallies in Sweden.

"The decision by Swedish Jews to rally against antisemitism is perceived by perpetrators as provocation," she told *JTA*. "We must go on: it may need to get worse before it gets better."

Fred Kahn

Fred Kahn, board chairman of Malmo's Jewish community of approximately 1,000, said he insisted on a business-as-usual approach after the attack "to show our enemies they have no chance of intimidating us."

The rallies against antisemitism in Sweden – at least 10 so far – began last December when a few Malmo synagogue-goers decided to wear their kippot after services and, in violation of security protocol, marched with them through town. Several more "kippah walks" followed, all organized by members of the community through Facebook.

One gathering in August in Stockholm drew about 400 Jews and non-Jews, including government ministers. A similar number showed up for a rally in Stockholm on Sunday, including some leading politicians. Another solidarity march is planned for Oct. 20 in Malmo.

"The community here used to keep a low profile, but there's a feeling that we are lost if we do nothing now," Frederik Sieradski, a spokesman for the Malmo Jewish community, told *JTA* during a recent solidarity trip that Jews from Copenhagen made to his city of 300,000 – the third largest in Sweden.

The newly aggressive public actions by Jews against antisemitism mark a significant shift for Swedish Jews, according to Mikael Tossavainen, a Swedish-born researcher of antisemitism in Scandinavia at Tel Aviv University's Kantor Center for the Study of Contemporary Jewry.

Tossavainen noted that a "very similar attack" against Malmo's only Orthodox synagogue in 2010 "attracted far less international attention and response" than the Sept. 28 attack. The emergence of the kippah walks was a major factor in attracting attention to the problem in Malmo, he said. Another factor, Tossavainen said, was the city's mayor, Ilmar Reepalu, who made international headlines when he advised Jews who want to be safe in Malmo to reject Zionism.

Though he has condemned antisemitism, Reepalu has called Zionism a form of "extremism" comparable with antisemitism and said the Jewish community has been "infiltrated" by anti-Muslim agents.

During her visit to the country in June, Hannah Rosenthal, the Obama administration's special envoy for combating antisemitism, said Malmo under Reepalu is a prime example of "new antisemitism," where anti-Israel sentiment serves as a thin guise for Jew-hatred.

Since her visit, Malmo police have been more willing to follow up on complaints about antisemitism, according to Rabbi Shneur Kesselman, an envoy of the Chabad-Lubavitch movement to Malmo.

Data by the Swedish National Council for Crime Prevention show that in the years 2009 to 2011, Malmo saw an average of 70 antisemitic incidents a year.

Daisy Balkin Rung, a Jewish woman who grew up in Malmo but left years ago, came to a different conclusion after the attack. In a controversial op-ed on the website of Sweden's TV4 that generated chatter on media outlets throughout the country, Rung called on Jews to leave Malmo.

"It's sad to admit: the kippah walks are a good thing, but they are not changing the situation in Malmo," Rung told *JTA*. "I'm afraid Malmo is one battle which the other side has won."

Chavez wins re-election, defeats Capriles Radonski

JTA

BUENOS AIRES — Venezuela's President Hugo Chavez, an ally of Iran, won re-election, defeating Henrique Capriles Radonski, the grandson of Holocaust survivors.

Chavez took 54 per cent of the vote to Radonski's 45 per cent in the Oct. 7 poll. His term will end in 2019, extending his rule over the OPEC member state to two decades.

The Simon Wiesenthal Center expressed its concern over Chavez's re-election, citing the fact that Venezuela has Shahab 3 long-range missile launching platforms on the country's Caribbean coast aimed at Florida.

"Hugo Chavez's triumph can only strengthen Iran's political and military penetration of Latin America," Dr. Shimon Samuels, director of international relations for the Simon Wiesenthal Center, told *JTA* on Tuesday.

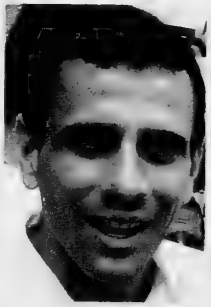
"Six more years of the Caracas-Tehran axis could be as perilous as an Afghanistan with oil," he added.

Argentina's president, Cristina Fernandez de Kirchner, used Twitter to congratulate her regional ally.

"Your victory is also ours. Go Hugo," she tweeted.

Sergio Widder, the Wiesenthal Center's director for Latin America, told *JTA* that "Chavez reportedly facilitated the recent dialogue between Argentina and Iran, clearly aimed at closing both the AMIA Jewish Center bombing investigation and Buenos Aires' demand for extradition of the Iranians complicit in that atrocity."

Since taking power in 1999, Chavez has become a global "anti-imperialism" fighter and a close ally of leaders from Iran, Cuba, Bolivia and Belarus. Chavez, a former soldier, has described Israel's treatment of the Palestinians as "genocide" and called Zionism racism.



Henrique Capriles Radonski, left, and Hugo Chavez
[Wikimedia Commons and archival photo]

Last July, Venezuela was accepted as a full member of the Mercosur regional free trade and political group, and will have increased influence in a bloc that also includes Argentina, Brazil, Paraguay and Uruguay. Mercosur's members all recognize a Palestinian state.

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'Bencher capitalists' design app to personalize benching

Paul Lungen
Staff Reporter

Chances are when you rummage through that drawer looking for the benching booklet you picked up at a simchah – the one next to the drawer with all the souvenir kippot – you'll find a suitable pamphlet with which to say your post-meal grace.

Nothing wrong with that – it's the gift that keeps on giving. But a couple of entrepreneurial "bencher capitalists" had an idea to take the benching book to another level. Toronto-native Yitz Woolf and former Bostonian Daniel Laufer, who both made aliyah, have started a business called Let's Bench that provides personalized benching books you can decorate as you see fit.

Printed in Israel and shipped around the world, the benching books combine ancient tradition and cutting-edge technology. They can contain pretty much any decorative, personalized photographs you choose. You can also add stock images of Judaica, scenes of Israel or additional texts. The benching books are perfect for making life cycle events, like bar or bat mitzvahs, weddings, anniversaries or even organizational dinners, that much more memorable, they say.

Customers can visit Let's Bench's website and choose from a variety of *nusachim* – styles or customs communities employ when saying grace. So far, an "egalitarian version," which includes the matriarchs in the prayers, along with "Ashkenazi regular" have proven the most popular.

Using a simple app, customers upload their own photos and choose where in the benching book template they will place the pictures. Orders are placed online and the books are printed in Israel, where Let's Bench can assure quality control and monitor their production.

Let's Bench priced alternative printing sites, including China and the United States, but Israel came out ahead in price and quality. "Plus, a lot of Jewish people like to support Israel. But the main thing is quality control – we check the binding, the cropping [picture sizing]," Woolf said.

Since it was launched, Let's Bench has filled around 60 orders, each averaging 100 to 150 booklets. The largest was for 300 benching books for a wedding celebration. Orders have come in from Canada, the United States, England and Israel.

A typical Let's Bench order came for a wedding that united a woman from Toronto and a man from Tel Aviv. "They found our site online when they were looking for a Conservative rabbi to officiate. Our ad popped up," Woolf said. They included photos of themselves, their parents, pictures of Toronto and Israel, along with Jewish-themed objects like a challah and kiddush cups.

Another benching booklet, produced for a 50th anniversary party, featured photos of the couple along with pictures of their children, grandchildren and great-grandchildren. It was a great souvenir of the event, Woolf said, adding benching books are used repeatedly, reminding people of the simchah in the years to come.

Woolf, 37, and Laufer launched Let's Bench around Chanukah last year. "It was a soft launch without much publicity," Woolf said. Because the booklets are sold online and rely on code developed in Israel, it was important to work out any bugs before ramping up a publicity campaign, he added.

To date, the venture has proven to be a break-even proposition – if you account only for the out-of-pocket costs. Each contributed $5,000 towards the venture, but Woolf said that doesn't include the value of the time they invested.

A graphic designer, photographer and Internet maven by profession, Woolf designed the project's templates, found its content and generally oversaw the artistic aspect of the project. Laufer handled the business aspects of the venture, including financing, printing, shipping and accounting.

Yitz Woolf, left, and Daniel Laufer, are partners in Let's Bench.

Woolf acknowledged that Let's Bench can't support two people at this time. He continues his other ventures –photographing simchahs, working in graphic design, creating websites.

"We're hoping we can build this into a full-time business," he said. "We hope to add some more products to our [inventory]."

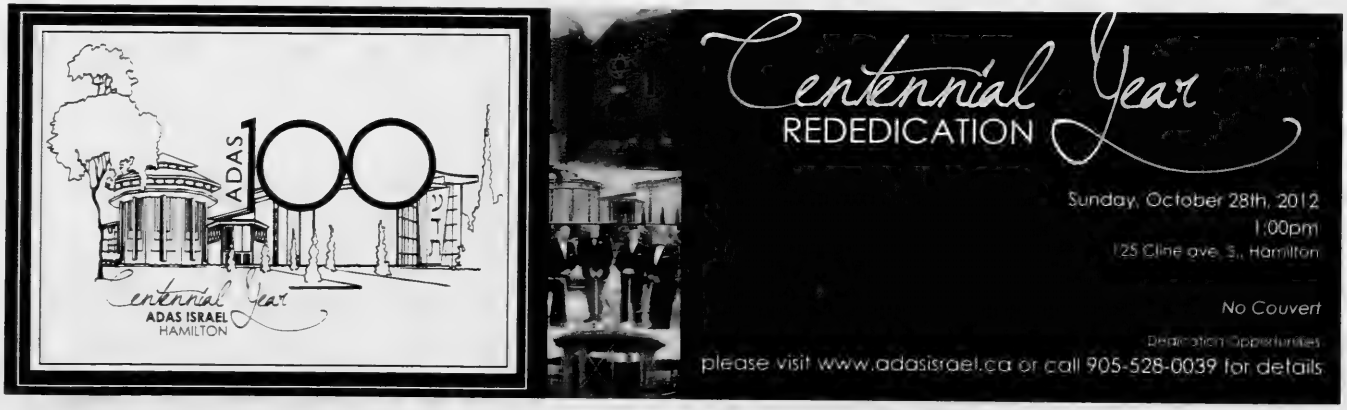
Prior to hooking up with Laufer, Woolf had been looking to start a new business. One day, out of the blue, he received a call from Laufer who suggested they collaborate on the benching venture. Woolf jumped at the opportunity. He had been considering his own business modifying traditional benching books, but only to change their look and style. He quickly recognized that Laufer's idea of personalizing them with photos took his idea to the next level and meshed nicely with his own concepts. "It was a perfect fit," he said.

Laufer, who made aliyah in 1989, had heard of Woolf through mutual friends at the Shira Hadasha synagogue in the German Colony section of Jerusalem. Woolf made aliyah seven years ago after obtaining a degree in marketing and business management. He had been working as a freelance graphic designer in Toronto and realized his skills were portable – he could ply his trade anywhere around the world.

An alumnus of Eitz Chaim Day School in Toronto, Woolf already had a sister living in Israel, and his parents visited there four times a year.

Encouraged also by the Nefesh B'Nefesh program, which promotes aliyah, and discouraged by the Toronto winters, he made the move.

"It's a different lifestyle," he conceded, but he has lots of friends there and it's a move he does not regret.



Book chronicles ascendancy of Barbra Streisand

Bill Gladstone
Special to The CJN

As legions of Barbra Streisand fans pay exorbitant prices (top tickets are more than $500) for tickets to see her during her latest (and perhaps last) world tour – which includes a concert at Toronto's Air Canada Centre on Oct. 23 – it seems a fortuitous time for the release of *Hello, Gorgeous* (Houghton Mifflin Harcourt), William J. Mann's new 500-page opus about the iconic performer who has won two Academy Awards and nearly every other major award that show business offers.

Surprisingly, considering its heft, the book isn't a full biography: it covers only the first five years of Streisand's career, chronicling her ascendancy from her first stage appearances in 1960 as a brash, nervous, gawky 17-year-old from Brooklyn to her decisive Broadway triumph in the musical *Funny Girl*. The title comes from Streisand's memorable opening line in that show, when she comes on stage, takes a long look in a mirror, and says to herself, "Hello, gorgeous."

Mann tells us that Streisand had adored her father, who had died when she was very young, and grew up starved for affection and approval from her hard-to-please mother; and so sought affection and approval from audiences. One of her first gigs involved a talent contest in a small Manhattan nightclub. There was a vulnerability about the homely girl in front of the microphone that made the audience root for her.

"The room had exploded into cheers for her, and she won the contest," Mann writes, describing a scene that would become familiar. An early boyfriend who'd helped expand her initially tiny repertoire noted how her eyes and face would come alive with every ovation, illuminated by "an electric look generated by the power of the applause."

In order to be mesmerizing on stage, Streisand had learned early on that she had to be an actor as well as a singer, injecting songs with as much emotion, pathos, or sex appeal as they seemed to require. For a song like *Cry Me a River*, for example, she made it about her relationship with the previously mentioned boyfriend, which ended badly. "The pros are talking about a rising new star on the local scene," critic Dorothy Kilgallen wrote. "Eighteen-year-old Barbra Streisand never had a singing lesson in her life, doesn't know how to walk, dress or take a bow, but she projects well enough to bring the house down."

Coached by a coterie of show-biz veterans, Streisand learned new songs and painstakingly weaved together a stage persona using definitive elements of Audrey Hepburn, Mae West, Billie Holiday, Judy Garland and, yes, Fannie Brice. Indeed, Streisand shared a basic and inescapable feature with Brice – a funny-looking nose. Her famous decision not to have it fixed was a reflection of her constant determination to be taken for who she was, and on her own terms. Her crooked nose became as strong an emblem of her individuality as the unique spelling of her first name: she had dropped the usual middle "a" from Barbara soon after winning the talent contest.

At 19 she made her Broadway debut in the Harold Rome musical *I Can Get It For You Wholesale*, based on the 1937 Jerome Weidman novel. She garnered raves for her supporting role as Miss Marmelstein, a spinsterish secretary who comes rolling out in her office chair, kvetching in song about how no one addresses her intimately by her first name or using an affectionate pet name. The *New York Times* gave the show a positive review and singled out Streisand, describing her as "the evening's find... a girl with an oafish expression, a loud irascible voice and an arpeggiated laugh. Miss Streisand is a natural comedienne."

As the number and range of her television spots, nightclub gigs and recording sessions grew, so did her salary, and Streisand, in this period, took her own apartment for the first time; she had previously been living like a nomad in borrowed rooms and temporary sublets. She also became romantically involved with the show's male lead, Elliott Gould, whom she would marry. (As her career rose meteorically and his tanked, the marriage quickly fell apart.) She also acquired a manager, an agent and other assorted professional handlers.

Film producer Ray Stark, son-in-law of the legendary Fannie Brice, wanted to produce a Broadway musical called *Funny Girl* about Brice's stormy marriage to gambler Nick Arnstein. Streisand was desperate for the lead, believing it would push her over the cusp to stardom. Other contenders for the part included Anne Bancroft, Carole Burnett, Eydie Gorme and Judy Holliday.

As Mann notes, she had a natural resemblance to Brice that tipped the scales in her favour. "The 'angular young girl with the nose of an eagle, slightly out-of-focus eyes and a mouth engaged in a battle with a wad of gum' [as one reporter had described her] could just as easily have been Fanny Brice as Barbra Streisand." She tried to enhance the similarities whenever she could. In her various television appearances and interviews, she became as Brice-like as possible in order to improve her chances for the role.

Streisand won the part, of course, but, ironically, by the time she was playing it she was playing herself more than anyone, since the script, rewritten endlessly, was ultimately crafted around her own oversized public persona as much as it was around Brice. The lyrics, too, often seemed to describe Streisand's own temperament and aspirations, as in: "I'm the greatest star, I am by far, but no one knows it."

Interestingly, not all of Streisand's instincts proved sound. For example, she initially didn't want to sing two songs in *Funny Girl* that she though weren't right for her – *People* and *Don't Rain On My Parade* – both of which ended up being among her most identifiable signature tunes.

Mann does not overlook Streisand's less attractive qualities – she was often demanding and was famously narcissistic – but still *Hello, Gorgeous* reads like hagiography. There's as much here, I suppose, as most people will ever want to know about Streisand's early years. Even those who don't count themselves as fans (myself included) may still be intrigued by this well-researched, novelized account of an ugly duckling turned swan with the magical ability to rouse audiences into sustained and rapturous applause. It's a quintessential show-business tale.

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EYE ON ARTS

By BILL GLADSTONE

HOWARD JACOBSON AND MICHAEL CHABON TO APPEAR AT HARBOURFRONT AUTHORS FESTIVAL

The Koffler Centre of the Arts presents Man Booker Prize-winning British author **Howard Jacobson** at the International Festival of Authors. Jacobson will be interviewed by **Dan Friedman**, managing editor of the *Forward*, and will read from his latest work, *Zoo Time*. Harbourfront Centre, Fleck Dance Theatre, 207 Queens Quay W.

Michael Chabon

Sunday, Oct. 28, 12 noon. $18, $15. American **Michael Chabon**, author of *Telegraph Avenue*, is also at this year's IFOA, which runs Oct. 18 to 28. www.readings.org

* * *

Nazi Hunter: Harold Green Jewish Theatre Company's production of *Nazi Hunter: The Simon Wiesenthal Story*, written and performed by **Tom Dugan**, continues through Oct. 18 at the Studio Theatre, Toronto Centre for the Arts, 5040 Yonge St. Upcoming productions of this impressive company include *Over the Rainbow*, about the American composer **Harold Arlen**, on Nov. 3; *The Whipping Man*, about an American Jewish family and two former Negro slaves in the post-Civil War era (opens next March); *Falsettos*, about a Jewish father in 1979 who leaves his family for another man (opens next April). 416-733-0545, www.hgjewishtheatre.com

* * *

The Taubens on Montreal Synagogues: Friends of Yiddish presents "History Detective: Tracking Synagogues, Discovering a Community," featuring **Sara Ferdman Tauben** and **Evelyn Tauben**. Author of *Traces of the Past, Montreal's Early Synagogues*, Sara discusses (in Yiddish and English) her decade-long investigation into the locations of Montreal's early synagogues.

Beth Tikvah Synagogue, 3080 Bayview Ave. Sunday, Oct. 21, 2 p.m. Members free, guests $5; refreshments. RSVP by Oct. 18 to Sandy at 416-736-8073 or email: yiddish18@yahoo.ca

* * *

The Mayne Event: Besides being a professor of Canadian literature, Canadian studies and creative writing at the University of Ottawa, poet **Seymour Mayne** is the author of numerous volumes of poetry including his latest, *Ricochet: Word Sonnets*, as well as a recent collection of stories, *The Old Blue Couch and Other Stories*. He is giving a reading in Toronto next week at the launch of the latest issue of the *White Wall Review*. Arts & Letters Club, 14 Elm St. Tuesday, Oct. 23, 7 p.m.

* * *

Free Thinking Film Festival: Numerous films of note are being shown in Ottawa at the ambitious third annual Free Thinking Film Festival, including *Why Is It Hate? Why Singling Out and Demonizing Israel at Gay Pride is Hateful*, produced by my brother, **Martin Gladstone**. To be shown at the same screening, the Israeli film *The Invisible Men* tells the story of persecuted gay Palestinians who run away from their families to live illegally in Tel Aviv.

The Rescuers traces the journey of **Stephanie Nyombayire**, a young Rwandan anti-genocide activist who teams up with **Sir Martin Gilbert** to interview survivors and descendants of the diplomats who rescued thousands of Jews from the Nazi death camps. *Israel Inside: How A Small Nation Makes a Big Difference* tells how Israel turned a desert with hardly any natural resources into a flourishing and productive society.

Also on the schedule is *Walking With Destiny*, a documentary about **Winston Churchill**: *Hitler, Stalin and I*, about

Seymour Mayne

Prague-born Holocaust survivor **Heda Margolius Kovaly**: *Their Eyes Were Dry*, a U.S. and Israeli-made documentary about the 1974 Ma'alot massacre in which terrorists took more than 100 Israeli students hostage. The festival takes place Nov. 1 to 4. Many more films are being screened. www.freethinkingfilmfest.ca

* * *

At the Galleries: Lea Vogel was a Polish-Jewish refugee sent as a child to Tehran in 1942, then to Palestine before there was an Israeli state. A Holocaust survivor, Vogel died last March but left behind a collection of bronze, ceramic, glass, engraving and print works. *Lea Vogel: A Life in Art, A Child of Tehran*, is on view at the MJG Gallery, 555 Parliament St., Nov. 6 to 30. Opening reception, Nov. 8, 6 to 10 p.m. 416-923-4031.

• The Toronto Watercolour Society's *AquaVision* show is at the J. D. Carrier Art Gallery in the Columbus Centre, 901 Lawrence Ave. W., Nov. 7 to 19. One of the pieces on display will be **Rina Gottesman**'s *A Subtle Walk on the Road to Happiness*, an abstract acrylic painting that is the show's gold-medal winner. The child of Holocaust survivors, Gottesman was born in Israel and lived briefly in Brazil before coming to Canada with her family as a young child. She has been painting since an early age. Meet her at the artists' reception, Nov. 8, 6:30 to 9:30 p.m.

• *Out of the Blue: A Father's Inspiration*, an exhibition of paintings by Toronto artist **Bina Cole**, is on view at the Joseph D. Carrier Gallery, Columbus Centre, to Nov. 5. 416-789-7011, ext. 300, www.carriergallery.com

• **Erica Brisson's** *Local Colour Info Centre* continues at the Koffler Gallery Off-Site at Miracle Thieves, 249 Crawford St. (at Dundas) to Nov. 11. www.kofflerarts.org

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Perlman in a reflective mood on new recording

Andy Levy-Ajzenkopf
Staff Reporter

When Itzhak Perlman plays the violin, magic happens.

Perhaps no other violinist in the last century has had the ability to so transport an audience with quite the same emotive and expressive technique.

Accolades galore have been heaped on him for his classical recordings and live concerts. But ask him what stirs his soul musically and the response veers toward the music he was weaned on: "Jewish comfort music," he said.

Speaking to *The CJN* last week from his home in New York, Perlman talked about his latest album, *Eternal Echoes: Songs and Dances for the Soul*, a collaborative recording with Israeli cantor Yitzchak Helfgot comprising 10 tracks of songs ranging from Jewish liturgical selections like *Kol Nidre* to Yiddish folk songs such as *Dem Trisker Rebn's Nign* and *A Dudele*.

He said these are a selection of songs he remembers growing up to as a boy in Israel and singing with family at Shabbat services and dinners.

"I would always listen to those old-time phenomenal cantors," Perlman said. "I wanted to experience this music myself and also listen to a great voice sing it. I do this because I love it.

"My day job is a classical violin player. But when I do something outside of that, I need to feel comfortable. And in this case, I was so comfortable."

He said that the process of recording the album was "amazing."

"I had a smile like the cat who ate the canary" throughout the recording process, he said. And everyone who heard it knew something special was happening, including the executives at Sony Music.

Violinist Itzhak Perlman, left, and Cantor Yitzchak Helfgot *[Lisa-Marie Mazzucco photo]*

"And cantorial "chazzanish" music is not exactly what they do every day at Sony," Perlman said, laughing. "Even the sound engineers were kvelling."

Asked why he decided to record this album, Perlman said after hearing cantor Helfgot sing in Tel Aviv, he knew he wanted to make an album with him.

"I'm a sucker for great sounds and tones and voices. And he has a great voice," he said. "I think this album is something everyone should hear, in all Jewish communities. It's a feel-good album, and I hope it brings Jews of different religious streams and backgrounds together."

In an email to *The CJN*, Helfgot said that working with Perlman was a dream come true.

"I was delighted and humbled at the opportunity to work with the world's greatest violinist. It is not often that one gets such an amazing opportunity," he wrote.

"It is my hope and fervent wish that this unique project, with the stirring and mystical sound of the violin as its lead, will bring people of different faiths together in the love, appreciation and enjoyment of the sacred music of our heritage. This truly is a celebration of Jewish music and culture."

Perlman will be in Toronto to give a recital on Nov. 18 at Roy Thomson Hall, where he's scheduled to play Mozart's *Sonata K 526*, Faure's *Sonata A Major (Op. 13)*, and Stravinsky's *Suite Italienne* along with "works to be announced from the stage," according to organizers at Roy Thomson Hall.

Perlman said it's always "so much fun" for him to return to Toronto, particularly since his protégé and friend, maestro Peter Oundjian, now leads the Toronto Symphony Orchestra.

The special synergy of two Yitzhaks

Some collaborations - peanut butter and jam, sunrise and sunset, roses and soft petals - are gifts to us from a Higher Place and for a special purpose.

The musical combination of the iconic, much beloved violinist Itzhak Perlman and Cantor Yitzchak Meir Helfgot is such collaboration.

Eternal Echoes: Songs and dances for the soul (produced by David Lai and Hankus Netsky, Sony Classics) brings the two men and their unique, prodigious talents together in a listening experience that must be described as wondrous and moving. The force of the combined musical and emotional synergy of these two Yitzhaks envelopes the listener in a sound and echo chamber of what Perlman himself described as "Jewish comfort music."

To describe Helfgot's tenor voice as robust is akin to saying a storm is a strong wind. The Israeli-born chazzan, now the chief chazzan at Manhattan's Park East Synagogue, demonstrates both great power and great control with his very large voice, the edges of which are sharp, crisp and always clearly defined. Of Helfgot's voice, Perlman says, "It gives you goose bumps, like Domingo's and Pavarotti's."

Perlman does not overstate matters. However, he does omit the fact that the remarkable qualities of the cantor's voice are more evidently on display because of the hauntingly, stunningly beautiful sounds of his magical violin.

Perlman introduces each of the 10 tracks with a violin flourish, sometimes playful, sometimes doleful, but always informative and foreshadowing of the unfolding music or prayer. Indeed six of the CD tracks are part of the liturgy of the Jewish people. And it is the duet of the two "voices" in these prayers that elevates the album from engaging listening to what the album itself promises, namely, eternal echoes of a way of life, a way of relating to God authored by the heart of a people's experiences rather than the mind of a liturgical writer.

Perlman has the rare ability to convey the deeply intended essence of a musical phrase. Thus, even as he draws the bow across the strings of the violin in the tunes of the prayers, he also draws across the strings of collective and individual memory, stirring the associations each of us may have with men and women, places or times when we heard or sang those very prayers ourselves.

Helfgot sings the tunes. Perlman sometimes plays the melody, or a backdrop, or a harmony. Together however, they create a profoundly different expression and experience of prayer.

This album is a far-reaching musical and cultural achievement. Perlman has now added a third album to the important audio archive he is creating of Ashkenazi music along with *Tradition: Popular Jewish Melodies* and *Klezmer in the Fiddler's House*.

One need not be familiar with the traditions, tunes and folkways of Ashkenazi Jewry to take particular delight in this album. It would undoubtedly have meaning for anyone who seeks some of his own truths in music.

–MBD

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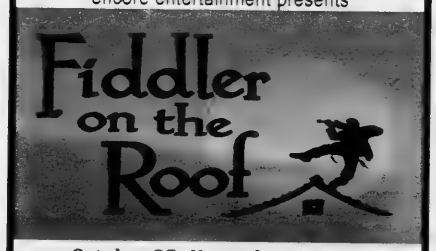

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Washing elephants in southern Thailand

Lauren Kramer
Special to The CJN

With a grunt of pleasure, the elephants amble slowly into a pool of deep, muddy water, kneel down and wallow in what can only be described as elephant ecstasy.

The temperature in southern Thailand is hovering at 35 C and for a few minutes we can't help but feel a little jealous that they get to swim while we have to watch. Then we notice elephant excrement the size of whole cantaloupes floating nearby, and any smidgeon of jealousy evaporates immediately. Those elephants are going to need a good wash when they emerge from their cesspool – and we're the ones who will be washing them.

I'm at Elephant Hills, a luxury tented resort on the doorstep of Khao Sok National Park in Thailand, and a place that's as close as you can get to a retirement home for elephants. Most of the resort's 14 elephants worked previously in the logging industry, but when the Thai government outlawed logging in 1989 the elephants needed a new way to earn their costly upkeep.

Many of them now serve as the docile carriers in elephant back safaris, a wildly popular tourist activity. Though for the lucky few at Elephant Hills, life is no more complicated than a daily stroll for exercise, a massive bucket of fruit salad and a good wash by visitors who want a more intimate elephant encounter than at a safari.

Earlier, with hatchets in hand, we prepared their afternoon snack, slicing pineapple, watermelon, bunches of bananas and bamboo into a trough. With their mahouts carefully balanced on their backs, the elephants approached us for food, their trunks curling around the fruit offerings and moving large quantities into their mouths. Given that their daily food consumption totals 250 kilograms, our fruit was a mere snack and a coveted delicacy. When the bucket was empty it was time for a swim, and soon after, a much needed bath.

The elephants are nothing if not obedient. They follow their mahouts' commands with intelligence, waiting patiently as they are hosed down and then scrubbed with loofah-like coconut husks. It's an outdoor elephant spa and our job is to deliver the full-body exfoliating scrub, a wash that promises to leave their leathery skin cleaner – if not smoother.

Get up close to an elephant with loofah in hand and you can truly appreciate the enormity of these gentle creatures. The goliaths of the animal world, they can weigh up to 5,000 kg by the time they reach adulthood. "They have a special bond with their mahouts," says Mark Holland, camp co-ordinator at Elephant Hills.

Mahouts, those individuals who have the closest relationship with elephants, are in increasingly limited supply in Thailand, as many have abandoned their careers to start new lives in the cities. *[Lauren Kramer photo]*

"And they're incredibly smart – they can understand up to 30 spoken commands."

Watching the mahouts engage with their elephants is an eye opening experience. They sit across the animal's neck, their feet or knees pressing against the nerve centers behind the elephant's ears. Using an elephant hook, the mahouts are able to give their elephants additional instructions, concentrating their attention in a way that cannot always be achieved through voice or touch.

In a time when modernization has reduced the traditional role of the elephant in Thai culture, the mahout is more valuable than ever, for without them, domesticated elephants cannot be properly cared for. Sadly, though, the mahout culture is as threatened by modernity as the elephant itself. Many mahouts have deserted their hooks in favour of the "glamour" of driving an air-conditioned truck, resulting in a mahout brain drain in the forests of Thailand.

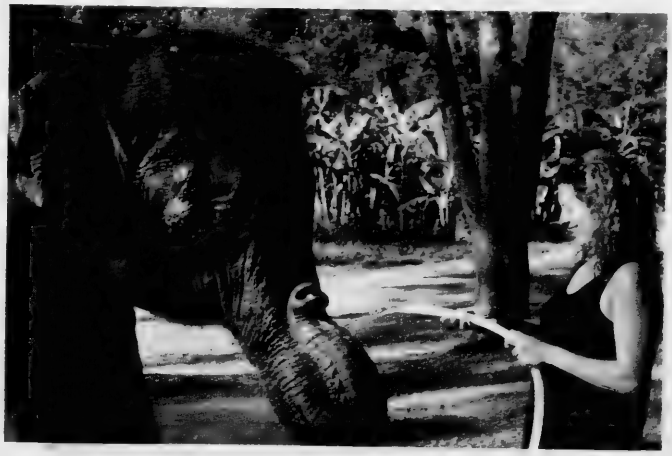
Back at the resort we take a rafting trip downriver, spotting a yellow diamondback snake hanging from a tree along the way.

"Don't worry, their bite is not poisonous," our guide Por says encouragingly, as we paddle quickly away. The tangled mass of jungle that is Khao Sok National Park is teeming with wildlife, including gibbons that swing from tree to tree, Malaysian sun bears, monitor lizards, macaques, a goat-antelope called the serow and hornbills. It's also where you'll find close relatives of the world's largest flower, the rafflesia, whose cooked buds or flowers can be used to help fever or backache, or as a sexual stimulant in Thai traditional medicine.

We have to content ourselves with scenery, though, for the wildlife is well hidden in the mid-afternoon heat. That night we fall asleep to the sound of the Sok River gurgling not far from our tents and the cicadas piercing chorus. A monkey whoops from the thick undergrowth, its primeval sound a quick reminder that we're oh-so-far from home.

Located in Khao Sok National Park, Elephant Hills offers all-inclusive, tented accommodations with flush toilets and hot showers at its two camps: Elephant Hills and the Rainforest Camp. Excursion packages range from one to four days and include transportation from major hubs to and from the camps, intimate elephant encounters, jungle trekking, canoe trips on the lake and river and evening entertainment. They range in price from 9,400 baht ($313) for a one-night, two-day package, to 22,900 baht ($763) for a three-night, four-day package per person.

For more information, visit www.elephant-hills.com.



At Elephant Hills, guests hose down and scrub the elephants.

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Le Chat du Rabbin, the beloved graphic novel of French comic artist Joann Sfar, has sold over 900,000 copies, and now makes it to the big screen in this whimsical and visually-stunning animated film. In pre-war Algiers, Rabbi Sfar lives a quiet life by the sea with his beautiful daughter Zlabya and her talking cat. Along with a Russian painter and a wise old Arab Sheikh, Sfar and the mischievous pet set out on a quest into the unknown depths of Africa. Using hand-drawn animation, Sfar and co-director Delesvaux recreate the multicultural community of 1920s Algiers in vivid and loving detail. This much-anticipated film adaptation makes its **Toronto Premiere** at this special screening, co-presented with The Beguiling comic art shop.
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After tragedy, kicker puts best foot forward

Matt Samuels
The Times of Israel

HOUSTON — Robert Hersh had a chance to live out every football kicker's dream: tie game, four seconds left and a 47-yard field goal attempt separating his team from victory.

All the pressure and all the eyes in Reliant Stadium were focused on the Texas Southern University (TSU) kicker.

For Robert, however, it was much more than a dream.

The challenge was just the latest chapter in what has become an emotional college experience.

In 2009, as a college freshman, Robert lost his mother and paternal grandfather to cancer.

In 2010, his 11 field goals and 34 extra points helped Texas Southern win the Southwestern Athletic Conference for the first time in school history.

In 2011, a pre-season leg injury cost him the season, leaving Robert unsure whether he would ever play college football again.

So making a game-deciding field goal in front of thousands of people may not have been the toughest challenge that the 22-year-old has faced in his life.

"For anyone to go through what he has is a living hell, but for an 18-year-old college freshman making the transition from high school alone – much less playing in football stadiums before crowds of 40,000 – is unbelievable," said Edward Hersh, Robert's father.

Robert earned football all-district kicking honours in his junior and senior years at Pearland High School, and was recruited by several out-of-state schools. But in March 2008, he learned that his mother, Shellie Hersh, had been diagnosed with cancer.

"It was very hard for all of us," Robert said. "I had a lot of sadness. I had a lot of anger. You just always ask yourself, 'Why?'"

Instead of leaving the state, Robert decided to stay close to home and accepted a full athletic scholarship at Texas Southern, a historically black college in the heart of Houston.

Though being one of the few white players on the team – and the only Jewish one – may sound like he was a little out of place, it was the best situation for Robert.

"I honestly didn't even know what TSU was at first," he said. "I visited the campus, and the school is great. More importantly for me, I wanted to stay close to my mom."

He handled the kicking and punting duties for the Tigers in his freshman year. He made eight field goals and 30 extra points in 2008, with his mother and father attending every home game.

Robert's older brother, Jonathan Hersh, was a senior, kicking for the Austin College football team. "I told him, 'Mom's not quitting. Mom's still fighting. By you and me playing football, that gives Mom high hopes.' I think her coming to our games, it gave her hope, and something to look forward to."

His mother had a whole team rooting for her. After Robert's three field goals led to a 30-29 Texas Southern win over Alcorn State, the Tigers dedicated a signed game ball to her. TSU coach Johnnie Cole and all of the team captains brought the ball to the University of Texas MD Anderson Cancer Center in Houston to present it to Shellie.

The Hersh family got to know Robert's extended TSU football family as well. The family hosted 15 players for Thanksgiving that year, and they all fell in love with Shellie.

"Try cooking for a football team," Edward said. "It was awesome. It also was Robbie's last Thanksgiving with his mom. She was overjoyed to have a house full of football players, and when it was time to return to the dorms, each boy gave her a hug and kiss."

Unfortunately, the cancer pain was so severe that the next day, Shellie was rushed to the hospital, never to return home.

She passed away in February 2009.

More than 600 people attended her funeral and memorial services, including coaches and teammates from TSU, as well as high school football coaches and former players and teachers.

"My teammates have been so supportive of me from the start," Robert said. "It really meant a lot to me."

Making things even tougher was the fact that his grandfather, David Hersh, passed away a month before Shellie.

Part of Robert's healing came in the synagogue. Congregation Beth Yeshurun Rabbi Steve Morgen was a big part of that.

"I told Robbie, 'We don't really know why this is a part of God's universe.'" Rabbi Morgen said. "God forbid we should think it is a punishment. It's really just a random thing, and our job as concerned Jewish people is to take care of people who are sick and make sure they are comfortable.

"I just tried to provide support to his mom and their whole family. I wanted to continue encouraging Robbie to stick with his skills and talents."

For Robert, the experience brought him closer to his spiritual side.

"I used to say I was just a relaxed Jewish guy because we would have football on Friday nights and that great Texas barbecue," Robert said.

"After my mom passed away, it really helped going to synagogue. It helped me find healing and guidance. Rabbi Morgen has helped me out so much. He has been my teacher and mentor."

Robert Hersh *[YouTube screenshot]*

Robert continued studying and playing football. He made seven field goals and 23 extra points in his sophomore year, and had his best year as a junior, making 11 field goals and 34 extra points.

His junior year ended strong, with several big kicks that propelled the Tigers into the Southwestern Athletic Conference championship game.

During each game, Robert wore a necklace that he gave his mother just before her passing.

"It just helped me feel like she was a part of everything I was doing," he said.

Heading into his senior year in 2011, he was one of the top kickers in the conference, aiming to build on his three years at TSU. Then, at a practice, he heard something snap.

He had torn a quad muscle in his right leg, and would not be able to kick in a game for a full year.

With 2011 being his senior year and the Texas Southern coaching staff on the way out, Robert did not know if he ever would get a chance to kick again collegiately.

He was granted a medical redshirt, which is common for season-long injuries in college sports, and was allowed to come back for a fifth year in 2012.

The new staff, led by head coach Darrell Asberry, not only welcomed him back, but last month named him one of the team captains.

Rabbi Morgen, whom Robert invited to speak to the TSU team a few years back, could not be happier for his former pupil.

"We are all very proud of him," the rabbi said. "I think the most amazing thing is he always has such a positive attitude. He is always smiling and is just a nice, generous and kind person.

"He doesn't take for granted his talents – he is very grateful for them. He is just a good kid who works hard and does well."

Now, more than three years after his mother's death and a full year from his injury, Robert looks to finish what he started. He will graduate from TSU in May 2013 with a degree in education. He hopes to go into special education and coaching.

But before that, he has some unfinished business to take care of on the football field.

The Tigers were big underdogs in the Labor Day Classic against Prairie View, not having beaten their conference rival since 2006.

In a back-and-forth game, Robert already had kicked two field goals and five extra points. The score was tied at 41 with four seconds left.

He trotted onto the field, looked 47 yards at the big yellow uprights and tried to clear his head before taking a deep breath.

"It's hard to block everything out," he said. "To be honest, I was thinking about my mom. I think it helped me be more calm and relaxed."

As the snap went back to the holder, Robert took his steps toward the ball and launched it straight down the middle, setting off a huge celebration on the field.

"As soon as I planted my foot and kicked it, I knew it was going in," he said. "I looked up and started celebrating and got tackled by all of my teammates. It was amazing. It feels like we just won the national championship.

"It's been a roller-coaster ride, but I know my mom has been here with me the whole time," Robert said. "When I first got here, I wanted to just graduate and be done," he said. "Now I want to stay and enjoy every last minute of it. I just wish my mom was here for my senior year. But I know she is always there with me in spirit, no matter what."

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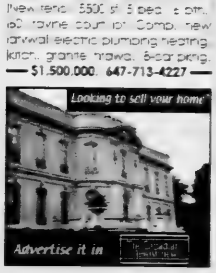

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Doreen Brownstone

Doyenne of Winnipeg theatre turns 90

Myron Love
Prairies Correspondent

WINNIPEG — Doreen Brownstone turned 90 recently, and to celebrate her special birthday, her friends and colleagues in Winnipeg's theatre community threw her a party to remember.

About 150 people were on hand Sept. 28 at the Royal Manitoba Theatre Centre (MTC) lobby to greet Winnipeg's oldest working actress as she stepped out of the limo and walked down the red carpet. She spent most of the evening seated on a throne as friends serenaded her with songs, stories and good wishes.

"It was the most wonderful night of my life," Brownstone said. "I felt like the Queen on a walkabout."

Brownstone shows no sign of slowing down. She is really excited about an upcoming documentary on her career and a major role in a movie that is being shot locally. Both projects are being developed by the film production team of Angus Kohm and his partner, Stefanie Wiens.

"We thought it would be great to capture one of her performances on film because most of her best performances were on stage," Kohm said.

Kohm is comparing *The Doreen Brownstone Movie* to HBO's *Curb Your Enthusiasm*, in which Larry David plays himself. Brownstone will play a fictionalized version of herself as a one-time movie star who, at 90, has to accept work in more questionable, lower-budget films. It will also focus on her apartment block and her relationship with her colourful neighbours.

For the documentary, Kohm and Wiens have spent the last five months doing interviews with friends and former castmates.

"Doreen is an ideal subject for a documentary," said Wiens, who recalled first meeting Brownstone in 1993 in an MTC production of *Fiddler on the Roof*. "We think of her as a local treasure, but she is much more. While doing interviews for the documentary in Toronto, we interviewed Miriam Newhouse, a business rep in the industry. She told us that when Doreen turned 80, ACTRA [the national actors union] had to create a new category for her. There were no other professional actors in Canada who were over 80. Her life is a snapshot of Canadian theatre history."

Wiens praised Brownstone for her courage, integrity, sense of adventure and perseverance.

Brownstone hails from England where she first performed on stage in 1943. She came to Canada as a war bride. In her early years here, while still raising a family, she worked as a swimming teacher.

Brownstone returned to the stage in the late 1950s, working with John Hirsch and Tom Hendry, the founders of the Manitoba Theatre Centre. She co-starred with Gordon Pinsent in MTC's inaugural production, *A Hatful of Rain*, in 1958.

Over the past 55 years, she has graced countless Winnipeg stages with her talents. In the past 15 to 20 years, she has also played roles in several television series and locally shot full-length movies.

"I like to work," she said, "but I am at the age where if offers come, they come, if not not. I could play Yenta the Matchmaker tomorrow. I played the role in seven different productions [most recently last June in a Yiddish-language version of *Fiddler*]. I don't know though if I could still do eight shows a week.

"I thank the Lord that I still have my health and mental faculties."

Although Brownstone doesn't have any stage parts lined up yet for this season, she will be helping the MTC with its tribute to Stephen Sondheim in January and has some bit parts in local movies.

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Toronto accountant shines in sportscasting competition

Vicky Tobianah
Special to the CJN

There's no stopping Andrew Damelin when he starts talking about sports. The 29-year-old chartered accountant and aspiring sportscaster has been a sports fan since he was a child. One of his earliest memories is of attending a Toronto Maple Leafs game for his seventh birthday.

But even though his love for sports continued throughout high school – he said he was the only "white guy" on the Vaughan Road Academy Vipers basketball team, and was called "Screech" by the home crowd because of his "Jewfro" – he never really considered turning it into a career.

"I was so terrified to go into a career that the pay is so dicey," said Damelin, who grew up in Forest Hill in Toronto. "You know the pressures of the Jewish community – you've got to be a doctor, lawyer or accountant. I just decided to go for the safe route."

Andrew Damelin

The safe route, in his case, was to become an accountant. He never looked back, until he saw an ad for *Gillette Drafted*, a reality show on the Score network that searches for "Canada's next sportscaster." He tried out every year for three years, never making it past the first auditions.

This year, he impressed the judges with his knowledge of the financial and economic side of basketball and his video interviewing Boston sports fans about the controversies surrounding their sports teams.

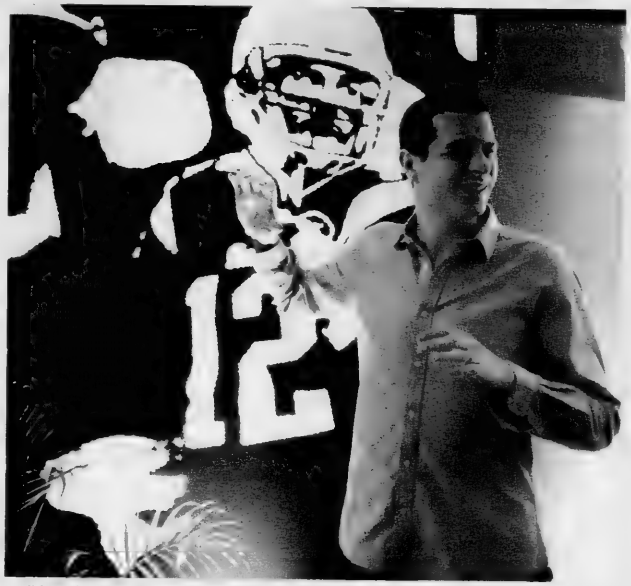
"This year was different. I went there with the attitude that I don't care and I'm just going to be myself," he said.

He was one of 24 finalists, out of about 800 who auditioned, and made it to the next round: sportscasting boot camp. They went through challenges including a sports trivia test, a co-hosting challenge and a teleprompter read.

"Obviously, I was terrified to do it. I had no experience at all in front of the camera, except for my cousin's bar mitzvah, when they had this *Entertainment Tonight* theme and they asked me to be the host," he said.

The finalists also made their own promotional videos. Damelin made a parody video about the Leafs, which he called *A Franchise that I Used to Know* to the tune of Gotye's hit summer tune, *Somebody that I Used to Know*. It went viral and has had more than 120,000 views.

"It went totally beyond any of my expectations," Damelin said. "It got lots of people saying that I'm meant to do this, that I've created something different, unique, and no other competitor created a video that had any mass appeal."



This helped him land a spot as one of six finalists chosen for the reality show itself, which was filmed over 10 days in August, without quitting his accounting job.

"In the beginning, everyone was rather friendly, but as days went on, people got more tired, more stressed, and tensions went up," he said. "There are 50 people on set staring at you while you do your talent, and you only get one shot at everything. I had a great time doing it."

The winner will be chosen on the basis of on-air presence, sports IQ and online voting.

Despite the pressure and competition, Damelin said this has been the most unforgettable experience of his life. "To have an opportunity to enjoy life, and [to spend it] on something safe or not so meaningful to me is such a waste, and I'm going after that dream [job] now," he said.

His blog, which can be found at damelin.net, is about the NBA and NFL, and was also just picked up by another publication.

The results of this year's *Gillette Drafted* will be aired in a live show on Nov. 12.

"If I don't win, then Nov. 13 I'll get my application ready and contact as many people as I know in the industry and try to get in. I'm going to pursue this and keep writing and keep making videos," he said. "I haven't gotten paid for any of this, but this is the most fun professionally I've ever had."

More news for young Jews on heebonics.ca

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Israel's innovative water technologies

On *Kol Nidrei* night, I was once again asked by my congregation to make the annual State of Israel Bond appeal. For 14 years, I have related the value of that investment opportunity in Israel, in terms of supported infrastructure projects. This year, my focus was water.

In September 2011, documents were released by Israel's Ministry of Industry, Trade and Labor's Foreign Trade Administration, Investment Promotion Centre. The *Israel's Water Sector* presentation, along with the brochure *Israel's Water Industry: A History of Turning Desert into Oasis*, summarize statistics that explain what drives Israel's leadership in the water sector.

Sustainable Jew

Fred Winegust

An Israeli consumes 250 litres of water a day. By comparison, Canada's water consumption rate is about 325 litres of water a day, according to a 2010 McKinsey and Company summarization of a Water Resources Group report.

In Israel, 49 per cent of available water is used for agriculture, 35 per cent for domestic use, six per cent by industry and the remaining 10 per cent is used to supply neighbouring areas or other natural uses. Through improved efficiency and technological innovation, Israel's total water consumption has remained nearly the same since 1964, in spite of a growing population and agriculture. In Canada, where fresh water is in abundant supply, finding a comparative breakdown is difficult. We know that water is used to generate electricity, raise crops, develop the Oil Sands, produce forest products and manufacture consumer goods. Water-intensive manufacturing sectors including food and beverage face direct challenges with respect to sourcing water of sufficient quality and quantity.

Israel's water consumption in 2010 was 2,030 million cubic metres (MCM) per year, of which only 1,170 MCM is refilled by natural means. To help with Israeli rainfall, we add, "*Mashiv ha'ruach u'morid hageshem*," to our daily *Shmoneh Esrei* prayers between Shmini Atzeret and Passover. Prayer will only get us so far.

This scarcity of water in Israel has led to innovation. Israeli scientists have managed to turn the country into a world leader in innovative water technologies.

According to Israel Bonds, the country has some 166 water-technology enterprises, including 91 companies offering water-efficiency solutions, 50 firms specializing in waste-water reuse and desalination, and another 25 offering water control and command systems.

Israel's capabilities in water technologies include: water recycling and management, leakage and water-loss detection and prevention through the use of advanced metering, analyzers and control systems, advanced irrigation and desalination.

Water desalination converts saltwater so that it may be suitable for irrigation. Israel is pioneering cost-effective ways of providing fresh water for regions where its availability is limited. Infrastructure build-out is supported by Israel Bonds. The world's largest seawater reverse-osmosis desalination plant opened in Hadera in May 2010. With two more plants planned for the near future, Israel predicts that two-thirds of the nation's water will be provided by five plants when all of them are in operation.

Over the next few articles we will look at ways Israeli water technology could bring value to Canada.

Winegust@gmail.com

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1 chocolate cake, baked in a 13"x9"x2" baking pan
3/4 c fudge topping
3/4 c caramel or butterscotch topping
3/4 c sweetened condensed milk
6 chocolate covered toffee bars
1 tub Cool Whip

Bake cake and do not remove from pan. After cake has cooled, make holes in top of cake using a large fork. Pour (one at a time) fudge, butterscotch, and condensed milk over the top of the cake and let each soak in before adding the next.

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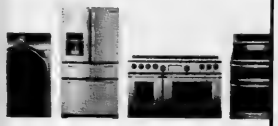
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On cjnews.com

The CJN's French-language reporter in Montreal, Elias Levy, writes about:

Driss Khrouz, director of the national library of Morocco in Rabat, spoke recently at Congrégation Or Hahayim in Côte Saint-Luc about the role Morocco could play in trying to help Israel and the Palestinians reach a peace agreement.

Exclusive to cjnews.com

Hebrew web columnist Yossi Tastassa says that Israelis living outside Israel should be able to vote in that country's upcoming election.

Opinions — On cjnews.com

Should Americans who support Israel take President Barack Obama at his word when he says he is fully committed to the Jewish state? No, not when Israel confronts the threat of nuclear annihilation by Iran, writes American philanthropist and casino magnate Sheldon G. Adelson, left.

The three co-chairs of "Rabbis for Obama" write that President Obama's values are Jewish values and American values, and that Americans need his values in the White House for four more years.

A cantorial reggae singer

When I was a child in Kitchener, Ont., children in the Talmud Torah were asked to lead the concluding prayers of the Shabbat services while standing on the bimah. It was a glorious time. One of those children had a distinguishing voice, an angelic one. His name is John (Uncle Jonny) Strauss. Today, he is a reggae star.

Urban Writer

Avrum Rosensweig

Jon has singing in his blood. His mother, Shirley, was a professional singer and taught the girls their bat mitzvah songs. Years later, Jon was mentored by the cantors Efraim Sapir and Tibor Kovari and had, what he called, "the honour" of working with the late composer Srul Irving Glick. "He was a real inspiration for me in terms of Jewish songs and prayer."

To this day, Jon, 52, leads Shacharit services on Rosh Hashanah and Shabbat Musaf services at Beth Tikvah Congregation. He has written music for some of the Musaf service. Jon said he enjoys being a cantor and finds it "very spiritual and helps me connect to God when I am singing to Him."

In 1990, Jon wrote and recorded a single with a reggae legend, the late Sugar Minott. This is when his reggae career began. Jon, who runs a chain of menswear stores by day, said he liked the message reggae music was sending, which he qualifies as "soulful" and, in fact, he makes a correlation between Jewish song and prayer and reggae, melodies that emanate from Jamaica.

"Both styles are spiritual, conscious forms of music," he said. "If you listen to some of the great reggae singers from the past like Burning Spear and Dennis Brown, you can hear a cantorial style in some of their music and singing." Since the days Jon fell in love with reggae, he has seamlessly made the transition to becoming a performer in that genre. A couple of years back, I saw my childhood best friend sing at the Lula Lounge in Toronto. All his family was there. The music was original, and the musicians and instruments were all real. I was amazed watching Jon dancing on the stage with Caribbean backup singers. There he stood, a cap on his head, looking very Jewish, belting out words of freedom and love as they would be on the island of Jamaica.

In between songs he talked and expressed his message of unity of all personkind and the need for change. In his own words: "I hope to break down racial barriers and help people grow. I want my music to mean something; to make a difference."

And indeed it does. Jon does not shy away from any topic. His debut album, *Singing With Legends*, features a song called *My Sister*, about his sibling, Robyn, who died March 27, 2001. The song focuses on Robyn's life, not her death, and states: "Full of life, so sensitive, her heart so big she'd always give... she was... she was taken way too fast, the emptiness will never pass, her memory must always last... She was... she was, she was, she was, she was my sister."

Most recently, Jon sang with the acclaimed rock steady and reggae vocal trio, The Heptones. On Jamaica Day 2012, Jon sang his heart out in front of 2,000 reggae lovers.

On Oct. 21, Jon performs at the Rokaz Easy Edition, an evening that includes reggae superstars Horace Andy and Big Youth from Jamaica. For more information, call 905-547-9491.

Jon Strauss. Chazzan. Reggae singer. Lover of humanity.

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The wedding must go on

Jennifer Libman
Special to the CJN

You can expect the week leading up to your wedding to be busy. There are vendors to confirm, a guest list to finalize, and tuxedos to pick up. You can expect to be running around and to feel overwhelmed, but you can't prepare for what we faced.

The Tuesday before my wedding, I awoke to see a 5 a.m. missed phone call from Mike's dad in Chicago. Mike's mom, who had been battling cancer for over a year, had died overnight. The next thing I knew, my sister and parents were over and we were booking a flight to Chicago for that afternoon to attend her funeral the next day.

Despite the tragic turn of events, there was no doubt that the show must go on. Jewish law dictates that once you schedule a marriage, you cannot cancel it due to any circumstances. Not only were we following Jewish tradition, but we were honouring Mike's mom who had been excited about our wedding since before we even got engaged.

Jews have gotten married for thousands of years in less than ideal circumstances, and even though we experienced a tragedy, we knew we were lucky to be surrounded by family and friends who loved us.

Mike and Jenny after the wedding ceremony

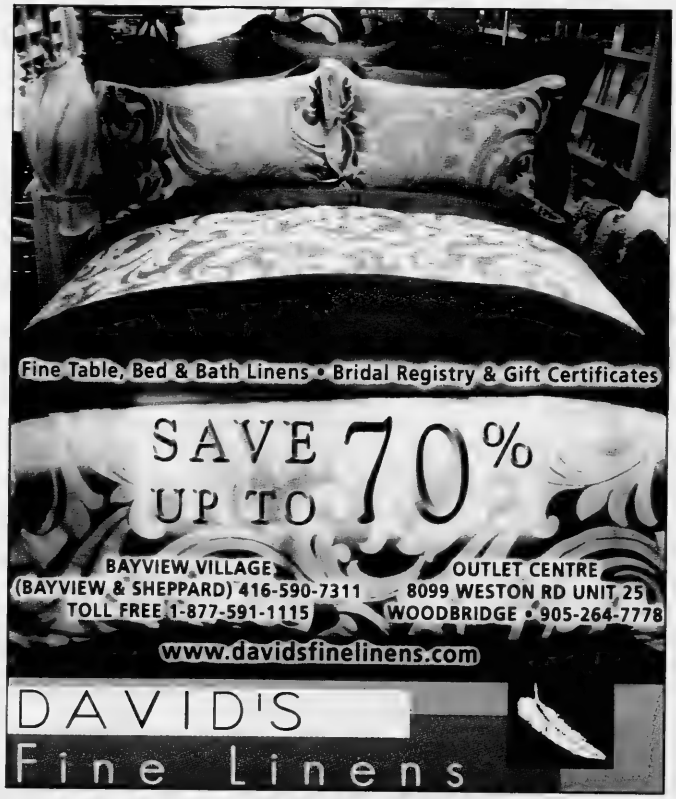
Thursday afternoon I flew back to Toronto, and on Friday Mike, along with the rest of his family, began arriving. At our rehearsal dinner on Saturday night, it was surreal to see Mike's family and friends from Chicago in such a different context than we had seen them just days before at the funeral. You could tell that the energy in the room was high and everyone was putting their sorrow behind them so they could celebrate our marriage.

And then the day we had been planning for and eagerly waiting for over a year arrived. Sunday, Aug. 5, was finally here. My mom, my bridesmaids and I arrived at the synagogue early to prepare for the day. Hair, makeup, pictures, and then the ceremony would begin. I could hardly breathe I was so excited.

As I walked down the aisle towards Mike I could literally feel the love and support that surrounded me. I was completely overcome with emotion. For the second time in a week we were in a room full of people crying, only this time there was no sadness.

The rest of the evening was more magical than we could have imagined. We danced all night, and we knew that Mike's mom was dancing with us.

We experienced the full spectrum of emotions and feelings that week. A life ended, and our new life, as husband and wife, began. We emerged from the week as a stronger couple. We learned very early on in our marriage that you always need to expect the unexpected and that we can deal with tragedy and support each other through whatever life throws at us.



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Tales from a (married) broad

Pearl Adler Saban
Special to The CJN

On Dec. 19, 1993, according to Jewish law, I became a Mrs. I stood under the chupah as our rabbi did his part, as our two witnesses did their parts, as seven of our guests did their parts, and as my husband-to-be said – and did – his part.

L'chaim! Ron and I were now partners. Joining forces to become one. Two halves becoming a whole. A pot that had found its lid.

I believed in these two mottoes and claimed them for myself:

- Good things come to those who wait.
- God saves the best for last. Happily, I have been repeating these affirmations for nearly 19 years.

Paradise Banquet Hall was the setting that day – kabalat panim, chupah and dinner all took place within its various, well-appointed social halls.

Isn't it oh-so-fitting to begin a marriage in paradise! In essence, you're there before even getting there. Upon being asked, "Where did you get married?" I like to be clever and jokingly reply, "I started married life in 'paradise'; it's been hell ever since."

Being a writer and editor, and working at the time for a publisher of romance fiction, I felt I just had to make a speech on my wedding day. Over the years, I had written speeches for other people to help mark their personal celebrations, be it anniversaries, bar mitzvahs, weddings or birthdays; finally I could write one for myself. My words were peppered with publishing and literary references, and as I shared my thoughts with our families, our guests and my new husband, I had no doubt in my mind that our life together was going to become a well-loved bestseller.

Pearl and Ron under the chupah

Three children later, our lives were made even more complete.

I'm still writing and editing, but more importantly, I'm still turning the pages of that well-loved bestseller of mine... called marriage. Sometimes I'm forced to read between the lines, do some minor editing and rewrites if necessary, but I don't have to read too far ahead to know how the story plays out. The book's dust jacket says it all: "Easy to read. Likable characters who interact well. A simple – yet entertaining – story line, with its adventure, drama, humour and romance. A keeper!"

There used to be a poster on my wall at work, which read: "A good book is a wonder and a joy." To that I can add: "So is a good marriage!"

Matchmaking service for secular Jews

Carolyn Blackman
Staff Reporter

Rachel Zelunka is trying to fill a void in the Toronto social scene.

The 32-year-old wife of Rabbi Mark Zelunka, spiritual leader of Aish Campus Toronto, has started up findmysoulmate.ca, a matchmaking service for secular men and women of all ages.

The seeds for her service came about, she said, when she met singles attending Aish Campus events. "I always thought about setting them up, and I finally decided to do something about it."

She started by telling a few people about her service, and "it spread by word of mouth. I was shocked by the number of people that contacted me. [The service] has grown bigger than I anticipated. It has driven me to work harder."

Zelunka has received requests from people from other cities, she said, but because she conducts face-to-face initial interviews, they must come to Toronto to meet her.

She said she's been contacted by about 100 people, but she's still interviewing them and hasn't started matching them yet.

At the interview, she said, in addition to the usual questions such as religious background, lifestyle and interests, she delves into their past relationships.

"I try to get them to pinpoint where these relationships went wrong and coach them to be self-aware – what sets them off, what they like, what annoys them. [My theory is] is if you don't know who you are, you don't know who you want to be with."

She stresses that the service is not a dating site, "but an 'I want to get married or be in a long-term relationship' site. Members cannot browse other profiles, and everything is confidential."

When she meets two people she thinks may be right for each other, "and if they both agree, phone numbers are exchanged. I don't push people together just because they are available. That is not fair to anyone."

Zelunka said that although there is a charge for findmysoulmate.ca, it's not a business. "I do it purely for chesed. I like to see people get together."

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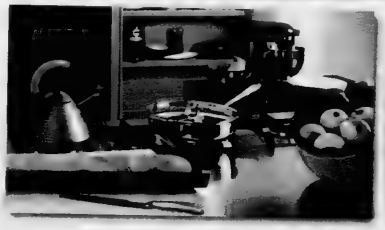
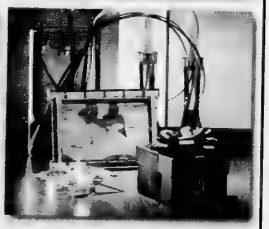

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Navigating your new family

Lauren Kramer
Special to The CJN

They say that when you marry your spouse, you marry their family, too – and truer words were never spoken.

Your relationship with your spouse's family will have a significant effect on your married life, so it makes sense to nourish those familial relationships with time and sensitivity, to ensure the roads ahead are peaceful and happy ones.

"Remember that you're entering another person's world with its own history, relationship and roles," cautions Dr. Melodie Schaefer, a psychologist at the Chicago School of Professional Psychology Counselling Center.

"Take time to find out the family's values and how they communicate, and remember to do so with respect, curiosity and openness to new experiences."

Beware, Mind-Reader

Too often, people think they're mind readers and fortune tellers, Schaefer says. We've all been there: in the position of assuming we know why our in-laws are saying or doing something, and more often than not, those assumptions set a negative cycle into motion. "Rather, be curious and try to find out what they mean," she suggests. "Don't assume they have any negative perception of you or your relationship."

The importance of getting to know your new family members – future father- and mother-in-laws and brother- and sister-in-laws cannot be underestimated, says Irina Firstein, a New York City couples therapist. "Really get to know them," she insists.

"Many pre-wedding issues are simply the result of the fact that a wedding brings change. They may feel like they are losing their child to a new spouse, and they may feel threatened, as if they will no longer be important or needed. Try to understand, be kind and empathic."

Honour Rituals

One part of getting to know your spouse's family is honouring their Jewish rituals and celebrations. "This is one way you can integrate yourself in the family and become more connected to them," Schaefer says. "Reach out and ask them about plans for the holidays and how you can become a part of those plans, especially in the first year or two."

Chances are, you'll want to spend the Jewish holidays with your own family, and adjusting to the needs of two families takes patience and consideration. If possible, try to include both families in celebrations. When that's not feasible, remember to play fair and divide holiday celebration time so you can spend time with both families.

One-On-One

It's different getting to know a group of people than fostering relationships one-on-one. Schaefer suggests brides reach out to their future mother- and/or sister-in-law and invite each of them out to lunch. "Set up meetings to cultivate individual relationships," she says. "It's a wonderful way of putting your hand out, extending yourself and showing that you care enough to spend time and get to know a person individually."

Open The Door

The new family unit that you and your spouse have created is like a house. Your spouse's family will want to enter that house, and it's imperative that you open the metaphoric door, Schaefer adds.

"Be aware that sometimes your spouse's family will want to become involved in your life, but they won't know how to. They'll be looking to see if the door is open or closed, and you need to open it and invite them in, not wait for them to peep through the windows or try to push open the door. Yes, boundaries are important, but you don't want to leave them out in the cold."

Tactful Tips

You're Not An Island: Give up the fantasy that after the wedding, it's all about the two of you. That's not realistic, unless your spouse has disowned his or her family and has nothing to do with them. If you try to exclude your spouse's family, you may hurt your spouse.

Don't Talk Dirty: Don't talk negatively about your spouse to his or her family, or vice versa. This is a sure way to damage the relationship.

Stay Out of the Drama: Every family has its issues, and there may be family members who want to drag you into those issues and air their grievances. Rather than take sides, try to stay neutral when it comes to the family drama, while being a listening ear.

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Kid-friendly weddings

Lauren Kramer
Special to The CJN

Kids and weddings often don't go together well.

What child in their right mind would truly want to be gussied up in their smartest clothes while listening to adults drone on and on at a ceremony that's unfamiliar at best and boring at worst?

Add a whole lotta kissing, the added sugar rush of carbonated drinks and an exceptionally long day and you have a perfect recipe for a meltdown.

There's a way around this scenario, although it takes some creativity and forethought. With the right preparations in advance, your wedding could be a celebration that both the young and the young at heart will enjoy.

Dress for Success: If kids are uncomfortable in their clothes, you're off to a bad start. So when choosing the outfit they'll wear at the wedding, ensure it feels good on their skin, doesn't pinch their bodies and doesn't cause any more fidgeting than you'd normally expect.

Get them Involved: A busy, engaged kid is a happy kid, so think of ways to involve them in your wedding day. Depending on the age and disposition of the children at your wedding, you could give them tasks such as ushering guests to their seats, handing out confetti bags or bubble blowers, or delivering programs as guests arrive. Remember to keep kids four and under close to mom and dad for the most part and let them know their job will be to shower the newlyweds with confetti or bubbles as they leave the ceremony.

A Friendly Venue: Many venues will gladly help out in keeping kids entertained, so as you're venue-shopping, be sure to inform potential venues that there will be kids at the reception. Some may be able to offer an extra room where kids can play. If you're using a room for dressing, ask if it can be the kids' play area once you're done. Consider bringing some age-appropriate toys or crafts – even a bouncy castle, if space and weather permits.

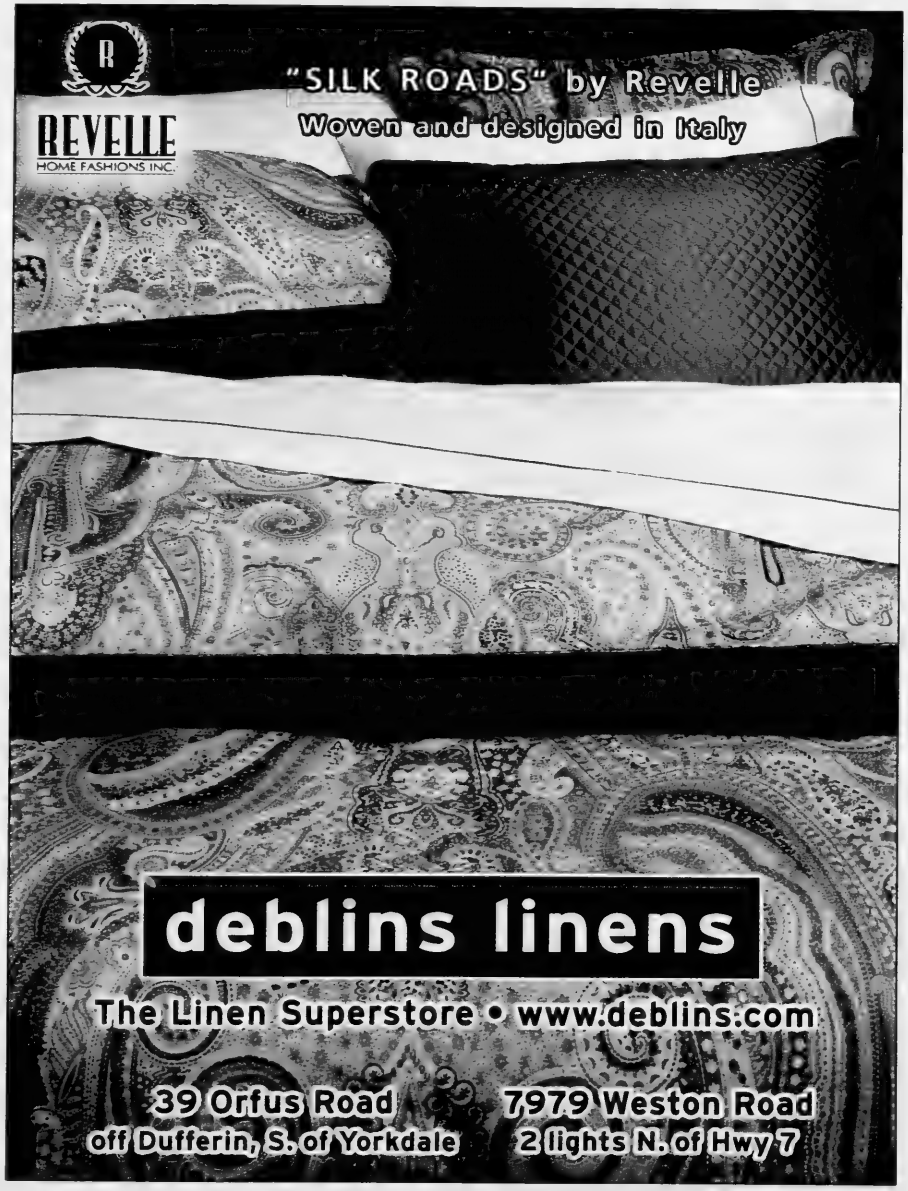
You'll want to schedule two types of activities: active, energized playing while you're having your photographs done, and quieter, more focused play during the reception. Entertainers such as clowns, magicians or balloon artists might be a good idea, but if your budget is limited, fill an old trunk with dress-up clothes purchased from the local thrift store, or borrow old outfits from friends.

Bring on the Crafts: Planning a kids' table at the reception? Forget the floral centrepiece – it has no place there. Instead, fill a basket with fun treats from the dollar store, including games, bubbles, stickers, stamps, skipping rope, puzzles and crosswords. With the right selection of arts and crafts – such as coloured paper, washable markers and crayons and glue – kids can make personalized cards for the bride and groom. A great time to start this activity is in the minutes before and during the speeches. When the dancing starts, get the DJ or band to play a "kids only" number so they can work off some of their energy, then entice them with a favourite DVD in a quiet, secured space so they can relax as mom and dad dance the night away.

Get A Sitter: Kids mean childcare is necessary, and unless you have a designated sitter or two, parents will be the primarily caregivers. If you can afford one or more sitters, shoot for a ratio of at least one sitter for every 10 children. This way, you'll know they're under watchful eyes.

Kid Food: Hungry kids are cranky kids, and it's no secret that most kids find adult food less than tempting. If there will be 10 or more kids at your wedding, consider providing them with a specialized menu that will appeal directly to them. It might include mac and cheese, pizza, veggie dip or chicken strips with a honey garlic dip. Some caterers will put together special kid beverages that look like the adult equivalent but are alcohol free, such as virgin strawberry margaritas, or soda water with elderflower syrup, which looks like champagne.

Friendly Favours: I've never seen a kid that doesn't love a party favour, so consider having a special selection of favours for the little ones. They needn't be over-the-top or unaffordable. Items such as paper and pencil crayons, colouring books, model kits, and jewelry-making kits always go down well and the forethought is appreciated by both kids and their parents.



My wife's new hat

Ben Goldenberg
Special to The CJN

I'll tell you about my first Rosh Hashanah as a married man. My glamorous, fashionista wife, Samara, was bursting with excitement because for the first time she would be sporting a new accessory to synagogue: a hat.

We have been married now for just over a month and every day I'm learning that despite Samara being a member of a Conservative synagogue she has some fairly religious ideals.

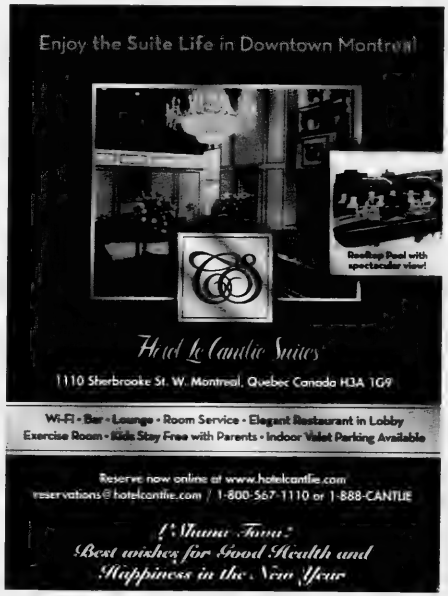
My family has always kept kosher, walked to synagogue, etc. but, to me, wearing a hat has always seemed to serve a religious function. Regardless, it is nice, as a new family, to begin setting precedents for how we will practise Judaism in our house. Will we walk to shul? Will we keep kosher? Many of these questions we discussed before becoming betrothed, yet I am regularly startled by these certain religious requirements that appear sporadically; *toivelling* the dishes being the most recent (this is the act of bathing new kitchenware at the mikvah before use).

Samara and Ben after the wedding ceremony

Samara grew up worshipping at Beth Emeth Bais Yehuda Synagogue while I at Beth Tzedec Congregation. The *shoreshim* of the names are indicative of analogous congregations: both parking lots have all the usual exotic German-made sedans, both have hallways crammed with running "tweenagers" and, within the sanctuaries, the repetitive "*Shhhh!*" resonates more frequently than the shofar. Suffice to say, for my first Rosh Hashanah away from my alma mater I felt at home; contrarily, to Samara the hat was tantamount to the tallit a boy wears upon becoming bar mitzvah – this was a big day!

As we strolled down the aisle for the first time since our wedding, Samara swaggered proudly. The rabbi noticed her hat instantly and gave a thumbs-up, but otherwise there was a lacklustre response. "Nobody recognized me and nobody else was wearing a hat," she whimpered during our walk home.

Her comments led to a discussion regarding the venerational quality of congregants in modern Conservative synagogues. In the one service, we counted two iPhones, 33-1/2 bare shoulders and one fully exposed back. Subsequently, we have decided that she would continue to wear her hat as a role model for the next generation. We want our (future) children to grow up practising some of the traditional facets of Judaism that made this great religion what it is today.



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On top of the world

Sarah Wajchendler
Special to The CJN

David and I had been together eight years now. We were high school sweethearts and still in love.

It was a Wednesday night at the end of June and David was working late downtown. He phoned me and said that his co-worker was unable to go on the CN Tower EdgeWalk and that the co-worker had sold him his tickets for half price.

We had always talked about going, but never followed through on it. Of course I wanted to go! We arranged to meet at Union Station in Toronto within the hour.

After hanging up, I got suspicious about the arrangement he made because I mean, why else would he spend this much money, randomly? The thought of a proposal came to my mind, as we had spoken about getting married in the near future. Although I was excited, I knew I shouldn't be getting my hopes too high. After all, I already knew he was the one. Whether the proposal was today or next month or next year, it didn't matter.

To the CN Tower EdgeWalk we went – we goofed around, checked out the CN Tower grounds, and took our time eating and talking about our day. It was how we always acted. I started to forget about the idea of a proposal. He wasn't convincing me.

Before the EdgeWalk, we were asked to empty our pockets, take off our jewelry and tie our shoes extra tight. Even our glasses were tied to our necks. There was no way we could take anything with us up there. It was strict safety measures, and they made sure of it. Definitely no proposal up there.

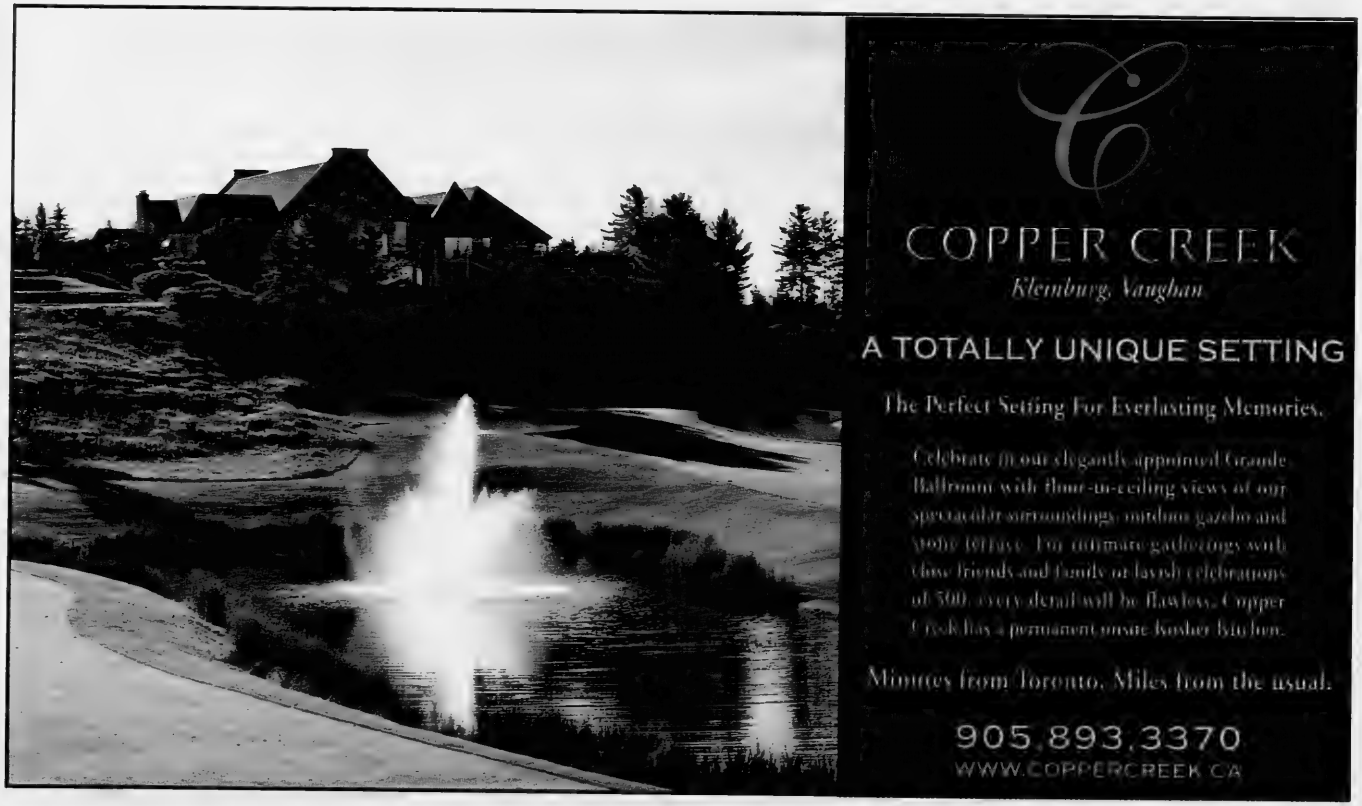
During one of the standard checks, a chaperone told David his waivers were not signed. He left the room and came back soon after. I didn't think anything of it.

Up we went in the elevator to the top of the city. Now I could see David's nerves brewing. This was his usual self; he was nervous like this when we were skydiving. I must say he held his composure as we walked around the outside circumference of the 553-metre tower. We participated in leaning back and forward off the edge of the tower, sitting down and extending our arms while leaning back. We did have a great time!

After about 30 minutes, the sun was setting and as the tour came to an end, the picture opportunity arose. I had just taken my solo photo, and as David moved into the picture frame, he smiled, walked over and got down on one knee. "Sarah, you are the love of my life," he began to say.

"Are you serious?" I was stunned! I began to cry. "OMG, OMG," I kept happily saying over my tears of joy. I replied, "Yes," and then we kissed. "I'm getting married!" was all I could say. And there we were, on the top of the world, literally.

Now we are planning our special day coming up this summer. We can't wait!



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How I proposed to your mother

Benjamin Hackman
Special to The CJN

When our children ask us one day, I'll tell them I first got the idea from the radio, from a forecast on the CBC announcing a series of constellations said to appear throughout the entire month of July, peaking on the 15th with a diamond: on the bottom of the diamond was Aldebaran, the brightest star of Taurus; to the right, Venus; on the top, Jupiter; and to the left, a crescent moon with earthshine.

About a half hour before dawn, the diamond could be seen clearly by the naked eye. Was it magnificent?

"That, I regret to say, I cannot tell you, children. I was not there, though I had planned to be. In fact, I'd planned to drag your mother out of bed into the streets early in the morning to kneel before her slippered feet and shout, 'I love you, Sarit – I do – will you marry me?' But it did not happen that way."

"Why not?" the children will ask.

"Because," I'll answer, "your [mother's] Bubbie Min passed away the night before, and it was her engagement ring I had planned to pop the question with."

Here is the story I will tell them.

For over a month, I had plotted and schemed, working up to the day when I would ask your mother to be my wife. My dreams had been burdened by anxieties of being caught with a secret. My nostrils were constantly itchy, as if I needed to sneeze, and I felt at times that mommy must surely know what I am plotting. "You're acting unlike yourself," I would imagine her saying.

"I'm fine, dear – honest," I would answer."

I was cracking up.

Up until that point, everything had gone according to plan: I'd called Zaide Brian and gotten his blessing, retrieved the ring from Bubbie Carole, arranged it with mommy to wake up early for the constellation, and memorized what I was going to say. I was ready – ready to pop the question, ready to wade through the waterworks, hug and kiss my new fiancé and wake up the whole neighbourhood with the wonderful news of our engagement. But then Great-Bubbie Min passed away.

A day was afforded to family who needed time to fly into Toronto for the funeral, and so it was on July 17 that mommy and I got up early, put on our funeral clothes and headed over to Bubbie Carole and Zaide Brian's to help prepare for the shivah.

"Have you asked her yet?" Zaide Brian asked, during a moment alone with me in the kitchen.

"I'm not sure what to do anymore," I said. And I didn't. Half the family was sitting shivah. How would they celebrate with us? And was it disrespectful to even consider such a thing at a time like this? Furthermore, mommy was upset. She missed her Bubbie Min. Did I really want to overburden her?

"You should ask the rabbi," said Zaide Brian. "Rabbi Diamond."

Of all the names in the world, I thought.

Soon, mommy and Bubbie Carole came back into the kitchen, and gradually the whole family arrived.

Somberly, we shuffled into limousines and headed to the funeral.

"My Great-Bubbie Min had the softest hands," mommy's eulogy began. She stood on her tippy toes behind a wooden podium and craned her neck in order to speak into the microphone. "I remember as a child marvelling at their softness, hoping that when I grew up my hands would be just as nice to hold."

It was a beautiful eulogy.

Later at the shivah, after the visitors thinned out, Bubbie Carole found me in the kitchen alone. "Have you asked her yet?"

"I'm not sure what to do," I said. "The family won't be able to celebrate, and I don't want to overburden Sarit.

Sarit and Benjamin

And maybe it's not respectful to Min to do it right now, and I just don't know what to do."

Here I'll turn to our wide-eyed children and ask, "Do you know what Bubbie Carole said to me next?"

She said, "I think Min died when she did because I gave you her engagement ring. I think she knew that she could rest, finally knowing that her granddaughter would be married."

Bubbie Carole's eyebrows rose optimistically, and a small, close-lipped smile appeared on her face as if to say, "Yes, I know, it's hard," and then, after a moment, she said, "It's up to you," and mommy came into the kitchen and asked if I was ready to leave.

When the two of us arrived back at the house, I asked your mother if she would take a walk with me, to clear our minds of all the death and the mourning and tears. We changed out of our funeral clothes and I stuffed the ring into my pocket without her seeing.

"Are you all right?" mommy asked as we walked along Bloor Street together. "You're acting kind of weird," she said.

"How about we go to the garden at Christie Pits," I suggested. "We can watch the sunset there and unwind."

"But are you all right?"

"Fine, Sarit. Honest. Just wound up from the day."

The sky was turning orange, and a thin grey cloud floated over us. I was worried it might rain.

We sat together on a log in the garden facing each other silently. To the east of us, children giggled, chasing one another in the playground on the other side of the park. Two high school boys smoked a cigarette on the other side of the fence outside the garden. I prayed to God your mother wouldn't notice the bulge from the ring box inside my pocket.

"It's a shame we didn't get to see the constellation," I said.

"I'm sorry, Ben. I feel awful. I know you wanted to see it," she said.

"Oh, it's not your fault," I said. A few feet away, a little black squirrel sniffed an early unripe squash, then turned and scampered away. "I haven't told you about the constellation yet, have I?"

"No. Tell me."

"It was apparently pretty amazing. On the bottom was Aldebaran, the brightest star of Taurus, to represent you, born in May; and on the right was Venus, the ruler of Libra, to represent me, born in October.

Continued on page B10

Surprise! Planning a post-proposal party

Vicky Tobianah
Special to the CJN

Planning a surprise engagement can be quite difficult for today's young Jewish couples, many of whom plan engagement celebrations called *L'chaims* before the proposal has even happened. But with enough creativity, it can be pulled off.

That's what Jordan Lass hoped to do when he proposed to his fiancée, Sara Gurza, a few weeks ago.

"I really wanted to surprise her and I knew that would be tough because she was expecting it," said Lass, a Ph.D student in psychology at McMaster University. "The two keys things were making it meaningful and catching her off-guard."

He tried to keep the moment casual rather than create a fancy evening out where she might suspect what was going on. Instead, Lass insisted that Gurza wait to watch the season finale of one of their favourite shows together.

A few minutes into the season finale, the video switched to a pre-taped video of Lass, with "*In my Life*" by The Beatles playing in the background. He then got down on one knee and proposed.

"She was so surprised, which is somewhat surprising since she was asking about it almost every day before that," said Lass.

Jordan and Sara

"She kept asking if it was real and couldn't believe that our parents were already at her house getting a little party together." Their wedding is set for June 16, 2013.

Although they both went to the same high school, they first met at a mutual friend's house.

"We got along right away," said Gurza, 22. "I thought he was a really cool guy and was really down to earth. We became friends first but started dating shortly after."

Becoming friends first is also how Shoshana Gottfried met her fiancée, Reuben Morrow.

They met seven years ago since they had many friends in common. "He lived close to me so on Shabbat he would come by and pick me up and we would walk to another friend's house," said Gottfried, 25. "Eventually, we started to just sit and talk at my house instead of sticking to the original plans."

Even then, she said it took awhile for their friendship to turn into romance. "We were at a Hillel party around Purim time about two years ago, and I'm not sure what he said or did but I saw him differently and we thought we'd give it a try." Since then, they've been inseparable, and on Sept. 3, Morrow proposed.

They had already discussed getting engaged this summer, so when a photographer friend emailed her and a bunch of their friends to join him for a day of photos in the park, she got suspicious. "Reuben tried to psych me out of it and he told me 'I know we said this summer but I don't know if the timing is right,'" said Gottfried.

But little did she know that he had already staged an elaborate proposal.

When they arrived at Mill Pond Park, their friend pulled out a small table and two glasses of champagne. "Our photographer friend was taking a few shots of us, and then he asked me to turn my head

Shoshana and Reuben

away from Reuben so he could photograph me from an angle," said Gottfried. "When I turned around, Reuben was down on one knee, holding a ring and I started crying."

And out of all their friends and family, she was the last to know. "When I started making phone calls, I was shrieking but they all knew about it already," she said.

And after he proposed, they went back to her house for a *L'chaim* celebration – joining her family and friends who had already known about the surprise engagement for weeks.

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A picture-perfect proposal

Yardena Davis
Special to The CJN

It was a day like any other. I woke up mid-Sunday morning and had a delicious king-size breakfast with my family prepared by my father. A few days earlier, my sister had asked if I would like to go take some fall pictures with her. She is an amateur photographer and would often use me as a model to practice her skills. I agreed as my Sunday afternoon calendar was open and began getting things ready for our shoot after breakfast.

My boyfriend called me as I was getting ready to go, and wished me luck and a fun day out with my sister. Little did I know it would be the last time he would be my "boyfriend."

Out we went deep into the downtown core taking pictures as we went. First stop was the University of Toronto, where I studied for four years as an English literature major. Then we made our way into Kensington Market to get the real feeling of our city as can only be experienced in certain locations. Following that we made our way to the Distillery District, dashing between rain showers and puddles, reminding us that even a perfectly planned day can be disrupted by the weather.

The day was wearing on and we were both getting tired but my sister assured me the next stop on our picture taking tour would be our last. We hopped onto the ferry to the Toronto Island Airport as the view from the other side is spectacular. Off the ferry and walking eastward toward the city, I was so distracted by the view that I almost missed my future fiancée standing there waiting for me with a single red rose. As he approached, I quickly figured out their master plot and knew that the next few moments would be the most important in my life so far.

The sky had been threatening all day, but at that moment, it was perfect. He expressed himself beautifully and got down on one knee. There was a little red box, tears, and a resounding "yes"! Mazal tov!

Kobi and Yardena, Sept. 23 at Toronto Island Airport.

The planets came together

Continued from page B8

But of course Libra and Taurus are both ruled by the planet Venus, the planet of love, beauty, art, romance and family. You can imagine how special I thought it was that both you and I would be represented together like that in the sky."

"Absolutely."

"Then on the left was a crescent moon with Earthshine. That means that although the moon was a crescent, the shadow of a full moon could be seen veiled over it because of sunlight reflecting off the Earth. Of course the moon is the ruler of Cancer, and our relationship, having begun in July is born in the month of Cancer, the ruler of deep emotion, the home, and motherhood."

At this point, your mother was beginning to put the pieces together.

"On the top," I continued, "was Jupiter, the largest of the planets, the father of the zodiac and the ruler of optimism and great fortune. All four elements came together in the sky for one brief period of time to form a diamond, Sarit, and I thought to myself, HaShem doesn't put diamonds in the sky for nothing."

At this point, your mother's eyes opened widely. She drew in a breath slowly and waited.

I took Great-Bubbie Min's ring out of my pocket and said, "Sarit, in the spirit of finding your Bubbie's hands in your own, will you be my wife?"

As predicted, mommy cried. She cried for so long I wasn't sure if the answer was yes or no, but eventually, she did say yes, and then yes again, and again, and again, and the sky turned an extraordinary pink, and the moon rose over the garden.

Couple received dual honorary degrees from U of T

Barbara Silverstein
Special to the CJN

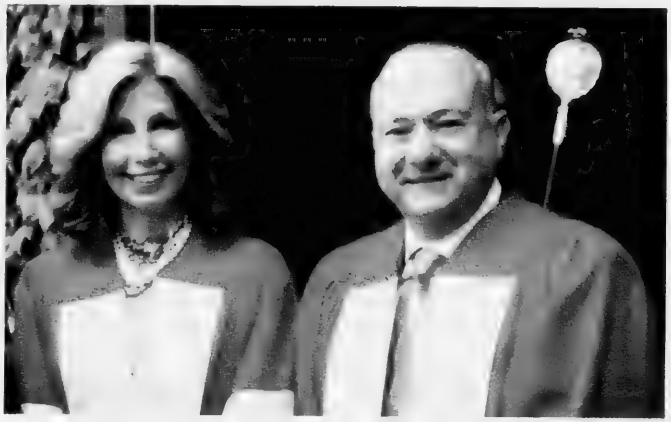
On the winter break last December, Sheldon Inwentash and Lynn Factor were in Hong Kong travelling with their three children when Inwentash got an urgent message from David Naylor, president of the University of Toronto.

"He said, 'You can call me any time up until midnight our time,'" recalled Inwentash. "I got worried. I thought there must be a serious problem at the school."

When the two men finally spoke, Inwentash said he was "on top of the world" literally and figuratively. Just as the family reached the summit of Victoria Peak, the highest elevation in Hong Kong, they learned that U of T would be conferring honorary doctor of laws degrees (LLD) on Inwentash and Factor at the 2012 spring convocation.

"I was stunned," Inwentash said. "It was totally out of the blue."

U of T rarely awards dual honorary doctor of laws to couples or members of the same family. It's happened just six times in the past eight years, according to university records, and for Factor and Inwentash news of this honour was particularly sweet, because it had come just weeks before they were to celebrate their 25th wedding anniversary.



Lynn Factor and Sheldon Inwentash

The couple met on a blind date, a fix-up by friends. "We connected right away," recounted Factor. At the time, she was a social-work supervisor working full-time at the Durham Children's Aid Society (CAS) and Inwentash, was vice-president of high-risk investments at a life insurance company.

Today, he's a venture capitalist and the chairman and CEO of Pinetree Capital, while Factor does front-line work part time, preparing vulnerable and at-risk children for court hearings. She is also heavily involved with a variety of volunteer committees geared to child welfare.

Inwentash and Factor are major supporters of the UJA Federation of Greater Toronto, but have made their more public philanthropic mark in social welfare.

Inwentash said he was at the "pivotal point" in his career in 2007 to give back to the community and so he and Factor decided to donate money to U of T, his alma mater. He has a bachelor of commerce degree in accounting and economics from the institution.

The couple's donation of $15 million was unusual because it was directed to the faculty of social work, now named the Factor-Inwentash School of Social Work.

Inwentash called the donation "supporting the underdog" because schools of social work, unlike medical and business schools, rarely get substantial gifts. "It was a collaboration between Lynn and myself...

"It was a way to support the work that Lynn is doing. It's her life's work. She is still a front-line social worker... She is in touch with reality."

Indeed, Factor has a lengthy involvement with child welfare professionally and as a volunteer. She graduated from Ryerson University School of Social Work and went on to get her master's degree at York University, studying part time, while she supervised a child protection team in Durham Region.

Continued on page B12

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Community service keeps marriage strong

Continued from page B11

She worked in Durham for 17 years, and for much of that time, she juggled full-time work with raising a young family.

She described that period as a busy time for her and Inwentash as they divvied up parental responsibilities. Their children, Nicole, Raquel and Jakson, are now young adults.

When a part-time job at the Superior Court on University Avenue in Toronto became available, Factor worked in the victim witness-support program. "The court called me to cover a 'mat' leave. It was very hard to leave child welfare work. I still love child welfare work."

And she has continued her work in child welfare as a volunteer. Today, she is vice-chair of the Children's Aid Foundation, where she heads the scholarship committee for youth, current or former crown wards of the CAS applying for post-secondary education. Next year, she will be chair of the foundation.

Factor also sits on the dean's advisory council in the faculty of community services at Ryerson University, as well as the education committee of the Art Gallery of Ontario.

She said the arts can be used as a healing tool. "It's a viable option for helping children deal with personal issues."

Factor wears two hats at Boost, a child-abuse prevention and intervention centre. She works there part time, preparing children for court but also volunteers on the fundraising committee.

She and Inwentash, along with the Law Society of Ontario, funded a court kit used by Boost to help prepare children to testify in criminal court.

The couple is on the President's Committee at Wheaton College, a small liberal arts college south of Boston, where their daughter, Raquel, is a fourth-year student.

Factor also finds time to serve on the dean's advisory circle at the school of social work at U of T.

She said she was as surprised as her husband when she learned they were to be recipients of the honorary doctor of laws degrees from U of T. "I was in shock."

However, this was not the first time. Factor received an unexpected honour. In 2011, she was made a member of the prestigious Order of Ontario for her advocacy for vulnerable children and youth, and for developing a set of best practices for dealing with child victims of sexual abuse.

As Factor tells it, in the fall of 2010 her caller ID indicated there was a message from the Government of Ontario. At the time, she had no idea the call was about the Order of Ontario.

In fact, she said that when she saw the government ID, she thought she was in trouble. " I said, 'Why is the government calling me? It must be for all my unpaid parking tickets in front of Starbucks.'

"I thought I'd call them back and say, 'Tell me how much I owe and I'll just write a cheque.'"

Needless to say, she was pretty surprised to learn she was being honoured by the government. "That was pretty unbelievable," she said, laughing. "I was ecstatic."

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Honeymoon destinations: Bahamas, Grenada, Australian Outback

Lauren Kramer
Special to The CJN

A honeymoon is a time of celebration, passion and romance, a fleeting period of focused tenderness that all too soon takes a back seat to the rush of daily life. Given the brevity of this exhilarating experience, a honeymoon is the one time in your life when you need no excuse to splash out by indulging in an exotic getaway. The further away that destination is from normal life – both in distance and in substance – the better.

Paradise Found

The Bahamas is a magnificent country of islands, where the sea is the turquoise blue of postcards and the climate is invigoratingly warm.

Paradise Island is home to Atlantis, a resort that captures the imagination with its vivid recreation of a Greek civilization rumoured to be lost beneath the ocean many centuries ago.

The resort's architecture is imposing, with Corinthian pillars, domed ceilings and spectacular murals adorning the walls. There's an underwater excavation site filled with tropical fish and a Mayan temple that doubles as a water slide, taking swimmers on a slippery route that passes through a shark pool.

When darkness falls, the resort's lagoons and aquariums are illuminated by underwater lights, and the pathways offer secluded nooks perfect for cuddling by moonlight. But there's another side to Atlantis, too, one with all the glitz and bustle of Las Vegas. The resort boasts the Caribbean's largest casino for those who feel lucky, surrounded by fashionable stores, a dance club and a wide variety of restaurants including steakhouses, delis and poolside fast food.

Spice Island

If you're more of an off-the-beaten track kinda couple, consider a honeymoon in Grenada, known to the world as the Isle of Spice. The Spice Island Beach Resort on the island's Grand Anse Beach is a picture-perfect manifestation of Caribbean serenity: cool tiled floors, dark wood furniture, breezy open spaces and a scent of flowers that perfumes the air.

Our room was massive, the size of a small townhouse, with two bathrooms, a living room, a bedroom with a massive four-poster bed surrounded by soft silky curtains and two dining tables – one indoors and one on the patio. Night life at this resort means a sumptuous buffet dinner to the sounds of a live steel band as guests dine on exotic food that carries the distinct tang of the Caribbean.

Continued on page B13

The world is your choice

Continued from page B12

If you can tear yourself away from the resort, there's lots to do in Grenada. We joined Grenada Seafaris to check out an underwater art gallery in a nearby bay. To see it, we donned snorkels and plopped off the side of a speedboat into choppy waters. Thirty feet below, British sculptor Jason de Caires Taylor's underwater sculpture park contains 55 life-size sculptures that form a canvas through which he explores Caribbean folklore and attracts corals and fish to the reef.

Later that night we trekked across a beach on the northernmost tip of the island to listen to the soft snorting sound of a leatherback turtle as she laid her eggs. Within 15 minutes, there were 123 eggs in her nest, and after she covered and camouflaged them, she re-entered the surf and was quickly swallowed by the water.

Outback Wilderness

Unless you've travelled extensively in Australia, chances are you've never heard of the Daintree Wilderness in Queensland, a rainforest that has remained virtually untouched since the beginning of time. To explore it, we drove 2-1/2 hours from Cairns, crossed the crocodile-infested Daintree River and checked into the Cockatoo Hill Retreat. The series of four thatched cottages are obscured from view by the foliage that rises and rustles around it: banana palms, heliconia, bougainvillea and frangipani. There's no television here and only one telephone in the main lodge, which means that once dinner is over, guests retire to their cottages to take in the sounds of the wilderness night.

A guided hike through the rainforest is a memorable way to spend a day, and on ours we saw massive golden orb spiders, 1,000-year-old fan palms and a "spirit tree" with an ominous face carved into its trunk by aboriginals, marking the forest as a sacred place.

Enjoy the beach on the Bahamas

We also learned of the bush pig, a non-indigenous animal that is wreaking havoc by digging up the ancient roots of the forest as it searches for food. There are more than 10,000 bush pigs in the region, and they trot through the land on their destructive path unfazed by their spectators. One such pig met an unfortunate end in the currents of the Daintree River. While swimming from one bank to the other, he was met in the middle by a hungry crocodile. The rest, as they say, is history.

If You Go:

- *To contact Atlantis, call 800-ATLANTIS or visit www.atlantis.com*
- *Spice Island Beach Resort is on the web at spicebeachresort.com, or contact the Grenada Board of Tourism at www.grenadagrenadines.com or call 416-595-1339*
- *Nightly rates at Cockatoo Hill Retreat include a tropical breakfast. Visit www.cockatoohillretreat.com.au or call 612-7-40989277.*

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After the wedding date is set in Israel

Sybil Kaplan
Special to The CJN

When we attended our first Israeli wedding, we understood that many traditional ideas and customs about weddings are different in Israel from what we were used to. The same is true for brides.

When Jerusalem-born Orli Zedek grew up, her mother had a beauty salon and was a dressmaker.

"From the age of four, I slept under wedding gowns, and I wasn't allowed to touch them!" the 37-year-old mother of four exclaimed, sitting in her bridal shop in Jerusalem.

The fantasy that she could touch the gowns remained, and after she completed the army and was ready to get married, she made her own wedding gown.

When she was 28, her father died and she realized that "I was already grown up. I decided to take my profession and start a career."

First she started to do hairdressing as a main profession. Then brides came and asked her to do their hair and makeup for their weddings, although they were buying their wedding dresses elsewhere.

Eight years ago, Zedek started to design wedding dresses on order, working from her house.

"Suddenly I realized I enjoyed this very much. My husband bought me a sewing machine and I enrolled at Shenkar College of Engineering Design and Art, where fashion design is taught."

After a semester, she realized she had more experience than the other students, and she left. Since she was living in a Jewish community in the West Bank, brides found it hard to get to Zedek, so two years ago May, she opened her own shop.

Brides come to her because she sees the whole concept and has different taste and different styles.

The real competition is from Tel Aviv because brides often don't know that there are as many as 30 such bridal shops in Jerusalem.

Approximately 40 per cent of Zedek's clients are secular, 30 per cent are religious and 30 per cent are Arab.

A "package" includes gown, hair, nails and makeup and ranges from 6,000-12,000 NIS ($1,595-$3,191). Prices vary according to whether the gown is used, ready-made or new; whether the design is simple or complicated, and the type of material used.

For the entire package, a client usually comes to Zedek three months before the wedding. Zedek then tries to determine what style of gown the bride wants and takes her measurements. If the bride wants an original design, Zedek starts to make sketches.

From start to finish, the bride may come between two and six times. In between Zedek does potential styling of her hair and makeup.

Orli Zedek with a favourite gown
[Barry A. Kaplan/Jerusalem photos]

On the wedding day, the bride is welcomed with music and some food. First her nails are done, then she is served breakfast. Hair styling is next and can take one to three hours. This is followed by makeup.

When the bride gets dressed, a photographer comes, and then the groom comes. They then go by car to wherever they want more photos taken before returning to the shop for makeup and hair touch-ups. Only then do they drive to the place where the wedding will be held. Zedek has designed six collections since 2005. She said she gets her ideas "from emotions. Every collection has a different influence from a different source."

Her first collection was the "childhood" collection, and the gowns were based on those of fairy tale heroines like Cinderella and Snow White. Another collection was based on sexy women of films from the '30s and '40s.

As we walk into a dressing room where a rack holds a large collection of ready-made gowns, Zedek says, "Every gown is my pride for the moment. Every time I make a dress, I fall in love with it!"

Orli Zedek is located at 51 Derech Hebron in Jerusalem, 02 650 6512 and has a website – agass.mitchatnim.co.il.

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Artist marks his work with pomegranate motif

Sybil Kaplan
Special to The CJN

Go into any gift shop in Jerusalem and the pomegranate design is there on hamsas, jewelry boxes, salt and pepper shakers, matchbox covers, keychains, evening bags, wall hangings, varied embroidered items, and myriad religious items. They are the distinguishable mark of an Israeli artist.

In the Talpiot neighborhood of Jerusalem, in an alley off Yad Harutzim 6, at the end, and up some stairs through a blue painted door is the showroom, storage area, workroom and office of Yair Emanuel.

The rather shy, ordinary Israeli man in his 40s is wearing slacks and a long-sleeve collarless shirt. Despite his subdued appearance, his work has made him rather popular.

"I don't want to think who is buying and where are my things," he said. "If I think about it, I will feel too proud of myself."

And so one gets an immediate impression of a very talented, humble man.

He describes his style as "a combination of all the new, mostly Judaica which is old, but I make it new and happy, not heavy, like silver. It doesn't look serious," he says.

He does the graphics by hand on paper, and then he scans them onto the computer where he does the measurements. After that, he makes the actual item.

Emanuel's signature pomegranate motif on a dish

"First we paint the wood with white for background, then I draw an outline on the white, then I paint inside the lines. Finally, we put on varnish," he said.

The embroidery is one of three types. "One is hand embroidery on painted cloth. Another is computer embroidery. The third is applique where we cut out the shape then embroider the patches."

One of the ways someone could recognize an Emanuel work is through the pomegranates.

"It's a very nice fruit, we bless it on Rosh Hashanah, and it has a very interesting shape, like a crown on top. I also like the color."

In addition to the wood and embroidered items, Emanuel has begun a new style with coloured metal in wine cups, trivets and hand-washing cups in deep shades of burgundy, silver, gold, wine and deep blue. He describes is as sand-cast aluminum.

Emanuel was born into an Orthodox family 48 years ago in the religious communal settlement Kibbutz Sha'alavim, 24 kilometres from Jerusalem.

"I had a connection to Judaica from my family," he says.

He studied art at the Bezalel Academy of Arts and Design when it was located behind the central bus station in Jerusalem. He later taught art in Mitzpe Ramon, a town 160 kilometres south of Jerusalem. Then he started to create art to sell. In 1990, he made silk paintings by hand.

"Then I started with other fabrics and embroidery. I like to make new things."

In 2004, he saw that the southern neighborhood of Talpiot was "empty and cheap," so he opened his factory and showroom there. He sells his items from his showroom for 25 per cent less than in town. He ships orders as well, and payment depends on the number of works purchased.

He has a wife and two children, aged 17 and 19. The 17-year-old son is following in his father's artistic footsteps through studying art in a special high school.

Yair Emanuel creates his own wall hangings. ***[Barry A. Kaplan photos]***

In the future, Emanuel sees himself continuing as he is. "Every week I make two to four new designs. I like what I am doing and I like to make new things."

A visit to his show room is a delightful experience and one always finds warm, welcoming, helpful staff and items beautifully displayed.

Have you been screened?

Mount Sinai Hospital, a leader in genetic testing, is offering a free screening clinic to test for seven genetic disorders that occur more frequently in people of Ashkenazi Jewish descent.

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For more information about the seven genetic disorders visit: www.whatsinyourgenes.com

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This Week

National

Jewish leaders praise, criticize McGuinty. *Page 3*

Rabbi leaps from plane to promote Israel. *Page 12*

Books

Murder mystery set in Warsaw Ghetto rings hollow. *Page 43*

Heebonics

Student's trip to Ethiopia changes her life. *Page 50*

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Peres urges Iranians to topple regime

Asher Zieger and Times of Israel Staff
The Times of Israel

JERUSALEM — President Shimon Peres said last week that the people of Iran should be encouraged to overthrow their government.

Following a visit to a high school in the northern Druze village of Yarka, the president told reporters that "sanctions are beginning to work and to make a difference.

"We must support the Iranian people... I believe we would all be happy to bring the Iranian government down from its high and dangerous branch," he said.

Referring to the pro-Iranian Hezbollah's launch of a drone into Israel almost two weeks ago, Peres said the terror group was more of a threat to Lebanon than to Israel.

Timesofisrael.com

Israeli President Shimon Peres [*Flash90 photo*]

Kotel rabbi offers blessings to Canada

Andy Levy-Ajzenkopf
Staff Reporter

The current rabbi of the Western Wall offered his blessings to Canada and its Jewish community during a visit to Toronto's Sephardic Kehila Centre on Oct. 18.

Rabbi Shmuel Rabinowitz told *The CJN* via a translator that he'd come to Canada to meet with the Jewish community and encourage everyone to visit the Kotel (the Western Wall) to strengthen their Jewish identity.

He was also scheduled to visit New York City and Miami after his three-day Toronto visit.

"I came to Canada to visit with the community and meet with those who have visited the Kotel. Many [Canadian] Jews visit, but it's not enough. Every Jewish child should have their bar mitzvah at the wall," he said.

Rabbi Shmuel Rabinowitz

"It's the place that connects us to our past. It gives us the power for the future. And there's no better place to be connected to the changing of the generations, which is the meaning of the bar mitzvah day."

Rabbi Rabinowitz also noted the intense bond that's been forged between Israel, the Kotel and Canadian Foreign Minister John Baird, who visited the Western Wall in August and met with him while there.

The rabbi said Baird told him jokingly, "I'm the second-most Zionist foreign minister in the world. The first is [Israeli Foreign Minister Avigdor] Lieberman. But there's not that big a gap between No.1 and No. 2."

Rabbi Rabinowitz said he responded to Baird that he knew that Canada is not in a bad position economically relative to the rest of the world.

"I believe that one of the things that helped insulate Canada from [the global recession] was due to its support for Israel," he said.

Asked if he had any other message for Canada's Jewish community, Rabbi Rabinowitz said that in order to preserve their Jewish identity, today's Jews must know how to create the next generation of Jews.

Continued on page 20

Lech Lecha
Candlelighting: 5:59
Havdalah: 7:00
Greater Toronto Area

Former Canadian MP arrested for attempting to break Gaza blockade – see page 41

CANADA

Portus Leniency Plea

TORONTO — Michael Mendelson, ex-CEO of collapsed hedge fund Portus Alternative Asset Management, asked the Ontario Securities Commission (OSC) last week not to make him pay back $320,000 in ill-gotten gains because he doesn't have the money. Mendelson said he has "a willingness to pay" but can't, the *Toronto Star* reported. He and partner Boaz Manor started Portus in 2003 and amassed 26,000 clients and $800 million in assets. Just before it collapsed in 2005, after regulators flagged its record-keeping and investments, Mendelson authorized $320,000 in payments to himself. Manor, who is serving a four-year jail term, bought diamonds with $8.8 million in Portus funds that haven't been recovered.

Ex-Shul To Be Razed

CALGARY — A building that once housed Calgary's largest shul is slated to be torn down for a condo project. The former Shaarey Tzedec Synagogue, which hasn't been used as a shul since 1986, when a merger with Beth Israel Synagogue formed Beth Tzedec Congregation, was built in 1959 to serve 900 families. It had been added to a city list of historic buildings for its modernist architecture, but not protected from demolition, the *Calgary Herald* reported. One ex-member wants the city to turn the building, which sold last May for $4.2 million, into an arts venue.

WORLD

Hezbollah Removed

JERUSALEM — Facebook took down pages for Hezbollah, its affiliated Al-Manar TV station and its leader, Hassan Nasrallah. It's the second time the social networking site has removed pages for the Lebanese group. The first was in August, but it created new ones. The Middle East Media Research Institute alerted Facebook to the pages both times.

Canadian Released From IDF Jail

JERUSALEM — Canadian Yana Gorelik was freed from an Israeli military jail last week after serving only half of her three-month sentence for draft-dodging.

Yana Gorelik

Gorelik, 30, a dual Israeli-Canadian citizen whom Israel said dodged its army draft, was granted clemency by Maj.-Gen. Orna Barbivay, head of the IDF's personnel directorate and Israel's first female major general.

Gorelik moved to Toronto with her family when she was 17. The massage therapist was detained at Ben-Gurion Airport over the Labour Day weekend when she arrived from London, where she now lives with her fiancé, for a cousin's wedding. The IDF claimed she never made arrangements to be exempted from the draft, but her family has said she had been back to Israel several times over the years. After reaching a plea deal, she was sentenced Sept. 27 to three months in jail. She later wrote a letter to Barbivay saying she didn't intend to break the law and asked to be forgiven, the *Toronto Star* reported.

An argument reportedly erupted Oct. 17 between Barbivay and IDF Military Advocate Brig.-Gen. Danny Efroni at a charity basketball game, with Efroni questioning Barbivay's move. "I know that the message is wrong, but she did sit [in jail] for 45 days," she said.

Heirs Rebuffed

LOS ANGELES — The heirs of Superman's co-creator, Toronto-born Joe Shuster, can't reclaim copyrights to the popular character, a U.S. judge ruled Oct. 17. The ruling gives DC Comics, owned by Warner Bros., all rights to Superman for books, movies, TV and other media. In response to a DC lawsuit filed in 2010 seeking confirmation it owns all copyrights, the judge said Schuster's sister and her son didn't succeed in reclaiming their rights to Superman. His ruling cited a 1992 deal she made to get annual payments from DC in exchange for all rights to the character. The estate of co-creator Jerry Siegel reclaimed some rights about four years ago.

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Community bids farewell to McGuinty

Premier Dalton McGuinty with Israeli President Shimon Peres in 2010

Andy Levy-Ajzenkopf
Staff Reporter

Jewish leaders offered both praise and criticism for Ontario Premier Dalton McGuinty after he announced his resignation last week.

McGuinty, who will step down once a new leader is chosen at the Ontario Liberal party's leadership convention on Jan. 25, had many dealings with the community during his nine years in office.

Many community leaders chose to laud the premier for his work with various organizations and for fostering increased trade with Israel, while others could not forgive his refusal to provide funding to faith-based schools in the province.

Elizabeth Wolfe, chair of UJA Federation of Greater Toronto, extended "good wishes" to the premier on his future endeavours.

"We commend the premier for his long-standing commitment to public life, his concern for the vulnerable and his unwavering respect for human rights in a vibrant, richly diverse and remarkably multicultural Ontario," Wolfe said in a statement.

"Although we disagreed with Premier McGuinty on the importance of public financial support for all faith-based schools, we always appreciated [his] positive relationship with the Jewish community and noted his enthusiasm for Israel, exemplified by his successful visit in 2010."

The McGuinty-led economic mission to Israel that year has since resulted in new collaborations in science and technology research between the province and the Jewish state.

Bernie Farber, former CEO of now-defunct Canadian Jewish Congress from 2005 to 2011 and the Liberal candidate for Thornhill in last year's provincial election, said he and McGuinty shared a long history, going back to their shared roots in Ottawa, and called the premier a strong supporter on "almost everything" of Jewish interest.

Continued on page 15

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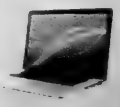

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Betrayal of trust

From the editor's desk...

In the realm of dirty tricks, it was quite nasty.

As Jews in America were celebrating the last days of the Sukkot festival earlier this month, 15 prominent American Protestant leaders sent a letter to the U.S. Congress urging the legislators to investigate Israel's adherence to bilateral agreements with a view to possibly suspending U.S. aid to Israel.

Adding to the betrayal was the fact that these very same Protestant leaders were slated to meet two weeks later, on Oct. 22 and 23, with leaders of the Jewish community for their annual Christian-Jewish roundtable dialogue.

Leaders of the Presbyterian Church (U.S.A.), the Evangelical Lutheran Church in America, the United Methodist Church, the U.S. National Council of Churches and the United Church of Christ signed the letter. It was sent to every member of Congress.

To be sure, the timing of the initiative was profoundly insensitive. But it was the nature of the request to the congressmen and congresswomen that was the real stinging saline drip into the open gash of interfaith relations.

As the letter makes clear, the Protestant leaders are advocating a policy that carries with it the possibility of actual jeopardy to Israel's security. As reported by *JTA*, the signatories allege that "unconditional U.S. military assistance to Israel has contributed to sustaining the [Israeli-Palestinian] conflict and undermining the long-term security interests of both Israelis and Palestinians."

The signatories asked Congress to launch "an immediate investigation into possible violations by Israel" of agreements with Washington for alleged illegal use of U.S.-sold weapons against Palestinians. They also asked for "regular reporting on compliance and the withholding of military aid for non-compliance."

This is not merely a ploy to tarnish Israel's public image or, conversely, to burnish that of the Palestinians. This is a high-level attempt at influencing public policy on the eve of the presidential elections, the purpose of which is ultimately to strike down the $3 billion that Israel annually receives from the United States.

The potential for harm to the Jewish state is quite real.

The clerics' ploy is sinister and deeply troubling.

Not surprisingly, and indeed quite appropriately, the Jewish leaders decided to cancel their participation in this year's roundtable meeting.

As reported by *JTA*, the Jewish groups involved – the American Jewish Committee, B'nai Brith International, the Central Conference of American Rabbis, the Jewish Council for Public Affairs, the Conservative movement's Rabbinical Assembly, the Union for Reform Judaism and the United Synagogue of Conservative Judaism – told the church leaders that their letter to Congress "represents an escalation in activity that the Jewish participants feel precludes a business-as-usual approach."

Ethan Felson, vice-president and general counsel of the umbrella group, the Jewish Council for Public Affairs, described the Protestant leaders' plea to Congress as "a betrayal of trust."

Canadians are not strangers to this very same sense of betrayal of bona fide interfaith dialogue and of fair-minded, honest, reasonable judgment of Israel in its conflict with the Palestinians.

The lack of fair-minded judgment of Israel was quite dishearteningly on display at the convocation in August of the General Council of the United Church of Canada.

At a recent panel discussion at Beth Tikvah Synagogue in Toronto on "Boycotts, the United Church and the future of interfaith dialogue" (see story in this edition of *The CJN*), Rabbi Jarrod Grover described the letter to Congress as part of "an effort to delegitimize Israel and target aid to Israel, which is really taking root in Liberal Protestant churches."

But if interfaith communications here and in the United States are to be suspended, temporarily at least, at the national and organizational level, it is neither feasible nor desirable to sever such discussions and relations at the local and individual level. Moreover, the picture is far different for ordinary folk who live and travel in the field of personal interfaith friendships than it is for the ecumenical leaders who dwell on top of the hill, so to speak.

According to Rabbi Noam Marans, director of inter-religious and intergoup relations for the American Jewish Committee, "The overwhelming majority of American Christians understand that Israel must defend itself and that Israel is not an aggressor, that Israel is on the front lines of terrorism."

Even if Rabbi Marans' observation is correct, it does not abate the worrisome trend unfolding among certain church leaders.

In Rabbi Grover's words: "We've got a real serious problem."

–MBD

SeeJN

JOE OLIVER VISITS CHABAD IN MUMBAI

Canadian Minister of Natural Resources Joe Oliver is seen at Chabad House in Mumbai during his visit to India earlier this month. He praised Chabad for its "resilience and strength" and expressed support for the friends and families of those slaughtered in the shooting and bombing attacks of Nov. 26 to 29, 2008 that included the Chabad House.

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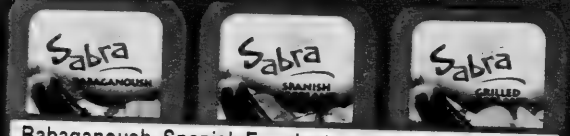

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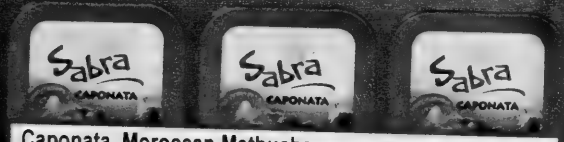

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New burial plots not available yet, cemetery says

Bill Gladstone
Special to The CJN

Several years ago, when close to 300 burial plots became available for direct purchase by the public at Bathurst Lawn Memorial Park Cemetery, the entire inventory sold out within 18 months without any promotion – not even a public notice in a newspaper.

"It was done literally by word of mouth," recalls Philip Covshoff, president of the Bathurst Lawn Memorial Park Cemetery Association, which manages the Jewish burial ground for 55 Jewish organizations that collectively own the site. Sale and administration of the 300 plots was conducted by a corporate entity called Jewish Cemeteries Management Inc.

Pent-up demand for reasonably priced Jewish cemetery plots is apparently still high.

Last week, a flurry of phone calls and emails to both the cemetery association and *The Canadian Jewish News* followed *The CJN*'s disclosure that another 550 or so newly claimed burial plots at Bathurst Lawn will soon become available to the general public. (Another 550 new plots will simultaneously become available to nine of the cemetery's existing member organizations.)

In response, the cemetery association sent a letter to *The CJN* explaining that the 550 community plots will likely not become available for at least a year and that no names will be put onto a waiting list "until there is an official announcement."

Sale of the previous 300 burial plots, some seven or eight years ago, essentially paid for a $600,000 renovation of the cemetery's roadways, Covshoff said. Revenues from the proposed 550 community plots will go into a perpetual care and maintenance fund.

Jewish burial plots in Toronto average about $4,000 to $5,000, but some go for as little as $3,200 or as high as $10,000, Covshoff said. Synagogues and societies often add a hefty premium when selling to non-members to enhance their care and maintenance funds, he said.

"People are sometimes willing to pay extra for location. They don't want to be way up north. They prefer to be near where they're living."

Established in the 1930s on Bathurst Street south of Steeles Avenue, Bathurst Lawn currently has space for about 26,000 burials. It's presently about 60 per cent occupied, with another 20 per cent of spots already reserved. The cemetery association recently began construction of a new $1.25-million administrative building that is expected to be completed in the spring and will offer a variety of community uses.

Artist's depiction of the new building at Bathurst Lawn

Omission

In "Kids at heart of Zareinu fashion fundraiser," (Oct. 18), the date of the event, Nov. 20, was omitted. For more information, visit http://zareinu.org. *The CJN* regrets the omission.

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Holocaust Education Week offers variety of programs

Compiled by CJN Staff

The 32nd annual Holocaust Education Week, running from Nov. 1 to Nov. 8, is exploring the theme of Culture of Memory.

Sponsored by the Sarah and Chaim Neuberger Holocaust Education Centre, UJA Federation of Greater Toronto, this year's education week will feature programs that explore how memory of the Holocaust is shaped by artistic, national and scholarly perspectives, said Mira Goldfarb, executive director of the centre.

"We've taken a new direction by placing an emphasis on artistic and literary representations of the Holocaust spanning across generations and nationalities."

She said reflecting upon the Culture of Memory invites new audiences and new generations to engage in a subject that is universal and continues to be relevant in today's world.

"The programs are diverse and compelling, offering multiple points of entry and dialogue," she said.

Holocaust Education Week includes more than 100 different programs, including exhibits, panel discussions, cultural performances, lectures, film screenings and survivor testimonies.

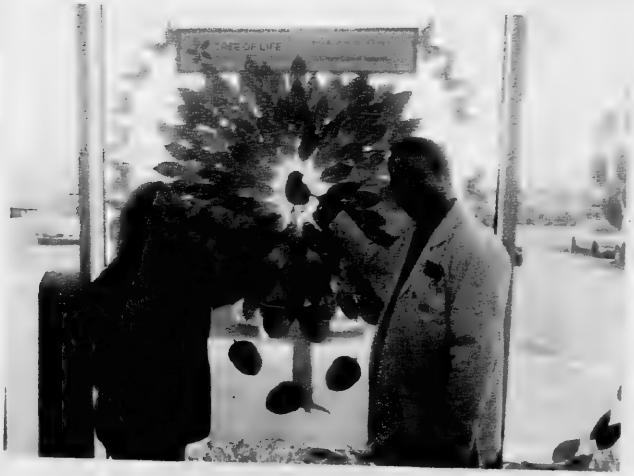
The week is opening at the Royal Ontario Museum with author Nathan Englander, who was selected by the *New Yorker* as one of the "20 Writers of the 21st Century." His short story collection, *What We Talk About When We Talk About Anne Frank*, explores Jewish identity in the contemporary world and the perpetual shadow of the Holocaust.

Nathan Englander

The closing program, "Reclaiming Memory," on Nov. 8 at Beth Tzedec Congregation, features a concert by ARC (Artists of the Royal Conservatory.)

Closing night also includes a commemorative program on the 74th anniversary of Kristallnacht with a candlelighting ceremony and the participation of Canadian War Veterans in honour of Remembrance Day.

Other programs include conversations with Holocaust survivors, held throughout the week in a variety of locations, and a lecture on Nov. 3 at Shaar Shalom Synagogue on "Addressing Austria's Past: Responsibility, Remembrance and Restitution," featuring Hannah Lessing, secretary general of the national fund of the Republic of Austria and head of the Austrian delegation at the Task Force for International Co-operation on Holocaust Education, Remembrance and Research.



SHOPPERS HELPS JEWISH WOMEN WITH CANCER: Shoppers Drug Mart's Tree of Life Campaign is helping the L'Chaim Cancer Support Group for Jewish Women. The group has been named the recipient of the Tree of Life Campaign at the Shoppers Drug Mart in Rimrock Plaza at Allen Road and Sheppard Avenue in Toronto. Until Oct. 26, customers can support L'Chaim by purchasing a "leaf" for $1, a "butterfly" for $5, an "acorn" for $10 or a "cardinal" for $50 to place on the Tree of Life display. Shown here are Marsha Urowitz, L'Chaim co-chair, and Alan Rais, the owner/pharmacist of the Rimrock Plaza Shoppers.

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Israel should investigate

Seeing women wear prayer shawls, pray and read from the Torah collectively is no longer an unusual sight in the Jewish world outside of Israel. Even in the Orthodox world, an increasing number of "modern Orthodox" congregations are finding ways to accommodate the religious stirrings of the women in their midst. In Israel, however, the sight is rare indeed, because the religious establishment in Israel is under the control of, essentially, one approach to Jewish observance, namely, the haredi way.

That is why in 1988, a group of women came together to form Women of the Wall. Their central mission was then and remains today to achieve in Israel what is becoming more commonplace throughout the rest of the Jewish world: the right "to wear prayer shawls, pray and read from the Torah collectively and out loud at the Western Wall." They assemble at the Wall each Rosh Chodesh to do so.

On June 4, 2003, Israel's Supreme Court confirmed that the group had a legal right to pray at the Western Wall. The government was required to designate a special place for such prayer at Robinson's Arch, near the southernmost point of the Wall. The group's right however did not allow causing offence to other worshippers. This was interpreted to mean praying without wearing tfllin or a tallit, as that would surely cause offence to some of the men – and, it must also be added, to some of the women as well – ostensibly in the midst of their own prayers somewhere else at the Wall. Last week, on Rosh Chodesh, Anat Hoffman, the executive director of Women of the Wall, was arrested while leading prayer services at the wall "for disturbing public order," i.e., for wearing a tallit and raising her voice high in prayer. Hoffman alleges that her treatment in custody included a naked strip search and being "dragged on the floor 15 metres."

Setting aside for the moment the issue of the women's right to collective prayer, including wearing the tallit, if Hoffman's allegations are true, there can be no justification whatsoever for such outrageous and abusive treatment by the police.

One cannot complain of Women of the Wall that their purpose of changing the "religious" status quo at the Wall is overtly political and not really religious. For it is indeed the political system that vests such complete authority in the hands of a group that is utterly inimical to other, different ways of expressing Jewish ritual.

The penultimate paragraph of Israel's Declaration of Independence is an "appeal to the Jewish people throughout the Diaspora to rally round the Jews of Eretz Israel in the tasks of immigration and up-building."

Having summoned the Jews of the world – presumably in all our wide diversity – to Eretz Israel, how can Israel – some 65 years later – still refuse to accommodate the legitimate, sincere, and deeply held religious diversity of the Jews to whom the country directed that appeal?

Reform Jewry's leaders in the United States have called for an investigation into the police's treatment of Hoffman.

We support that call.

25 years ago in *The CJN*

Economist Robert Solow, an American Jew, won the Nobel Prize in economics for developing a model showing long-term growth depends on technological progress, not just labour and capital, while Soviet born Jewish poet Joseph Brodsky won the Nobel Prize for literature.

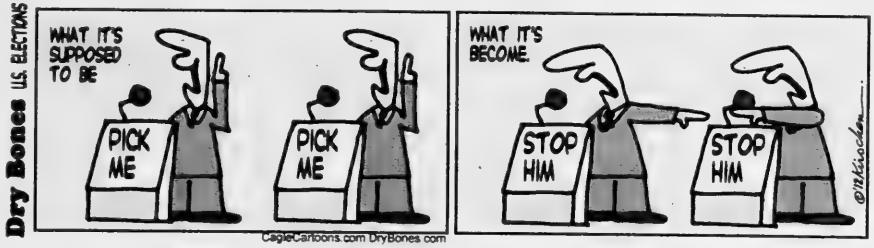

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Exhibit incites hatred against Jews, Israel

The downtown Hamilton Public Library recently featured drawings, at the library's main entrance, that were purported to be children's drawings illustrating how Palestinian children suffered during Israeli military operations in 2009 ("Hamilton library display sparks discord," Oct. 11). The Hamilton Jewish Federation's public affairs committee protested the display on the grounds that it incited hatred against Israel and Jews. The library agreed to move the display to the fourth floor, but many people saw the exhibit before it was moved. The public affairs committee should have pressed for an investigation to find out who approved the exhibit's installation in the library and if the library investigated to determine if the display was fraudulent, written to the *Hamilton Spectator* to state the Jewish case against this exhibit, and lobbied elected officials who oversee the library to represent the Jewish community's point of view, as well as demanding an apology from the library for using a tax-supported building to promote anti-Jewish propaganda. In short, federation and its committee were remiss in not doing more to combat this odious display whose main objective was to incite hatred.

Ronald Berenbaum
Hamilton, Ont.

* * *

Community's support of PM

Kudos to columnist Jean M. Gerber for raising an issue in your newspaper that I have not seen discussed, namely much of the Jewish community's blind allegiance to the Conservative party simply because Prime Minister Stephen Harper is pro-Israel ("Put not your trust in princes," Oct. 11). I agree that it is wonderful to finally have a prime minister who forthrightly supports Israel and denounces Israel's enemies. However, there are many other policies promulgated by the Tories, for example, in the areas of finance, environment, science, women's rights, foreign aid, crime prevention, electioneering and openness to public scrutiny, where their practices are debatable, to say the least. I would like to see the Jewish electorate think seriously about all the issues when deciding which party to support, instead of acting in a knee-jerk reflexive manner based on one area only, even though it is very important.

Michael Kinrys
Toronto

* * *

Left-wingers cynical about PM

Jean M. Gerber in "Put not your trust in princes" (Oct. 11) raises issues that are of importance to Israel and in the fight against antisemitism. She criticizes Israeli Prime Minister Benjamin Netanyahu and Canadian Prime Minister Stephen Harper, who are both on the political right. Netanyahu is criticized for meddling in the U.S. political campaign by asking for help in curbing Iran's march to nuclear capability. Certainly, with Israel facing an existential threat, any Israeli prime minister should leave no stone unturned to ensure that another holocaust is prevented. Harper's views on Israel, antisemitism and actions on Iran are viewed with suspect by the political left. They don't believe that a great leader who says and does things because it is just and moral to do so may emerge from the right. Harper's critics cynically believe his speaking out in defence of Israel and against antisemitism is political pandering to Jews. Issues such as health care, poverty, research and immigration should not preclude offering support to a leader who is at the forefront of Israel's battle for survival.

Sam Mitnick
Cote St. Luc, Que.

* * *

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz

Prison chaplains

Here is a link to a petition created by Cantor Michael Zoosman to the federal government to reinstate funding for minority chaplains, including Jewish chaplains, in Canadian penitentiaries ("Ottawa defends cuts to part-time chaplains," Oct. 18). If you agree with it, please sign the petition at www.change.org. The Conservative federal government of Canada, normally friendly to minorities, including Jews, and to Israel, has decided to save a few farthings by eliminating the funding of part-time chaplains in the Canadian prison system. This would include Jewish chaplains. Public Safety Minister Vic Toews, has said that volunteers or Christian chaplains would serve the purpose. Zoosman is a young American cantor who served recently at the Conservative Congregation Beth Israel in Vancouver and as a chaplain in the prison system. He has returned to the United States to study more about being a chaplain. He is an involved, concerned and compassionate man, and a friend of mine.

Ken Frankel
Montreal

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Greek neo-Nazi party rises as economy sinks

Maxine Dovere
JNS.org

Tens of thousands of Greek protesters welcomed German Chancellor Angela Merkel to their country Oct. 9 with Nazi uniforms, Hitler salutes and swastika flags, lamenting the new European Union austerity measures that they attribute to her.

Asher Matathias is a Greek-born American Jew, university professor who is an activist within the Greek-American community. *[Maxine Dovere photo]*

While protesters' gestures were symbolic, the real threat Nazi ideology poses to Greece comes from within.

Chrysi Avgi (Golden Dawn), the Greek neo-Nazi political party, denies the Holocaust. No one, however, can deny the increasing visibility, strength and political prowess the extreme right-wing movement is gaining as the economic crisis in Greece deepens. The fascist group has secured 18 seats – nine per cent of the total – in the Greek parliament and appears to be increasing its presence throughout the country.

Golden Dawn is replete with neo-Nazi signs and symbols, including the swastika banners and insignia-emblazoned black shirts. Its platform denies the Holocaust and supports a nationalistic "Greece for Greeks" stand. Its voice is strident against both Jews and the approximately two million Pakistani, Indian, Albanian and African immigrants living in Greece.

The party promotes the belief that the immigrants have caused the country's massive unemployment and that Jews are responsible for the overall economic catastrophe in Europe. It has found favour among the economically bereft Greeks, offering social services and sustenance – in a style similar to Hamas – and providing "protection" the police can no longer offer. The group assists "pure" Greeks.

Dimitris Filippides, program director of the Greek-American "Hellas FM" Internet radio station in Greece, told *JNS.org* that the rise of Golden Dawn and other far-right groups "is largely a phenomenon of the European financial crisis."

"These extreme right groups are traditionally connected with antisemitism, and, almost universally, denying the Holocaust is a principle of the far right," he said. Far-right extremists have carried out attacks against Jewish cemeteries in Greece, and the Golden Dawn is suspected of having defaced the country's Holocaust Memorial.

"Right now, the main concern is for the immigrants from Pakistan," Filippides said. "But, in principle, attacks against the Jewish community are possible... Unfortunately, about 19 per cent of Greeks are following [Golden Dawn's] theories of hatred. It can become dangerous – especially because of the economic situation."

"Whenever I say something against Golden Dawn on my radio program, I get many calls," he said. "If they are not stopped, I think it is just a matter of time until they get power in the community."

Filippides said many Greek Americans share the belief that the country's problems have been caused by foreigners and Jews – albeit not the tiny Jewish community remaining in Greece, but rather perceived Jewish control and financial maneuverings of firms such as Goldman Sachs and other "Jewish firms."

"They still believe Jews have the power to create economic instability," he said.

The reality of the financial misfortune is that it came from "mistakes made by the [European Union] and the Greeks themselves," Filippides said. "Everything is a matter of education and talking to the young people about reality," he said. "We should know things how they are... It is important to emphasize that the Jewish population is not responsible... We should not look for scapegoats – that's not the problem. The problem starts from ourselves. We need to reorient our culture."

Filippides said one influence that can impede the Golden Dawn is the enhanced diplomatic relationship between Greece and Israel. In the last several years, the political position of the Greek government has become more pro-Israel.

The Golden Dawn logo *[Wikimedia Commons photo]*

A Golden Dawn demonstration in Greece *[Wikimedia Commons photo]*

"People realized that the pro-Palestinian policy of the previous government did not bring any good result for the Greek people," he said. "We stood by the PLO [Palestine Liberation Organization] and [former Palestinian Authority president Yassar] Arafat and nothing was done in favour of the Greeks. Many people are happy to see a strong alliance between Greece and Israel, especially in consideration of the development of the recently discovered – and extensive – natural gas resources."

"The majority of the population realizes that we have things to gain from friendship with Israel," he added.

Many Greek officials say it is outrageous that the Golden Dawn has been elected. Nicolos Papakostadanous, head of the press office of the Greek Consulate in New York, noted that they "are like any other party making inroads in Europe.

"The far right is making inroads in Greece because of the crisis and a social fabric that is terribly tried in a very severe way... These are hard times, similar to when Hitler took advantage to organize the German people in pogroms against the Jewish people – only the beginning," he told *JNS.org*. "This Golden Dawn is a backlash, a byproduct of very austere, very severe economic problems."

Asher Matathias, a Greek-born American Jew, university professor and activist within the Greek-American community, told *JNS.org* that the Golden Dawn comes complete with a fuehrer (leader Nikos Michaloliakos), a Heil Hitler salute, a symbol that reflects the swastika, and a paramilitary force, although they are wearing black, rather than brown shirts.

Matathias, however, does not consider Greek antisemitism "a hopeless condition." He noted that Filippides has "mandated that all Hellas FM producers sign a solemn agreement to abjure all racist and antisemitic content."

On Oct. 1, Golden Dawn party member and parliamentarian Eleni Zaroulia was appointed as a member of the committee on equality and non-discrimination of the Parliamentary Assembly of the Council of Europe. The Anti-Defamation League (ADL) has "condemned the presence of a representative of the Greek neo-Nazi party Golden Dawn" on the committee, calling it "an affront to concepts of equality and non-discrimination."

ADL notes that Golden Dawn's Nazi-like principles demanding that "only men and women of Greek descent and consciousness" have full political rights "stands in the most stark contrast imaginable to the goals of the committee on equality and non-discrimination."

Matathias believes that the Golden Dawn hopes to "send the Greek government into paralysis to prove that only it can run a government." He points to the actions of Golden Dawn member of parliament Ilias Kasidiaris, who achieved national notoriety when, on live television, he attacked two other members of the Greek parliament.

"They are the scourge of Greek society," Matathias said of Golden Dawn members. "Decent people must prevent our native land from reaching the cliff of irrational and immoral lashing out against the vulnerable populations that inhabit it."

Harper's foreign policy is truly Canadian

Prime Minister Stephen Harper has done it again. By confronting Iran, he has championed Canadian values, and democracy. It's ironic that one of the criticisms of his assertive, affirmative foreign policy is that it is somehow "not Canadian." Fighting evil and refusing to maintain business as usual, even to the point of withdrawing your diplomats, marks a fulfilment of Canadian ideals, not a violation of them. President Mahmoud Ahmadinejad and the Iranian mullocracy disrespect peace, order and good government. Canada's controversial, principled prime minister has once again showed that he understands what each of those core concepts means.

Actually, we should ask the opposite question. What made serious, good, idealistic Canadians start believing that appeasement was the Canadian way? Diplomacy is, of course, a noble pursuit. And peace is preferable to war. But history teaches that frequently strength, morality and vision are the best guarantors of peace – especially when facing evil, ambitious, greedy powers. As every parent knows, giving in often makes unacceptable behaviours worse, not better.

Canadian academics and politicians took a lead role in trying to heal the world after the horrors of World War II. The Canadian contribution to the drafting of the Universal Declaration of Human Rights, with McGill University's John Peters Humphrey taking the lead, is a justifiable source of pride to Canadians. Similarly, Lester Pearson did great work in teaching the world that human rights standards should be universal and that peace can be achieved through what Winston Churchill called "jaw jaw" not "war war."

Gil Troy

in Montreal

But Pearson was no relativist. Among his great achievements was helping the world recognize its obligation to support the establishment of a Jewish state in Palestine in the 1947 United Nations Partition Plan. Supporting the initiative entailed taking a stand, articulating a moral position and rocking the boat. Similarly, when he said in his speech accepting the Nobel Peace Prize that "ideas are explosive," Pearson was acknowledging the power of ideas, while admitting that some ideas can be forces for good, even as others can be extremely harmful.

Unfortunately, the cataclysmic 1960s upset the moral compass of many of Pearson's and Humphrey's successors. As the United Nations degenerated from the world's democracies' attempt to spread democratic principles worldwide into the Third World dictators' debating society, many in the West lost heart. Rather than defending the universality of certain key principles such as human rights, they succumbed as a crass coalition of Soviets, Arabs and Third World Communists politicized and thus polluted the human rights apparatus in the UN and elsewhere.

On Nov. 10, 1975, when the U.S. Ambassador Daniel Patrick Moynihan – a Stephen Harper precursor – stood strong against the "Zionism is racism" resolution, he was making a stand against the new perverted world order that was emerging. Saul Rae, father of interim Liberal Leader Bob Rae and the Canadian ambassador to the UN at the time, supported Moynihan and denounced the infamous antisemitic and anti-democratic resolution.

But the resolution passed, and the appeasers caved.

Since the 1960s, many in the West have been more guilt-ridden than principled. Suitably abashed at the West's culpability in an earlier era's crimes of colonialism, imperialism and racism, many have refused to stand up to the new criminals of today, because they're still seeking forgiveness for those earlier sins. But a moral inversion has occurred, as some of the victims have become victimizers, which is what is occurring with Islamist terrorists and the Iranians.

Since the 1979 revolution, the Iranian mullahs have harassed their own people, devastated their own economy and violated their own culture's character. Moreover, they violated centuries-long international rules by kidnapping and holding American diplomats hostage, they entered into a bloody war with Iraq that caused more than one million deaths, and they have threatened Israel – and the United States – with destruction. Persian civilization was sophisticated, disciplined, and tolerant for its day. Iranian Islamism has been crude, violent and infamously intolerant in an increasingly tolerant era. Now, this outlaw regime is seeking nuclear weapons, and progressing rapidly in its perverse quest.

I confess: I don't get it. How is it progressive or peace-seeking or in any way Canadian to indulge these monsters in their immoral pursuits? We need to echo Moynihan in his eloquent denunciations. And we need to follow Harper's way, refusing to conduct "business as usual" with regimes that are unnaturally evil.

Judaism for atheists

Although polls differ, between 25 and 30 per cent of all Canadians say they're atheists, and Jews within that demographic are part and parcel of our synagogues and community organizations. They're lucky, because in Judaism, there's no catechism and no creed to profess when you walk in the door.

This summer, I read a very thoughtful book called *Religion for Atheists: A Non-Believers Guide to the Uses of Religion* by Alain de Botton, who argues that religion has very important lessons to teach the secular world, and non-believers in particular.

Religion's deep appeal is that it addresses legitimate and longstanding human needs that science and strict rationality do not address. He suggests the world's religions are packed with good ideas on how to live and arrange our societies, as well as how to build a sense of community, make our relationships last, overcome feelings of envy and inadequacy, inspire travel and reconnect with the natural world. They promote morality, train minds, and encourage gratitude. They offer role models who are not film stars or rock singers, but courageous, loyal, generous and unselfish human beings. They have texts that offer well-structured guidance into how to live, texts whose main thrust is to teach wisdom.

This is specifically true for me as a Jew. Judaism inspires us toward tikkun olam, making the world a better place. Judaism requires, values and instils intellectual discourse and critical thinking. Judaism offers time-tested rituals that don't rely on technology, wealth or talent, but console, spark discussion, lend meaning and bring comfort. Judaism teaches us to be both gentle and demanding on ourselves. It offers hope. And because Judaism teaches that humans did not bring the planet into being, we learn that it's not ours to control or own.

Many of the books that trash religion make a point of how much evil has been perpetrated in the name of religion and in the name of God. And yet I know that so much good – charity, art, literature, works of great beauty, majestic architecture, and entire social safety networks with old age homes, schools and hospitals – has also been created in the name of religion and God.

We can point out how horrible, abusive and power-hungry some religious leaders can be. I know that ministers, priests and even rabbis have done horrific things that I'd rather not mention. But I also know of so many religious leaders who have inspired the world, who have moved mountains and melted guns and turned swords into plowshares because of their belief that God has commanded them to do so.

I'm aware of all the wrongs of organized religion – which is why I prefer Judaism, because it's a very disorganized religion.

Rabbi Elyse Goldstein

in Toronto

For me, a belief in a higher power is tested often but rings true. For me, that belief is not inimical to modernity, but filled with metaphors and images I find deeply comforting, artistically nourishing and intellectually challenging. Ever since I was little, I've felt a presence in my life that I can't explain rationally. But that's not to say that those who don't believe in God can't find Judaism – and specifically a theistic and traditional synagogue – richly rewarding.

We can take religion's most redeeming qualities – the gifts that science can't give us: community, stability, family, tikkun olam and rituals; connection to something greater than ourselves; responsibility for our families, our neighbours, our planet, our bodies and our souls, and sanctified time, beautiful spaces, self-reflection, self-improvement, hope, meaning and purpose – and in those find spirituality that enriches our lives as Jews.

I believe we all have a soul – whether you call it spirit, mind, psyche, imagination, heart, selfhood, transcendence, essence or whatever. It's a part of us that deeply needs to be fed and sustained by religious ideals. I pray as a rabbi that Judaism will be the tool that each of us can turn to, in one way or another, to feed and sustain that inner piece, no matter what we believe its source is. And I hope that this is a prayer that even the non-believers among us can "Amen" to.

Testing the limits of reconciliation

Paul Saltzman ran into Byron (Delay) de la Beckwith Jr. in 1965 on the steps of a county courthouse in Greenwood, Miss.

It was not an amiable meeting.

De la Beckwith, accompanied by a bunch of rowdies, punched Saltzman in the head after asking him his name. Spinning from the blow to his left temple, Saltzman fell to one knee, but managed to escape.

Five years ago, after a 42-year hiatus, Saltzman met de la Beckwith once again. This time, he oozed old school Southern charm. "Good to see you again, pal," he said, laughing and grinning.

Sheldon Kirshner in Toronto

If you're wondering what accounts for de la Beckwith's startling transformation, tune in to Saltzman's film, *The Last White Knight*, which was premièred at the Toronto International Film Festival in September and is scheduled to be broadcast by the Super Channel next February.

Saltzman, a Toronto-based movie and television producer and director, made the move to determine whether reconciliation between himself and de la Beckwith was achievable.

"I wanted to explore whether former enemies whose views are diametrically opposed can actually make peace with each other without aggression and violence," he explained. "My goal was neither to blame him, nor to judge him. And it was certainly not to change him."

The Last White Knight, screened 50 years after the University of Mississippi was racially integrated by the admission of African-American student James Meredith, unfolds against the backdrop of turmoil and racism in that southern state and features interviews with, among others, the imperial wizard of the Mississippi White Knights of the Ku Klux Klan.

Saltzman, named after the African American singer Paul Robeson, joined the struggle for equal rights in America in the summer of 1965, when civil rights workers like himself went south to challenge institutional segregation and Jim Crow laws in voter registration drives.

The single event that galvanized Saltzman was the murder of James Chaney, Andrew Goodman and Michael Schwerner in 1964. The threesome, members of the Student Non-Violent Coordinating Committee, were killed by the Ku Klux Klan in league with local law enforcement officers.

Saltzman, then a university student, was deeply affected by the search for and discovery of their bodies. "I was aghast and wanted to help," he recalled. "I wanted to do my small part to help right the wrongs of preventing people from voting because of the colour of their skin. So the next summer, I headed south. My parents were afraid for me, but they were also proud of me."

Shortly after arriving in Mississippi, a bastion of the confederacy where he would spend three months, he was arrested and imprisoned for 10 days in Jackson, the state capital. He shared a cell with 15 white civil rights workers, 12 of whom were Jewish.

"At that moment, I discarded my own prejudices," he said, explaining that he had internalized biased views about black people from childhood friends.

Upon being released from jail, Saltzman was assigned to Greenwood, a town in the Mississippi Delta and a centre of the civil rights movement. No sooner had he arrived in Greenwood than he was assaulted by de la Beckwith, whose father was a high-ranking member of the Ku Klux Klan, a founder of the White Citizens Council – whose objective was to stop the tide of desegregation in the southern states – and the man ultimately convicted of murdering Medgar Evers, the field secretary of the National Association for the Advancement of Colored People in Mississippi, in 1963.

After Saltzman was punched by de la Beckwith, FBI agents advised him to leave Greenwood. He then worked for the Student Non-Violent Coordinating Committee in three other Mississippi towns: Sidon, Vicksburg and Biloxi.

In *The Last White Knight*, de la Beckwith says he hit Saltzman because he was trying to have "a little fun" and let him know that he and fellow travellers were not welcome in Greenwood. "They were infringing on our territory," he says.

Saltzman interviewed de la Beckwith during five trips to Mississippi, to which he began returning in 2006, around the time he decided to make *Prom Night in Mississippi*, his first film about the state.

He found de la Beckwith friendly yet largely unrepentant. Still a member of the Ku Klux Klan, he expects to be one until he dies. Describing it as "a fine Christian organization," he admits he participated in African-American church burnings and attacks on Freedom Riders.

As the film proceeds, de la Beckwith calls Saltzman a "nigger lover" and claims that "Jews control all the money and the media."

Implying he is not antisemitic, he says that he is on good terms with local Jews, that he likes Saltzman and considers him a friend, and that he is annoyed only by the "others," Jews whom he refrains from identifying.

In passing, he observes that African-Americans are not as advanced as whites and claims that U.S. President Barack Obama is a Muslim and a "direct descendant of the devil" who will destroy the United States "if we leave him in power."

Claiming he does not hate African-Americans and has since mellowed, de la Beckwith says his ideas were formed when he was a youth. Acknowledging he may be misguided, he admits he is "the last of my kind," disclosing his children do not share his views.

Although he lambastes Saltzman's 1960s civil rights activities, he says their friendship, supposedly embedded in respect and understanding, is an example of reconciliation.

"He and I have reached a place of reconciliation," Saltzman said, adding he considers him a "warm acquaintance" rather than a friend.

"What I like about Delay is his courage to change," said Saltzman. "His courage to vote for some black politicians. His courage to see that Evers was right in what he was doing. I also like that he was willing to admit that maybe his idea of Jews controlling the money and the media is wrong."

Paul Saltzman

Saltzman suspects that de la Beckwith, hunted by his past and perhaps haunted by his future, may pay dearly for his candour and willingness to change. "He may catch a lot of flack back home for such thoughts and beliefs," said Saltzman, noting that he has yet to see his film.

"If there is a message in my film, it's that non-violent communication is possible, even between former enemies. It's possible to coexist peacefully, even with extreme differences."

The South has changed dramatically since his altercation with de la Beckwith 47 years ago, he said. "It's better in terms of race relations, but it still has a way to go to become a pluralistic society."

Having made two films about Mississippi, Saltzman may now grasp what native son and novelist William Faulkner meant when he once said, "To understand the world, one must first understand a place like Mississippi."

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ROMSPEN

Book shows Israel's contribution to technology

Frances Kraft
Staff Reporter

Rabbi Stephen Wise says he loves Israel so much he would even jump out of a plane to promote the country.

He did exactly that in Dundas, Ont. on Sept. 27, in conjunction with the release of his new book, *Israel: Repairing the World*. Holding a copy "as though my life depended on it," he jumped 10,500 feet, releasing the book as his parachute deployed.

"Some lucky fan is going to have a book drop on their front lawn," he quipped.

The large, slim $11.99 paperback, with many tidbits of information about Israeli innovations, is geared mainly to youngsters in grades 3 to 7. There is also an interactive iPad app available from the publisher's website (blueappleworks.com) for $9.99.

"I've always wanted to get the message across to kids about the great things Israel has been doing in the world today," Rabbi Wise, a father of three, told *The CJN*.

The 38-year-old spiritual leader of Shaarei Beth-El Congregation in Oakville, Ont. was inspired in part by hearing Amir Gissin – then Israeli consul general to Toronto and Western Canada – speak about the message his office wanted to get across.

Gissin was instrumental in having the new book placed in Israeli consulates around the world, Rabbi Wise said.

In a back-cover endorsement, Gissin wrote, "Though the international news media tends to focus on conflict issues, much of the real news – that is, news about cutting-edge, up-to-the-minute developments – gets overlooked."

Rabbi Stephen Wise holds his new book about Israel as he skydives over Dundas, Ont.

The rabbi is passionate about the subject of his book. "Israel is considered the best place in the world for research and development outside of Silicon Valley. We don't have natural resources. We have difficult borders, and difficult neighbours. The climate is not great. We don't have water, we have desert, but look at what Israel's done," he said.

"We have farming and irrigation techniques that are incredible. They've given these technologies to sub-Saharan countries. We don't hear about that in the news."

The rabbi said he was "blown away" on his first trip to Israel at age 11, when he realized that "what I was learning at Bialik Hebrew Day School was coming alive before my eyes."

Since then, he's been back more than a dozen times, including a year of study as a rabbinical student at Hebrew Union College and more recently, to lead trips and do a charity bike ride.

He spoke of Israeli medical teams helping countries around the world in crisis, and the development of the "Israeli bandage," which can double as a tourniquet and is used by American soldiers. "Israel is contributing all these gifts to the world," he said.

Probably his favourite, he added, is an electric car system and a country-wide network of battery charging stations that's been set up in Israel.

Rabbi Wise, who began working on the book in earnest in the spring, said he's been collecting articles about Israel for years, and has used the information in sermons and lectures.

"I felt like I've got to get this all together into one place," he said.

Over the coming months, the rabbi has speaking engagements lined up in several North American cities. In Canada, he'll be at the Leo Baeck Day School Book Fair in Toronto, Oct. 30-31; Temple Israel in Ottawa, Nov. 3; Temple Emanu-El-Beth Sholom in Montreal, Jan. 18-19, and Shaar Shalom Synagogue in Thornhill, Jan. 27.

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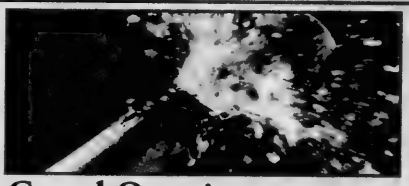

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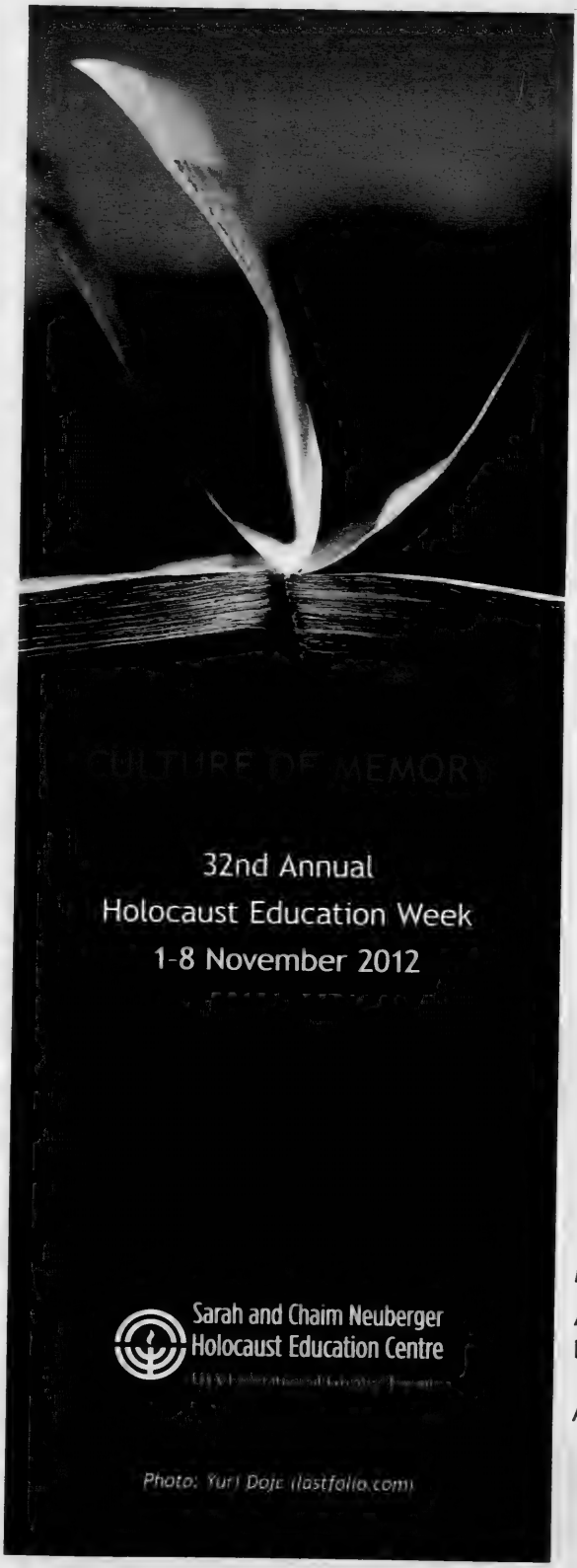

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CTV NATIONAL POST

Panellists take aim at United Church

Paul Lungen
Staff Reporter

A retired Lutheran pastor recently told this story to a largely Jewish audience: For many years, a husband abused his wife badly. Finally the two parties agreed to a divorce. Years later, the wife became embroiled in a property dispute with her neighbour that ended up in court. Unexpectedly, the ex-husband appeared on the scene and volunteered to testify – on behalf of the neighbour against his wife.

"That testimony is tainted by that ugly past no matter how much the abusive husband says he's changed."

An interesting tale, no doubt, but Rev. Glenn Nelson, wasn't actually talking about a domestic dispute. He was raising the analogy to illustrate the way some Christian churches have turned against Jews in their conflict with the Palestinians.

"Christians like to think they've changed, renounced pogroms, Good Friday prayers for the perfidious Jews... That ugly history, that mindset still taints us," he said. "Frankly, I feel like the abusive husband, that our history against the Jews means we can't be trusted. Not yet."

Rev. Nelson made those comments during an Oct. 18 panel discussion on "Boycotts, the United Church and the future of interfaith dialogue," at Beth Tikvah Synagogue.

He was joined by Beth Tikvah Rabbi Jarrod Grover, as well as Steve McDonald, associate director of communications for the Centre for Israel and Jewish Affairs (CIJA), and Barbara Boraks, executive director of Christian-Jewish Dialogue of Toronto. Israeli Consul General D.J. Shneeweiss delivered opening remarks.

Rabbi Jarrod Grover

Each of the speakers discussed the implications of the decision by the General Council of the United Church of Canada to pass a resolution at its most recent convocation in August calling for the boycott of West Bank Israeli goods.

Rev. Nelson said, "Christian churches, as institutions, have no credibility. Our history disqualifies us."

Advocating a boycott hinders the ability of the churches for self-examination, doesn't hurt Israel and sows discord at home, he said.

He suggested that on an individual level, Christians could raise concerns about Israeli policy, but at the institutional level, "I feel it's just plain wrong."

Boraks, who's served as executive director of Christian-Jewish Dialogue for more than 20 years, said the two sides had worked hard to develop trust over the years. "I understand that the United Church boycott is very difficult for the Jewish community, including the silence of other Christian communities. It's reminder of other silences that took place."

Members of Christian-Jewish Dialogue were present at the United Church convention and worked behind the scenes in an attempt to derail the boycott resolution. Those attempts had been successful at previous conventions but failed at the most recent one, she said.

Boraks called for continued dialogue between Jews and the United Church. You can't stop talking, she said. "If you have a vacuum, it will be filled by people not necessarily of good faith."

A different perspective was offered by CIJA's McDonald. CIJA attended the United Church conference and lobbied to keep the boycott resolution off the table, to ensure "the parameters of the discussion never goes off the edge," he said.

But CIJA's arguments "went in one ear and out the other."

Afterward, CIJA decided it would end dialogue with the United Church at the national level, but continue with local churches.

Rabbi Grover said the United Church boycott resolution was only part of a larger, disturbing development in which liberal churches are taking direct aim at Israel.

Liberal Protestant churches in the United States "picked Shmini Atzeret, when they knew Jews were engaged in other business, and without prior notice, petitioned Congress to stop all foreign aid to Israel," he said.

"They did this behind the backs of their Jewish counterparts that they'd been working with on dialogue for all this time."

The Protestants' letter was signed by leaders of the Presbyterian Church (USA), the Evangelical Lutheran Church in America, the United Methodist Church, the National Council of Churches USA and the United Church of Christ. Afterward, mainstream Jewish groups unilaterally pulled out of an annual Christian-Jewish roundtable meeting, saying the forum was no longer viable.

Rabbi Grover said the letter to the U.S. Congress was part of "an effort to delegitimize Israel and target aid to Israel, which is really taking root in liberal Protestant churches. We've got a real serious problem," he stated.

Rabbi Grover said these developments put into question the value of interfaith dialogue.

"I'm feeling there are others who don't want dialogue with me. They've decided their priorities and they're not interested in what we have to say," he said.

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Government helped fund Lebovic campus in Vaughan

Continued from page 3

He said putting aside the school funding issue, which Farber admitted is a big area of disagreement, "this is the same premier that created business deals on scientific research… between Ontario and Israel, and who forged an intense and close relationship with [Israeli President] Shimon Peres. This was a man who understood Jewish values and ensured that the Ontario government understood as well."

McGuinty's government gave a $15-million grant to help the community build the Joseph and Wolf Lebovic Jewish Community Campus in Vaughan and also declared May to be Jewish Heritage Month.

Avi Benlolo, president and CEO of the Friends of Simon Wiesenthal Center Canada (FSWC), said his organization was happy to have worked with the premier during his time in office.

FSWC "was pleased to have the opportunity to work with the McGuinty government on programs supporting tolerance, freedom and democracy," Benlolo said. "We wish the premier all the best in his future endeavours and look forward to furthering our positive relationship with the next leader."

Some Jewish parents, however, had harsh words for McGuinty.

Ira Walfish, chair of Ontario's Multifaith Coalition for Equal Funding of Faith Based Schools, said the premier "doesn't leave an honourable legacy," particularly with respect to the school funding issue.

He recalled that one of McGuinty's first actions when he became premier in 2003 was to retroactively cancel the Tories' Equity in Education Tax Credit, "which would have given parents $3,500 per child towards choosing the best education for their child."

Walfish said McGuinty "manipulated the issue of funding faith-based schools" to win the 2007 Ontario election by using "unfounded fear-mongering and implicitly attacking faith-based communities."

Added Walfish: "Ironically, the 'education' premier excluded many thousands of children in Ontario from publicly funded education, for political purposes. One can only hope that the next Liberal leader will be more enlightened and honest in his or her dealings with school choice, an issue that is not going away."

A spokesperson for McGuinty said he had no comment for this story.

Premier McGuinty at the Western Wall, above, and touring Israel, below, in 2010

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Photo exhibit offers new way to look at tikkun olam

Bill Gladstone
Special to The CJN

Judi Angel, a Vancouver photographer who, with her husband, has participated in three "tikkun olam" missions in the developing world for the American Jewish World Service, is the driving force behind *Tikkun Olam*, a photography exhibition that opens this week at the Beth Tzedec Reuben and Helene Dennis Museum in Toronto.

Tikkun olam is a Hebrew phrase that means "healing the world," something Angel was clearly involved in last year in Cambodia, where she helped a local HIV/AIDS organization develop fundraising techniques and build an organizational structure.

Many of her Cambodian photographs show poor but contented people living simple but spiritually fulfilling lives amidst a backdrop of squalor, with many draped in colourful costumes as though to counterbalance the drabness of their environment. Although the tikkun olam theme does not seem evident in the photos, Angel says it is present nonetheless.

"When I came back from Uganda after our first placement [in 2004], I was sort of angry all the time," she said in a telephone interview. "All the people I had met were so poor and had so little, yet they seemed really happy and content and generous of spirit. And people here have so much, yet they're grumpy and seem to complain about such little things. The images are partly meant to show that difference and to help bridge that gap."

Angel took about 20,000 digital photographs in Cambodia, only about 20 of which – blown up to about 20 by 28 inches in size – were chosen for the exhibition.

At curator Dorion Liebgott's suggestion, Angel also included several striking black and white images that she took of the Abayudaya Jewish community in Uganda, including exterior and interior views of the synagogue. While Angel's Cambodian photographs were previously on view in the Sidney and Gertrude Zack Gallery in Vancouver, her Ugandan photos have never been publicly exhibited before.

"I was very impressed with the photographs I saw in Vancouver and I really wanted to bring them here," Liebgott said. "In a way, it's a very different sort of exhibit than we've ever done before because a good number of the photographs are really not of Jewish content."

From exhibit at the Beth Tzedec museum

But, she added, the photos seem to reflect the artist's "Jewish imperative" of tikkun olam.

The mission of the American Jewish World Service "is healing the world," Angel said. "It's a Jewish organization that does work all over the developing world in a 'colour-blind' way. They go wherever they are needed and do things that are different than what any other organization does." A representative of the AJWS will attend the exhibition's opening, she said.

An opening reception for *Tikkun Olam* takes place at Beth Tzedec Congregation, 1700 Bathurst St., Tuesday, Oct. 30, 7:30 p.m. The reception is free and open to the public. Please RSVP to Avital at info@beth-tzedec.org or 416-781-3511. The exhibition continues to Jan. 30, 2013.

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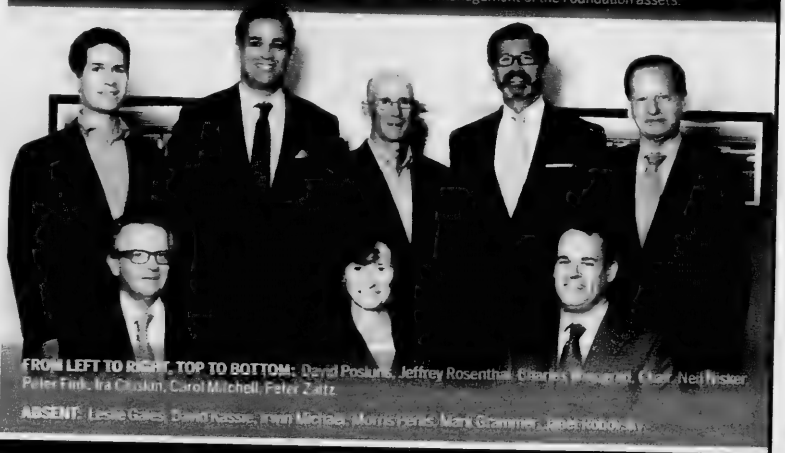

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Breslever rabbi offers 'remedies for the soul'

Frances Kraft
Staff Reporter

"Why are we losing so many kids to Judaism?" asks Rabbi Lazer Brody. "It's very simple: because in the young people's eyes, Judaism is not cool.

"If you don't have a Judaism of joy, if Judaism is a pain – [kosher] chicken costs double, synagogue dues are so high, it's all kvetching and complaining – who needs it?"

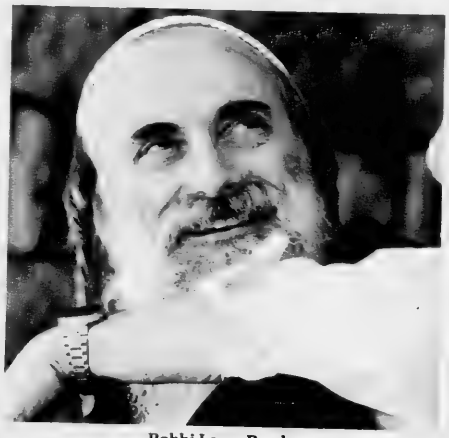
The 63-year-old Breslever chassidic rabbi, who grew up in a Conservative home before making aliyah in 1970 and serving in the IDF special forces, believes that the heart of Judaism is *emunah*, or faith.

Next month, he'll speak in Toronto and Edmonton as part of a North American tour.

At Toronto's Beth Emeth Bais Yehuda Synagogue, he will discuss "How faith can enhance your life" (Tues., Nov. 13, 7:30 p.m.), and "Why are we losing so many of our children to the negative forces, and how can we help get them back?" (Wed., Nov. 14, 7:30 p.m.) Tickets are $10 at the door for each lecture.

In Edmonton, he will speak on Mon., Nov. 12 at 7:30 p.m. at the Fantasyland Hotel. His subject will be "The 'Rambo' Rabbi – Discovering God from the battlefield to our daily lives."

Rabbi Brody's spiritual journey began after the First Lebanon War in 1982, when he survived a commando mission in Beirut. "There was no way of getting out of there alive," he said in a phone interview from Israel. "And when I got out of there alive, I knew there was a higher power."



Rabbi Lazer Brody

As a ba'al tshuvah, he studied with an eclectic range of Orthodox rabbis, and received rabbinic smichah from Aish HaTorah in 1992. He was drawn to the Breslev philosophy, he said, because its founder, Rabbi Nachman of Breslev, who lived in the late 1700s and early 1800s, was "a doctor of the soul of all time."

Rabbi Brody is a disciple of Rabbi Shalom Arush, whose books he translated from Hebrew to English. Rabbi Brody said that Rabbi Arush brings Rabbi Nachman's teachings to the current generation.

Likewise, he said, he and Rabbi Arush offer "remedies for the soul" that affect "every phase of your life." He cited happiness, personal potential, marriage and children as examples. Rabbi Brody's third book, *The Trail to Tranquility* – his first in English – was published in 2010.

Growing up in a Zionist home, the Washington, D.C., native, whose late father was born in Winnipeg, prepared for aliyah by becoming a high school and college athlete, and studying agriculture at the University of Maryland. "I wanted to be a settler on a border farm," he said.

He still runs, works out, and eschews processed foods. "I don't put garbage in my body, and I don't put garbage in my mind."

Rabbi Brody said the Breslev community in Israel is "completely non-political, and we try to be the glue of society" to bridge gaps between different sectors.

His goal, he said, is not to bring people to his way of thinking, but to get them to be as much themselves as they can be, and to connect them to God. "Once you do that, I don't need to interfere any more… The Almighty will tell you exactly what you need to do."

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Wednesday, November 21, Reception at 6:15pm followed by the lecture at 7:00pm
Koffler House, 569 Spadina Avenue

Judith Deutsch Kornblatt University of Wisconsin-Madison
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Hundreds JUMP for joy at anniversary party

Cara Edell
Special to The CJN

More than 500 young Jewish professionals recently came together for Jewish Urban Meeting Place's (JUMP) fourth annual anniversary party.

Located in midtown Toronto, JUMP is a non-profit organization that provides social, volunteer and educational programs for people between the ages of 22 to 34.

The party, held on Oct. 13 at the Storys Building in downtown Toronto, raised funds to support JUMP's mission of empowering young Jewish adults to become more engaged in their heritage and more active in the community.

"The funds we raise help us meet an increasing demand for programming in our centre," said Shlomo Buzaglo, director of programs and trips at JUMP. "The support that we receive through our large events goes toward subsidizing the fees that participants pay for our programming – from Israel trips, to Hebrew classes, to holiday parties."

On average, 400 people come through JUMP's doors every month, he said. "The success that we have experienced is a reflection of our ability to engage the community."

This year's event, driven by a volunteer committee led by Laura Licht, Michael Grossman, Teri Goodfellow and Daniel Warner, featured live music, a silent disco, vodka snow cones, freshly made mini donuts and other fun carnival foods. Aside from ticket sales, JUMP also raised funds through a raffle, with packages worth more than $10,000. Ten lucky winners walked away with prizes, including trips to Las Vegas and New York City.

"This party was an opportunity for young Jewish adults to connect with each other – to share ideas, build new relationships and become energized about the amazing things that are happening in our community," said Buzaglo.

Jewish Urban Meeting Place (JUMP) anniversary-party co-chairs, from left, are Daniel Warner, Teri Goodfellow, Laura Licht and Michael Grossman.

The event's theme was based on the ways JUMP has affected the lives of thousands of young Jewish adults, he said. "Our desire to share these experiences with the community happened to tie in nicely with the name of the event venue, the Storys Building."

Throughout the evening, JUMP participants displayed their stories using a variety of media formats. Memories were shared via an interactive Twitter campaign, as decorative pieces throughout the venue, and on six large television screens.

"When asked to speak about her experiences at JUMP, one of our dedicated volunteers, Kourtney Shapiro, commented that 'JUMP represents a niche within the Toronto Jewish community which celebrates the art of networking, learning and creating for young adults.' This is the message that we wanted to leave with the young adults who attended our anniversary party," said Buzaglo.

JUMP plays an important role in the Toronto Jewish community because of the demographic with which the organization works, he said. "The post-university, pre-marriage stage of life is crucial for the survival of the Jewish people because it represents the time when individuals decide what kind of a Jewish life they want to lead. JUMP addresses the needs of young Jewish professionals by providing a space to connect with peers, explore Jewish values and practice, and engage in the Jewish community."

In any given month, JUMP offers eight to 12 programs, provides volunteers to other organizations who are in need, and hosts more than 120 people for Shabbat dinners.

"The needs of our demographic are increasing and therefore our organization needs to be able to provide for them. That is why fundraisers such as the anniversary party are key to ensuring financial stability for the organization."

Buzaglo said there is something for everyone within JUMP's walls. "People connect easily to our young, energetic staff and to the way we value authentic Jewish experiences. Our participants also thrive on our grassroots approach, where they can develop an idea in our centre and see it through to fruition."

To find out more about JUMP, go to www.jumponline.ca.

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THE CENTRE FOR ISRAEL & JEWISH AFFAIRS
UJA Federation of Greater Toronto

Kotel the 'Grand Central Station of the Jewish People'

Continued from page 1

"The true Jew is someone who will ensure that his grandchildren will be Jewish. Therefore, every Jew has to do all he or she can to ensure the next generation will be Jewish. This isn't an easy thing.

"We live in an open, materialistic world with many challenges to Judaism, and I respect Canadian Jews who do this."

One of the ways Jews can achieve this, he said, is to visit the Kotel.

"It does something to a Jew that almost can't be explained. It penetrates his heart and unleashes the Jewish fire that resides there," he said.

Referring to Canada's support for Israel, he extended his "deepest appreciation" to this country's Jewish community, but he reserved a special message for the current Conservative government and Prime Minister Stephen Harper.

"They were the first to take a courageous stand against Iran. And I believe in the end, the rest of the world will follow in Canada's footsteps."

Rabbi Rabinowitz, who has been rabbi of the Western Wall since 1995, said it was a great honour to be named the rabbi of the Kotel.

"It's the Grand Central Station of the Jewish People," said Rabbi Rabinowitz, 42. "I don't have the words to explain why I received this privilege, but I know it's a huge honour. I'm the rabbi of the largest synagogue in the world."

The Rabbi of the Western Wall, Rabbi Shmuel Rabinowitz, centre, visits with staff and guests of the Sephardi Kehila Centre in Toronto. From left, Galya Sarner, director of the Israeli Council of UJA Federation of Greater Toronto; Max Benaim, president of the Sephardic Kehila Centre; Rami Kleinmann, president and CEO of the Canadian Friends of Hebrew University; Rabbi Zvi Kamenetzky, Rabbi Rabinowitz, unidentified, unidentified and Maurice Benzacar, vice president of the Sephardic Kehila Centre.

Among other things, he said, his rabbinical duties include ensuring the sanctity of the Kotel and hosting foreign dignitaries to the Western Wall as their "Jewish representative."

Most importantly, he said, his duty is to help encourage and teach about the site's heritage and importance to the next generation of Jews.

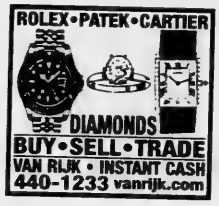
He said that over the last few years, interest in attending services at the Kotel has increased among the younger generation, and more than 1.5 million people came for services during the High Holidays this year.

Those are encouraging numbers, considering that many attendees were secular Jews, he said.

According to his figures, an average of 10 million people visit the Kotel every year. And the number of prayer notes and messages left in the wall by visitors is "impossible to know."

Rabbi Rabinowitz oversees the removal and burial of every note from the wall twice annually – before Passover and before Rosh Hashanah.

"Each note is treated as if it were a sefer Torah," he said.



Experiencing the House

An Oct. 15 event titled "Experience the House" gave donors to the mid-town Toronto organization a chance to experience first hand the kind of educational programming available there for young Jewish adults.

About 75 people enjoyed a discussion on Jewish life. The event introduced two regular participants at the House, who described how its programming has helped them "live their lives Jewishly," according to House board member Eli Fleischmann. Then, Rabbi Rafi Lipner furthered the discussion with the audience.

"It was a very good talk," Fleischmann said. "Rafi is a very engaging speaker, which is part of the charm of going to an event at the House."

[Photo courtesy of the House]

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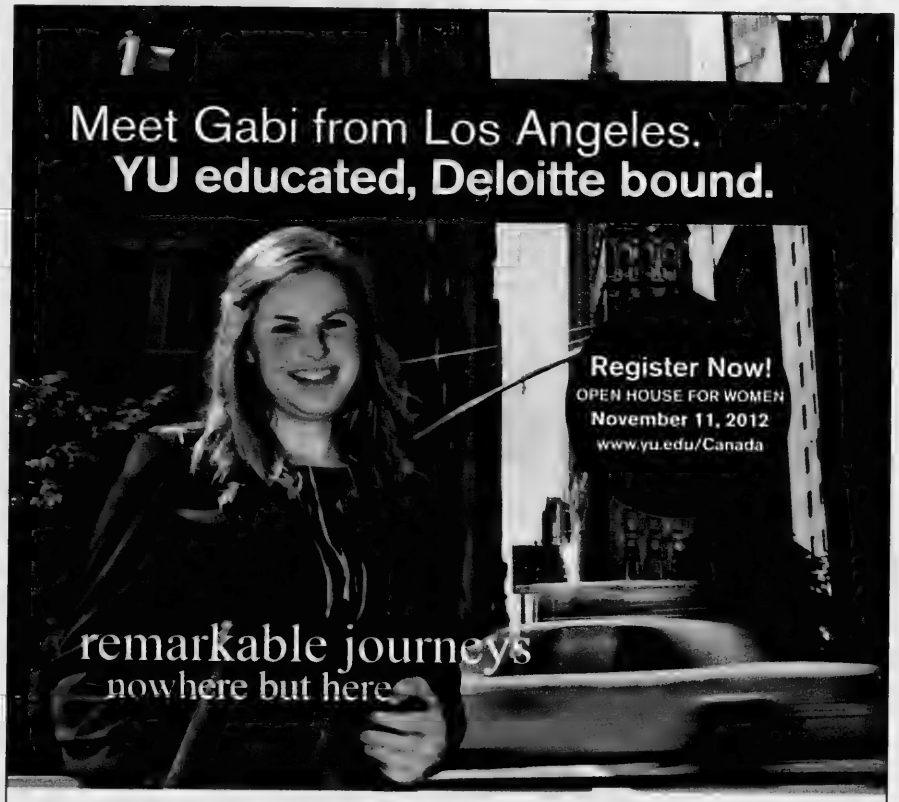

As a 2012 Stern College graduate and a graduate student in accounting at the Sy Syms School of Business, Gabi knows firsthand that a YU education is instrumental in launching a successful career: next year she will join Deloitte. In fact, more than 97% of YU students who graduated with an accounting degree were employed in their field in 2011.* **Call our Office of Admissions at 212.960.5277 to schedule a preliminary consultation and start your remarkable journey today.**

*Source: Yeshiva University Career Center survey

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Connecting the dots illustrates Iranian threat

On Oct. 15, the *Globe and Mail* reported the results of a recent Ipsos Reid poll of Canadian and American perceptions about, among other things, threats to international peace and stability.

According to this survey, in a ranking of the greatest global threats, Canadians placed international terrorism first, famine and food shortages second and a nuclear-armed Iran third. Not surprisingly, given the lingering effects of 9/11 and subsequent disclosures of other terrorist plots that have been thwarted, Americans listed international terrorism as the greatest threat, but they placed a nuclear-armed Iran second. (Though they're less directly affected, it's significant that Canadians share the same concern.)

According to Reports

By PAUL MICHAELS

Still, one might wonder if Iran would rank even higher on the concern index in Canada if Tehran's ties to international terrorism were better understood – in short, if the dots were connected.

Perhaps this is what Americans have more clearly grasped since the U.S. State Department several years ago listed Iran as the world's principal sponsor of international terrorism. Iran's nefarious acts extend from Asia to Africa to South America and even to the United States itself. Just last year, American officials uncovered an Iranian plot to assassinate the Saudi ambassador to the U.S. by blowing up a popular Washington restaurant he frequents – a terrorist act that would have resulted in mass civilian casualties.

Mansour Arbabsiar, an Iranian-American charged in that plot, pleaded guilty in a Federal District Court in New York City on Oct. 17 to conspiring to commit an act of terrorism. Arbabsiar admitted to having worked with Iranian military officials. A co-conspirator also charged in the case, Gholam Shakuri, who is believed to belong to the Quds Force, remains at large. (The Quds Force is the lead unit of Iran's Revolutionary Guards Corps tasked with planning and carrying out terrorist attacks abroad.)

In addition, Iran provides logistic, financial and military assistance not only to movements such as Hezbollah in Lebanon and Islamic Jihad (and previously to Hamas) in Gaza, but also to insurgent groups in Afghanistan (and previously in Iraq) that have carried out attacks on western multinational forces. Iran is also active even in Egypt through its sponsorship of jihadist groups operating in the mostly lawless Sinai.

Currently, Hassan Nasrallah's Hezbollah fighters are busy, along with Iranian Revolutionary Guards, helping to keep President Bashar Assad's beleaguered Syrian regime alive. Susan Rice, American ambassador to the UN, told the Security Council last week that "Nasrallah's fighters are now part of Assad's killing machine, and Hezbollah's leaders continue to plot with Iran new measures to prop up a murderous and desperate dictator."

At the same session, Israel's ambassador to the UN, Ron Prosor, challenged Nasrallah's claim that he's defending Lebanon against Israel: "Today on the streets of Homs, Hama, and Damascus, we see that Hezbollah's army is far more preoccupied with butchering their Arab brothers and sisters in Syria… Ahmadinejad and Nasrallah sit on Bashar al-Assad's advisory board, offering the Tyrant of Damascus guidance on how to butcher the Syrian people more efficiently. Together they form what I call a 'trio of terror.'"

According to the British newspaper the *Telegraph* (Oct. 17), Hezbollah escalated the fighting by using its military bases in the Bekaa Valley in Lebanon to fire rockets on positions held by the Free Syrian Army across the border in Syria. That also means hitting villages and killing civilians.

File photo of Hassan Nasrallah, left, with Syrian President Bashar Assad and Iranian President Mahmoud Ahmadinejad

Returning briefly to the nuclear issue to further connect the dots mentioned above, we should note that a nuclear-armed Iran could equip any one or more of these terrorist groups with tactical nuclear devices (or even a "dirty" bomb) to use against Israel or any number of other targets. Given that Iran itself wouldn't have to launch a nuclear bomb (though it would have the capacity to do so), the regime's ability to wreak devastation would be manifold – and, unless checked, remains profoundly dangerous.

Paul Michaels is director of research and senior media relations for the Centre for Israel and Jewish Affairs.

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Carleton praised for tackling Jews' unease

Cara Stern
Staff Reporter

Jewish groups are praising Carleton University for recognizing the concerns of some Jewish staff and students about an antisemitic atmosphere on campus and for pledging to implement recommendations in a new report on the problem.

The Commission on Inter-Cultural, Inter-Religious and Inter-Racial Relations on Campus began collecting information in 2010 in response to growing tensions at the Ottawa school. Its final report – which also addressed issues facing aboriginal staff and students – suggested that for the most part, Jewish students and professors responded less positively than their non-Jewish counterparts when asked about the climate of respect on campus.

The commission sent out two surveys – one to Carleton's roughly 30,000 staff, students and faculty that received about 2,000 responses, and a second follow-up questionnaire for Jewish faculty, staff and students that was answered by 135 people.

The commission found that Jewish students, particularly those who are easily identified as Jewish, view public spaces on campus as somewhat unsafe or unwelcoming. Some also said they have experienced disrespectful comments about their religion stemming from anti-Israel sentiments.

Carleton's undergraduate and graduate student associations have both taken public stances against Israel in the past, which has led some Jewish students to feel excluded from these representative bodies, the commission noted.

Additionally, Jewish students said they sometimes feel excluded in classes because of what they say is a lack of balanced debate about Israel.

Carleton president Roseann O'Reilly Runte declined to comment to *The CJN* on the 11-page report. She did, however, release a statement detailing some of the actions she said the university will take based on its recommendations, such as reminding deans, chairs, and directors to be mindful of Jewish holidays so that no meetings are scheduled on them.

Roseann O'Reilly Runte

"As a progressive and open university, we must aim to make every visitor to campus, every scholar, all who live and work here, feel valued and respected," she wrote.

The commission also recommended that Carleton set up an interfaith council, as well as a Jewish issues committee.

In addition, Runte said the university will "make support services and mechanisms for the airing of concerns better known."

Zane Colt, citywide president of Ottawa's Israel Awareness Committee, called Carleton's creation of the commission an unprecedented action by the university in taking responsibility for the student body, and in recognizing problems on campus and trying to solve them.

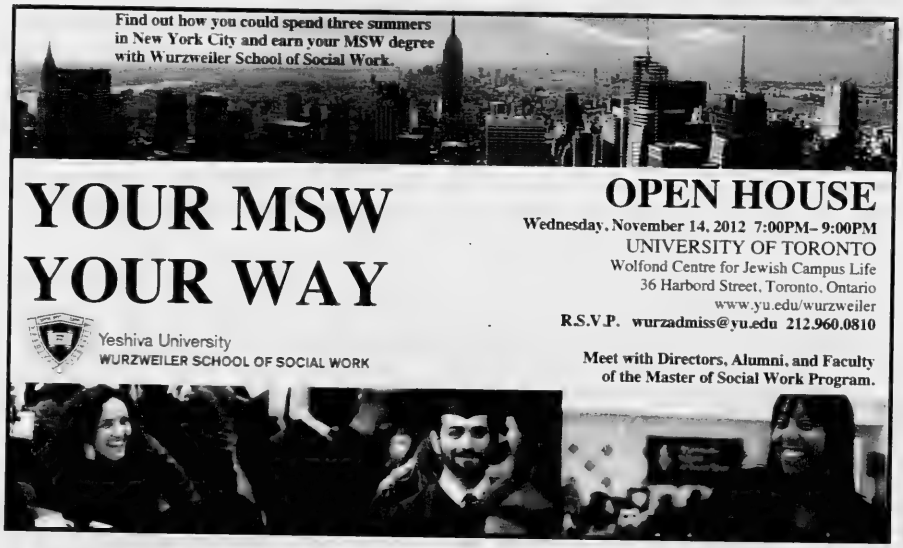
"[The university] should be applauded for the initiative," he said, noting that few universities have ever taken such a move.

Colt, a third-year student in public affairs and policy management, said he has experienced feeling uneasy in classes at Carleton.

"There are professors in classrooms that try to present one side of the issue, and it makes students that are Jewish and pro-Israel feel very threatened," he said, citing guest speakers who only present one side of the Israeli-Palestinian conflict.

"By all means, I like debate, I encourage debate, but this is when that debate crosses the line and becomes hateful, harassment and intimidation," he said, acknowledging that it's not the majority of the campus population, but marginal anti-Israel groups that go too far.

Continued on page 25



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Problem goes beyond Carleton: CIJA

Continued from page 24

Runte has called out such groups in the past. In March 2011, students who support the boycott, divestment and sanctions movement against Israel disrupted a board of governors meeting to the point where it had to be cancelled, since board members were blocked from entering.

"Those who have said they will interrupt meetings until they have their way are participating in inappropriate bullying tactics," Runte wrote at the time in an email sent to students and faculty.

Two years earlier, the university banned posters advertising Israeli Apartheid Week that Carleton's equity services office deemed were in violation of Carleton's human rights policy.

Avi Benlolo, president and CEO of Friends of Simon Wiesenthal Center, also praised the administration. "It's not a factor of a freedom of speech," he said. "It's a factor of creating divisiveness on campus and marginalizing the Jewish students."

David Koschitzsky, chair of the Centre for Israel and Jewish Affairs, said the problem extends beyond Carleton to other universities, adding that Carleton has set an important example for how other schools can approach the issue.

"As disgusting as the anti-Israel rhetoric can be, the core problem is that, from time to time, this rhetoric has devolved into harassment of Jewish and pro-Israel students," he said.

Runte's statement said the university will "continue to discuss the question of respectful behaviour in all public spaces on campus with student leaders and together we will find ways to make all feel welcome."

Not everyone is happy with the report.

Carleton sociology professor Peter Gose told the *Charlatan*, a campus newspaper, that it failed to distinguish between antisemitism and criticism of Israel.

"We don't think that there's anything inherent in being Jewish that obliges Jews to oppress Palestinians, to engage in these acts. This is behaviour, not identity," Gose told the paper.

In a letter to the *Ottawa Citizen*, he called the commission "the Runte administration's latest attempt to silence debate on the Palestinian question at Carleton."

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Jewish studies not just for Jews

Judith R. Baskin
[Carl S. Ehrlich photo]

Vicky Tobianah
Special to the CJN

In order for the academic pursuit of Jewish studies to continue, it must appeal to a broader audience outside the Jewish community, said Judith Baskin, a Jewish scholar, author and professor.

She was speaking to a roomful of academics and community members at the Midwest Jewish Studies Association (MJSA) conference at York University on Oct. 14.

"At the end of the 21st century, more and more students who choose undergraduate majors and graduate training in Jewish studies are non-Jews," said Baskin, who has spent 40 years in the field of academic Jewish studies.

She cited changing demographics as the reason for this shift. "The absolute number of Jews in the larger population in North America is in steady decline," said Baskin. "The future of Jewish studies in North American universities will depend on the field's continuing appeal to a larger constituency."

Her lecture, "Jewish Studies: Yesterday, Today and Tomorrow?," was the plenary talk of the MJSA's annual conference, which brought students and faculty from around the world to York U last week.

Conference speakers included "musicologists, historians and scholars from all periods of Jewish studies, from biblical to modern for people all over the world," said Mara Cohen Ioannides, president of the MJSA.

To read full story, go to cjnews.com

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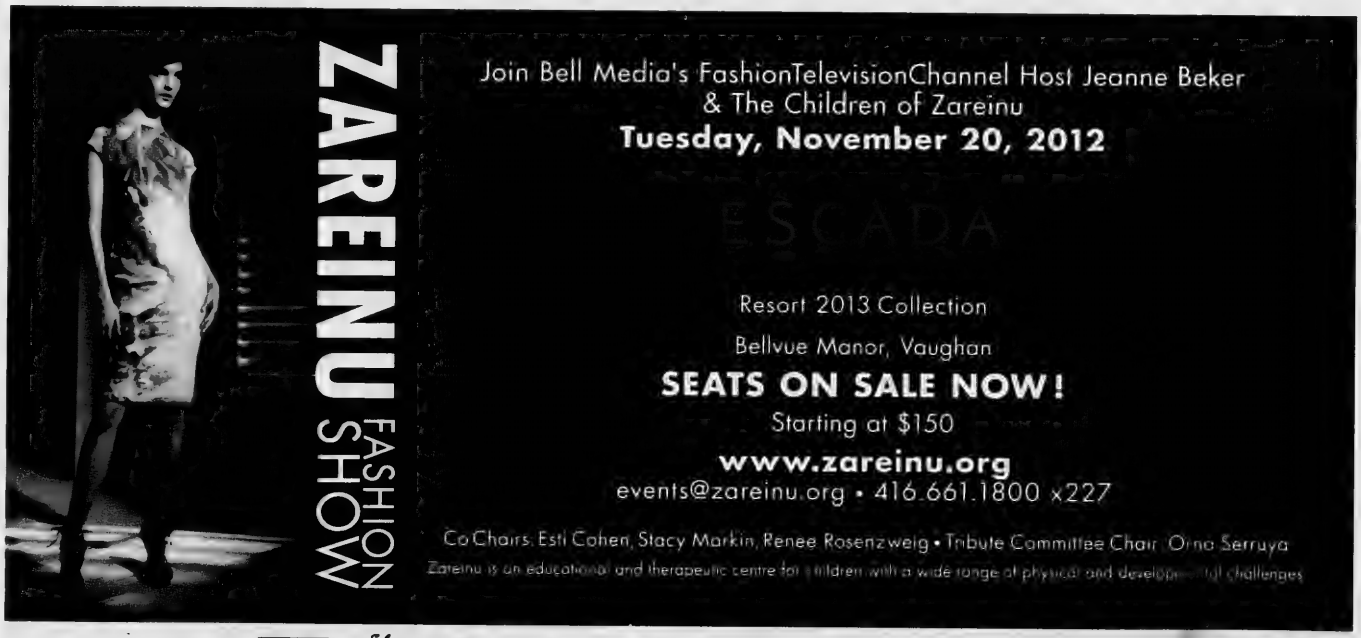

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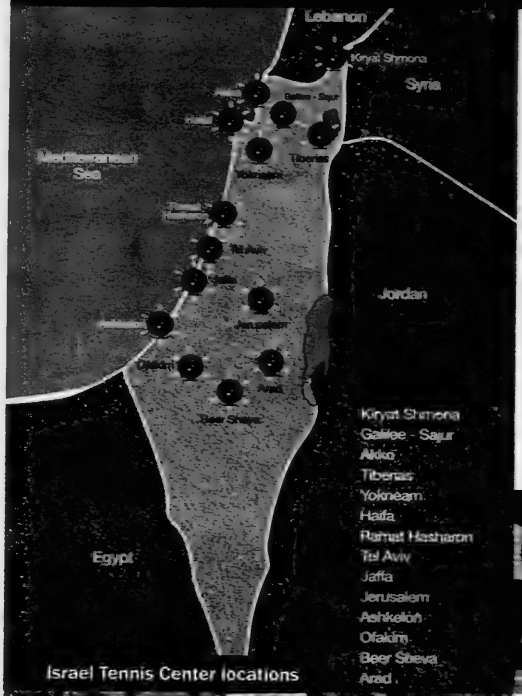

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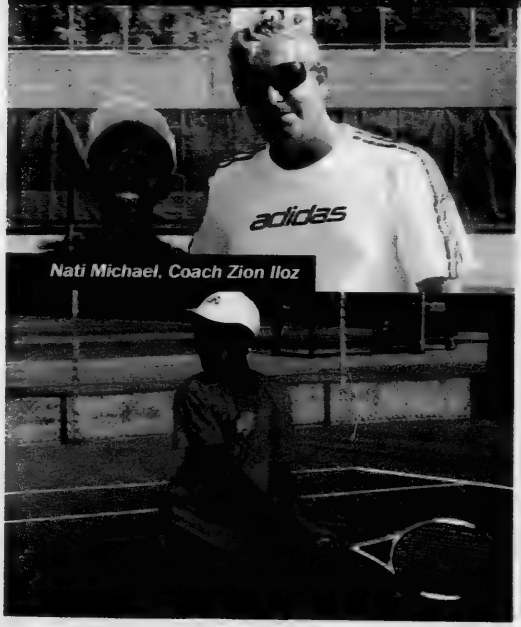

Nati Michael, Coach Zion Iloz

Nati Michael: A Journey from Ethiopia

Nati Michael, 13, buses to the **Israel Tennis Center** in **Jaffa** from economically-challenged South Tel Aviv for tennis lessons and to hang around.

Born in Ethiopia, Nati, his parents and siblings fled life-threatening violence and oppression for safety in Sudan, only to encounter more of the same. Running for their lives once again, Nati's family travelled by foot through the desert toward a dream of safety and a future in Israel. Under conditions of extreme heat they traversed rugged desert terrain with little food or water - Nati's father like many others did not survive the trip. With the help of Bedouins, the family reached Israel in 2008, where the single mother and her 4 children settled in South Tel Aviv, home to thousands of impoverished refugees of similar circumstances.

In 2012, Nati finished 6th grade at the Tkuma school for children with complex learning difficulties, and through a partnership between the Tel Aviv municipality and the Israel Tennis Centers, began attending subsidized ITC programs and tennis lessons at the Jaffa location of the Israel Tennis Centers. Armed with new tennis clothes, a racquet and bus transportation, in short order Nati has developed confidence and ambition - aspiring to represent Israel in tennis one day. Nati's developing leadership skill and talent earned him the honour of Israel Tennis Centers' Player of the Month this past June.

Nati is but one of thousands of children who have learned to believe in themselves at the Israel Tennis Centers. To learn how you can help us sponsor a child, a class or an entire program, please contact the Israel Tennis Centers Canadian office. A strong future for Israel will depend on strong children today.

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דער יידיש ווינקל

דזשערי קעין

זיים געזונט און שטאַרק!

די ווערידע פון לימענעס אין פאָלקס מעדיצין

פון חיים מוכער

וויסט איר, אַז וואָסער מיט לימענע אויפן ניכטערן מאָגן קאָן פאַרבייטן א שלל מיט רפואות? וואס דאָס איז, אין תוך נענומען, וואָסער מיט לימענע? ס'איז איינפאַך אַ לימאָנאַד. אָבער אוודאי ניט יענער לימאָנאַד, וואָס ווערט פאַרקויפט אין די קראָמען, און ברענגט גיכער א שאָדן.

א דאַנק אַזאַ מין נאַטירלעכן לימענאַד, אַ פאָלקס מעדיצין, קריגט מען א וואַרעלעכע געלעגנהייט אַרויסצוטרייבן פונעם נוף די סאָקסנען, וואָס האָבן זיך אין אים במשך פון די יאָרן אָנגעזאַמלט, צו פאַרבעסערן דאָס געזונט פון די נידן, פון פאַרדייַנונג. ווי אויך ווידקס וואָסער, אויסגעמישט מיט אַ נאַטירלעכן לימענע-זאַפט, אויף דער אָרבעט פון די געלענקען, לינדער מאַכנדיק,אָחוץ זיי, אויכעט דעם מוסקלען-ווייטיק. דער עיקר אָבער באַשטייט אין דעם, אַז לימענע-וואָסער טרייבט אויס פעסט און העלפט פאַרקלעבערן די וואָג, צוגעבנדיק דעם קערפּער אַ פרישן סאָנוט.

מ'מוז אָבער געדענקען, אַז אַזאַ מין מאָרט פּראָצעדור גילט נישט פאַר יעדן איינציקן, און איידער איר נעמט זיך צו דער זעלבסט-היילונג, באַדאַרף מען זיך אַן עצה האַלטן מיט דאָקטוירים—קודם-כל מיט אַ נאַסטראָענטעראָלאָג און א קאַרדיאָלאָג.

אין אַלגעמיין,איטלעכער מענטש, וואָס איז אימשטאַנד איבערצוטראָגן דעם דאָזיקן פּראָדוקט אָן קיין נעגאַטיווע פאָלגן פאַרן נוף, מעג טרינקען וואָסער מיט לימענע. דאָס הייסט, אויב איר האָט ניט קיין אַלערגיע אויף לימענע (און אַזוינע זיינען ניטאָ קיין סך), און סאָמער איר האָט ניט קיין מאָגן-נעשווירן, מעג יעדערער פון אייך, סיי אַ קינד סיי אַ דערוואַקסענער, טרינקען דאָס לימענע-וואָסער. ס'איז ראַטזאַם צו טרינקען אַזאַ וואָסער נאָענט פרי, איידער איר האָט נעפרוסט די צייטונג און אָפּנעפרישטיקט. אַז מע טוט עס אויפן ניכטערן מאָגן, וועלן די רעזולטאַטן אַריבערשטייגן אַלע דערוואַרטונגען.

פאַרשונען האָבן באַוויזן, אַז דאָס כסדרדיקע געבראַכן פון לימענע-וואָסער איז אַן אויסגעצייכנט מיטל, וואָס העלפט אויסרייניקן אַרטעריעס און בלוט-נעפעסן. דערפאַר אָבער מוז מען אָט דאָס וואָסער טרינקען צען-צוזעלף מאָל אַ טאָג (מיט אַן איבערבייס פון איין שעה) אין משך פון עטלעכע טעג. אַזאַ מין היילונג מוז באַגלייט ווערן מיטן טרינקען זאַלץ-וואָסער צי קרייטעכצער-טייען. די דאָזיקע מעטאָדע העלפט אויך פאַרלירן די וואָג, העכער די פילבאַרקייט צו אינטוליץ, נאָרמאַליזירן דעם צוקער-ניוואָ אין בלוט. תוך דעם, דאָס ליטענע-וואָסער רייניקט דאָס בלוט גופא,אָט די איינשאַפט זיינע קען מען נישן בשעתן היילן, אַשטייגער, כאָלערע. נאָך מער פון דעם, ווי מאָדנע זאָל עס נישט קלינגען, אַ סיי-לעפל לימענע אויף א האַלבער גלאָז וואָסער העלפט צו פאַרמינערן דאָס בראַנעניס אונטערן האַרצן.

עס פאַרשטייט זיך, איידער מע טרעט צו צו אַזוינע גרינטלעכע מאָס-מיטלען פון רייניקן דעם גאַנצן קערפּער, איז מען מחויב זיך מיישב צו זיין מיטן דאָקטער, וואָס וועט אַזוי אַלעס ערשטן פאַרשרייבן אַן אונטערזוכונג און וועט צוהעלפן אויסקאָרעגירן די דיעטע.

אויב איר האָט נעדאַנקען וועגן אַנדערע זיניקע לאָזונג וויסן, דורך פּאָסט אָדער מייל- פּאָסט: info@cjnews.com

Archeology and the cinema

The Bible and the Ancient World have been fertile ground for Hollywood and the cinema. Almost from the beginning the Ancient World has fascinated cinematographers, and it is interesting to see how archeology and archeological discoveries have affected the portrayal of the Ancient World on film. For most of us, it is the cinema that has affected the way we think of the Ancient World and arguably its most important gift to us – the Bible.

Archeology has revealed the earliest civilization as being that of the Sumerians. The famous Yale scholar Samuel Noah Kramer wrote a book awhile back with the apt title, *History Begins at Sumer*. It was the Sumerians who built the first cities with populations in the tens of thousands, more than 5,000 years ago, in what is now southern Iraq. They invented the first type of writing, which we call cuneiform.

Cuneiform was subsequently adopted, adapted and used by the Babylonians, Assyrians and Persians. The Sumerians invented the epic literature in their tale of Gilgamesh, who it turns out was an actual king of one of their cities called Kish. The tale speaks of a flood and even has a Noah-like character in it.

Their civilization was rediscovered at the beginning of the 20th century. Hollywood discovered it in the 1950s, when they made a film called *The Mole People*, about a group of Sumerians who had survived by going underground. Unfortunately, not much historical veracity survived the movie.

Babylon, which was a successor to Sumer, and adopted much of its culture, has also been fertile ground for Hollywood. It was Babylon that would have an important impact on the Bible and the development of our people. It has been the source of archeological activity for the last century and a half. Sadly, the last 11 years have destroyed many of the sites that could have told us so much more.

Past Forward

Alex Gropper

Hollywood discovered Babylon in its infancy when the famous director D. W. Griffiths made the film *Intolerance* in 1916. It managed to combine 2,000 years of civilization in a few hours by mixing Sumerian, Assyrian, Babylonian and Persian motifs. Considering the state of scholarship at that time, the film was not that bad in its archeological depictions.

Another forgotten civilization rediscovered by Hollywood was that of the Hittites, who were virtually unknown until German archeologists found their capital. The Hittites made their appearance in the 1954, 20th Century Fox epic, *The Egyptian*, based on a novel by the Finnish writer Mika Waltari, about a Moses-like character. The movie starred that stalwart of biblical epics, Victor Mature, as well as Peter Ustinov, Edmund Purdom and Michael Wilding (who was famous at the time as Mr. Elizabeth Taylor). The film was surprisingly accurate, especially in showing that the Hittites were the major adversaries of the Egyptians in the latter half of the second millennium BCE and the first to use that new wonder metal – iron. But it is the Egyptians themselves that we look at next.

Some good news, for a change

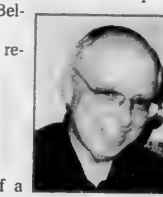
You don't have to look far to find challenging or depressing news about Israel and the Middle East in the media or online. And I would never suggest that news – even the difficult kind – should be ignored. However, there are also some delightful stories about Israel that have trouble cutting through the doom and gloom. Here's where to find the upbeat and offbeat.

Start off at israel21c.org where you can:

- Learn about 64 innovations developed in Israel – including the ReWalk robotic exoskeleton, which enables quadriplegics to walk; Disk-on-Key pocket data storage; the tile-based game, Rummikub.
- Read a profile of Dahlia Pelled, president of the Israeli Society of Magicians (and CEO of the publishing company People and Computers).
- Discover that Israel's brand-new men's lacrosse team has actually qualified to compete in the 2014 World Lacrosse Championship, to be held in Denver. This is no misprint. Israel. Lacrosse! It looks as if Michael Ordman spends quite a lot of time skimming through conventional news sites in order to compile his weekly newsletter, Good News Stories about Israel. **[http://bit.ly/isnews1]** You never know quite what you'll stumble upon here. Like:
- A story about plans for Israel to host the 2015 International Space Conference.
- A video of Yehuda Gin of India's Bnei Menashe tribe of Jews who made aliyah in 1992. Now a rabbi, he talks about his unique journey and life in Israel.
- And a great Rosh Hashanah roundup from the Technion – Israel Institute of Technology. This is a video where robots and other inventions dance to a tune – along with some smooth moves from Prof. Dan Schectman, 2011 Nobel laureate. **[http://bit.ly/isnews2]**

Here are some of the many stories that have caught the eye of Ted Belman at Israpundit:

- Doctors in Be'er Sheva were recently able to save the life of a 50-year-old Russian man with a ruptured aorta who was flown there after the complex surgery could not be attempted in Moscow.
- Sir Patrick Stewart, a.k.a. Capt. Jean-Luc Picard of *Star Trek: The Next Generation*, was in Israel this summer to shoot the film *Hunting Elephants*.
- Of 145 countries surveyed by Bloomberg Rankings, Israel is the world's sixth healthiest country – behind Singapore, Italy, Australia, Switzerland and Japan. And ahead of Sweden (9), Germany (10), France (13), Canada (14), the United Kingdom (21) and the United States. (33). **[http://bit.ly/isnews3]**



Jewish & Digital

Mark Mietkiewicz

Jacob Richman's Good News from Israel is more of a diary. It includes everything from photos of an opening of an exhibition at the Moshe Kastel Museum of Art in Ma'ale Adumim to shots of a large group of immigrants as they arrive at Ben-Gurion Airport. **[http://bit.ly/isnews8]** Bonus: Jacob also does high-quality scans of all new stamps issued by the Israel Postal Company. Among this year's variety:

- Rabbi Shneur Zalman of Liadi, founder of Chabad.
- The World's Highest and Lowest Places , a joint postal issue with Nepal.
- A series on the Renaissance of Jewish Seamanship. **[http://bit.ly/isnews5]**

Looking for more? There's Good News from Israel! which provides "facts about the 100th smallest country, with less than 1/1000th of the world's population." **[http://bit.ly/isnews7]**

Feeling a bit better? Great. We now return you to your regular coverage of news about Israel.

Highway@rogers.com

Healing through listening

Rabbi Stephen Wise

I recently went to the doctor because of a nagging shoulder injury. When I got to his office, he came in and, as usual, asked me what was wrong. As he touched the joint and we talked about it, it suddenly felt better.

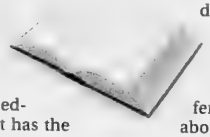
I'm sure everyone is familiar with this. But can doctors heal simply by seeing you, touching you and talking to you? Perhaps they can, because doctors are among the few people nowadays who have time for you. Maybe when you finally stop and tell someone the story of what ails you, it feels better.

There's much research to confirm this. Healing may indeed be facilitated by doctors who want to help, nurses who tend to your daily needs, clergy who come to your bedside to comfort your troubled spirit, and friends who share your pain.

For most of human history, conventional wisdom taught that healing can happen through the goodness of healers and caregivers. Impressive advances in the 20th century initiated a new understanding of medicine that used sophisticated diagnostic tests, pharmaceutical magic bullets and advanced surgical techniques. Yet today we know that medicine doesn't have all the answers, despite improved diagnosis, more specialists and a dazzling array of drugs.

We understand that our bodies are complex and mysterious. That's why our tradition offers the *Asher Yatzar* prayer to thank God daily that all our pathways and openings work correctly. Medical schools now teach clinicians to connect to patients as people, not just to their condition. We know now that the quality of doctor-patient relationships can affect medical outcomes. This effect has the power to extend to all of us, including those who might not be doctors but who may be great listeners.

Rabbinic Reflections



In this week's parshah, Lech Lecha, Abraham calls out to God in pain, "O God what will you give me if I remain childless… You have given me no children". (Bereshit 15:2-3). In the next parshah, Vayera, Sarah speaks to Abraham with a heavy heart about her infertility. Once they share their struggles aloud, God hears their prayers and grants them a son.

My wife Cheryl and I also know this pain. We shared the frustration of infertility early in our marriage. We kept our hardship to ourselves, watching our friends and siblings conceive easily while we couldn't. We were happy for others, but secretly worried we would never share in the joy and miracle of children.

We eventually received fertility treatments and now have three wonderful children. We're keenly aware that so many have similar struggles these days. The difference is that people are more open to talking about it. When they do, Cheryl and I can share what we went through and offer advice and support.

We can't cure infertility, but by talking about it, we can reduce stress and allow room for the healing of body and spirit. I believe that's the secret to the healing touch of doctors – the relationship between two humans opens the door to healing. It's what Abraham and Sarah found when they opened up about their condition and God heard and answered their prayer.

It gives the sense of love and meaning to life when two people see in each other the image of God. And that's where true healing begins.

Rabbi Wise is spiritual leader of Shaarei-Beth El Congregation in Oakville, Ont.

Cheshvan's hidden opportunity

This month is the month of Cheshvan, and it has a unique standing in the Jewish calendar. It's the only month in the Jewish year that doesn't contain a day of significance. Whether it's a holiday or a fast day, such as Tisha b'Av, we consider these days to be significant in that they prompt us toward celebration or introspection. To have an entire month without any of these prompts certainly makes that month stand out.

Historically, this might be considered a month of sadness, since it is the month in which our matriarch, Rachel, dies while giving birth to her son Benjamin. And yet within that moment of loss lies a moment of hope. Although Rachel succumbs and dies, Benjamin is born and another tribe is added to the nation of Israel.

The month of Cheshvan has similarities to the loss of Rachel. According to the midrash, Cheshvan is the month in which Noah's flood began. Ten generations after the world was created, God destroys everything with a flood, saving only Noah, his family and the animals that were inside the ark he built. While destruction was raging outside, hope for the future was cocooned inside the ark, which carried within it the seeds of a new world.

Similar to Rachel the matriarch who was suffering the anguish of losing her life while simultaneously bringing new life into the world, the ark represents the womb bringing new life into the world as loss of life surrounds it. In fact, the 40 days and nights of rain can be seen as paralleling the 40 weeks of gestation, which combines the two images even more strongly.

Midrashic Moments

Rachael Turkienicz

Yet because the month of Cheshvan doesn't designate a particular date within it to commemorate either Rachel's death or the start of the flood, it remains our decision as to where we put our focus. We could spend the month focusing on negative aspects of our lives, connecting with the event of Rachel's death, or we could focus on future opportunities, connecting with Noah's Ark.

The midrash teaches us of deeper moments of opportunity within the Noah narrative. Apparently it takes Noah 120 years to build the ark. During those years, people would ask him what he was doing, and he had the opportunity to convince them of what was going to happen and that they should join him. During these 120 years Noah failed to convince even one person. He failed to effect change or influence anyone around him. These great opportunities were not actualized, and that's why, according to the midrash, the flood is referred to as "the waters of Noah."

Cheshvan, the month following the High Holidays, is the month of choice and opportunity. We choose our focus and either commit ourselves to seizing opportunities for change or we actively miss them. By not having a specific day of significance, the choice is left to us.

Rachael Turkienicz is director of Rachaelscentre.org.

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Exhibit captures life of Jewish children in Tehran

Expresses sense of loneliness and abandonment artist felt

Cynthia Gasner
Special to The CJN

In 1941, 900 orphaned Jewish children from Poland were brought to Tehran with a group of other Polish refugees.

The Children of Tehran, as they were known, were then taken to Palestine in 1942-43, which was under the British Mandate.

Artist Lea Vogel was one of those children. An exhibition of her artworks, titled *Lea Vogel: A Life in Art (A Child of Tehran)*, opens on Nov. 6 and will continue to Nov. 30 at the MJG Gallery in Toronto.

The sculptures, paintings and prints in the exhibit express the sense of loneliness and abandonment Vogel felt in childhood and her optimism and joy later in life.

Vogel, who died in Toronto in March 2012, was born in Rozniatov, Poland, in 1937. She had one older sister.

There were 2,000 Jews in Rozniatov, which was under Soviet rule from 1939 to 1941. After the German invasion in 1941, the Nazis seized Vogel's father and other Jewish men. He was never seen again.

Her mother fled into the forest, but was unable to cope with the needs of both daughters. Vogel, who was a sick child, was abandoned and ultimately cared for by nuns.

As an adult, she expressed her desolation and feelings of abandonment in her print *Heavens and Earth*. Vogel once said that she used wood instead of the more usual technique of etching on a copper plate in tribute to her father, who was a timber grader for a lumber company.

In an interview with *The CJN*, Vogel's husband, David Nimmo, said, "The print is titled *Heavens and Earth* and not *Sky and Earth*, which indicates Lea's gratitude to HaShem for saving her from a terrifying sense of isolation."

Polish Gen. Wladyslaw Anders, who answered to the Polish government-in-exile in London during the war years, pressured the Soviets to release Polish refugees from the Gulag so that he could rebuild the Polish army. He arranged expeditions of Poles to areas under British control.

One of these expeditions included the 900 Jewish refugee children, including five-year-old Vogel. They walked, crossed rivers by barge and rode on trains, crossing Kazakhstan and finally arriving in Tehran.

In 1942, the Children of Tehran were moved by ship to Palestine, where many were taken in by secular Zionists. Vogel was placed in an orphanage and school in Jerusalem called Beit Zeirot Mizrahi where Nahama Leibowitz, who became a leading Torah scholar, was a teacher. Leibowitz also became a role model for Lea Vogel.

Nimmo said life was difficult for Vogel in Palestine. "There was a food shortage. Lea's resourcefulness and self-reliance was forged in what would become the new State of Israel. These traits accompanied her throughout her life.

"As a 12-year-old, she danced in the streets, celebrating the creation of Israel. This now took the place of her mother and father."

She later learned from the Jewish Agency that her mother and sister had been found in Soviet Russia. When she was 15, she helped bring them to Israel as olim, but she had difficulty re-establishing any family relationships.

Vogel's feelings from that period of her life are conveyed in a print depicting a black sky with a black rainbow.

She served in the Israeli Defence Forces in 1956-57 and had a serious jeep crash that resulted in the loss of a good portion of one breast. Her sculpture *Burden of Duty* is a figure dwarfed by an immense military uniform with broad shoulders, the front breast pockets of which can be seen as lacerated breasts.

Artist Lea Vogel's sculpture *Burden of Duty*

In the late 1950s and 1960s, Vogel developed her talents as an artist, exhibiting at the Tel Aviv Museum. She was awarded a travelling art scholarship from the American-Israel Cultural Foundation.

In 1974, Vogel immigrated to Toronto, where she earned an honours BA in visual studies. She won many awards, and in 1983, she participated in the exhibit *From Israel with Love* at First Canadian Place.

Vogel's art depicts conflict, struggle, duty and redemption. It took on a more joyous celebratory and colourful tone after she arrived in Canada.

In 1991, when Lea found she had breast cancer, she virtually gave up art. Nimmo said, adding, "Lea had incredible courage and resilience in the face of cancer. She lived successfully with cancer for 21 years."

He said that in her will, written from her hospital bed three days before she died, along with bequests to hospitals, her synagogue and family, "she made a bequest to the Children's Village, Jerusalem, home of orphaned and disadvantaged girls, to repay the kindness of the strangers that not only saved her life, but enriched it."

There will be an opening reception for *Lea Vogel: A Life in Art (A Child of Tehran)*, with a presentation by her husband, on Nov. 8 from 6 to 10 p.m. at the MJG Gallery, 555 Parliament St. Please RSVP to 416-923-4031 if you wish to attend the opening reception.

For more information about the exhibit, call Beverley Burdeyney at 416-781-8033.

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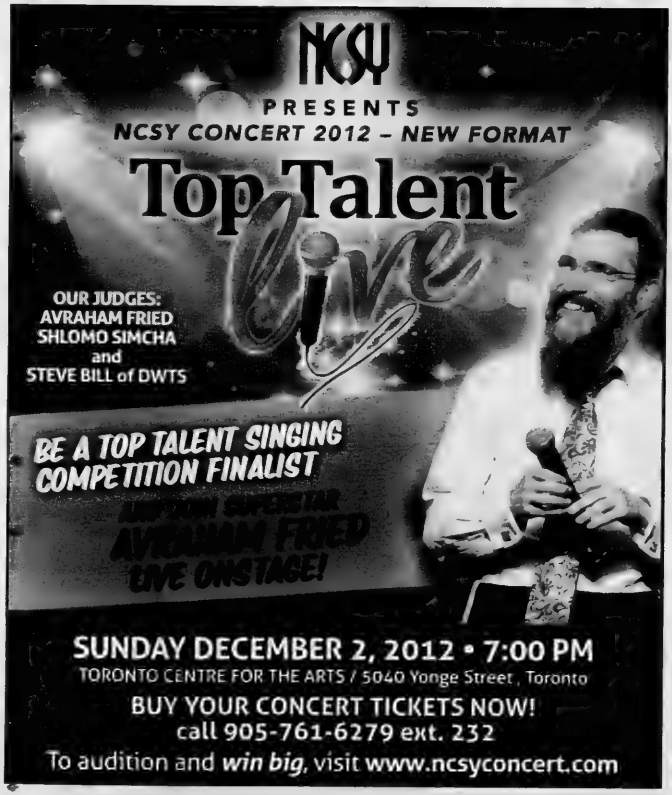

Woman searches for missing family

Cynthia Gasner
Special to The CJN

Karen Winter, who is legally deaf and blind, was determined to find out what happened to her father's family. They disappeared in Austria during the Holocaust.

Her father, Walter, and his brother Jack fled from Vienna soon after the Anschluss, the annexation of Austria by Nazi Germany in March 1938.

Their sister Gertrude, 17, and brother Wilhelm, 14, did not want to leave their parents alone. When her father tried to get them out of Vienna, the Austrian borders were shut.

Karen Winter

In 1948, her father received a letter from the International Red Cross saying that "Mr. and Mrs. Emanuel Winter had left for an unknown destination without giving a forwarding address."

When her father died in 1976, Karen Winter says he still had no knowledge of what happened to the rest of his family.

In 1998, Winter, a corporate law researcher, had to leave work because of her disabilities. She has an Ashkenazi genetic syndrome, Usher Type 3, that affects hearing and vision in adulthood.

After her retirement, she began to seriously research her family's past through the Jewish Family Finder. She contacted the Austrian Consulate in Toronto, and they provided her with her family's address in Vienna.

In 2006, she travelled to Vienna and received documents from Vienna's City Hall. She also searched the Lodz Ghetto database, and learned that her grandparents and aunt were deported and her uncle was murdered at the Chelmno death camp.

She went to her family's former home at Staudingergasse 14 in Vienna. "Shortly after my return to Toronto, I received an email from a young man, who had recently inherited the house from his grandfather," Winter said. "He sent me a photo of a garden he had planted to pay tribute to my father's family."

Karen returned to Vienna in 2009 and met the young Austrian owner of the house, who said that he had been trying unsuccessfully to reach her after she visited the house.

In July 2012, she received a notice from the Remembrance Society in Vienna, notifying her that a ceremony to install commemorative plaques in memory of her family were to be held at the house at the end of September.

Plaques were to be installed at the entrance of the building, with her grandparents, aunt and uncle's names and the dates of their deportation

Elizabeth Ben David-Hindler, a Jewish volunteer with the Stone of Remembrance Association in Vienna, a small private association that has six volunteers, four Jewish and two non-Jewish, told Winter that the plaques would be made but there would be a charge.

Winter was pleasantly surprised to learn that the Austrian who had inherited the house paid for the plaques.

"He is one of the Austrians who believes that remembrance work is important and he supports the project," Winter says.

Unfortunately, Winter injured her leg before leaving for Vienna and was unable to be at the commemorative plaque ceremony.

She told *The CJN* that she is grateful to all the individuals who helped her memorialize her family.

She plans to make the trip to Vienna next year. "I want to see the plaques and to personally express my thanks to the young man and to the volunteers of the Remembrance Association in Vienna," she said.

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Mazel Tov
מזל טוב

Happy 80th birthday, Harry Haber. Lots of love from all of your family and friends. You look great!

Mazel Tov to Nat & Yetta Gallowitz on their 60th wedding anniversary and to Nat on his 90th birthday Love your children & grandchildren.

Four Generations: Mazel tov to the Dankoff Family; Danny, Jerry, Alexander and baby Bennett and to new mom Lara Kwitko.

Michael and Sean Lerman, Carole and David Guttman congratulate their twins grandsons on their bar mitzvah. We are very proud of you! Mazel tov.

Jason and Flannery Knecht are thrilled to welcome Russell Aaron (Shai Ephraim), born on Sept. 11. He is welcomed with pride by brother Gabriel David.

Mazel tov on the engagement of Daniella (Dani) Stein & Tani Guterman.

Email your digital photos to cblackman@thecjn.ca or go online to www.CJNews.com and click the "Family Moments"

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What's New

By LILA SARICK

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• Trip Cancellation
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Deadline reminder: Oct. 29 is the deadline for the issue of Nov. 8. Nov. 5 is the deadline for the issue of Nov. 15. All deadlines are at noon. Phone 416-391-1836, ext. 269; fax 416-391-0829 or send an email to: whatsnewcjn@gmail.com.

Thursday, Oct. 25

NEW CANTOR INSTALLED
Temple Sinai installs new cantor, **Charles Osborne**, 7 p.m.

JUDAISM'S IMPORTANT IDEAS
Rabbi Wayne Allen discusses "The Six Most Important Ideas in Judaism," in 6 sessions, Prosserman JCC, 7:30 p.m. www.rabbiwayneallen.ca.

HAR ZION SISTERHOOD
Dr. David Saslove and pharmacist **Martha Bailkowski** discuss "Medications: What You Need to Know to Stay Safe and Healthy," 8 p.m., Temple Har Zion, 7360 Bayview Ave.

FRUMBA
Frumba classes are held Thursdays at 7:30 p.m., Pride of Israel Synagogue. 416-226-0111, ext. 10 or frumbadance@gmail.com

THE FIRST TEMPLE
Maynard Maidman discusses "The House of David and the First Temple Viewed from the Writings of Israel's Ancient Neighbours," 7:30 p.m., Beth David Synagogue. 416-633-5500.

MEMOIR WRITING WORKSHOP
Ruth Frankel-Graner teaches a 6-week class on memoir writing. 2 p.m., Beth Tikvah Synagogue. 416-221-3433.

Friday, Oct. 26

MAKING ALIYAH
Robyne Diller, author of *How Everything Changed*, speaks about making aliyah, 8 p.m. Temple Har Zion. 905-889-2252.

Sunday, Oct. 28

MAH-JONG MADNESS
Hadassah Wizo sponsors Mah-Jong Madness, 2:15-5 p.m., Earl Bales Community Centre. Call 416-630-8373 to reserve.

JOURNEY BACK TO JUDAISM
Rabbi Barbara Aiello, Italy's first female rabbi, discusses "A History of the Conversos and One Woman's Journey Back to Judaism," 7:30 p.m., Darchei Noam Synagogue.

SIMPLY SINGING
Esther Ghan Firestone sings show tunes, Yiddish songs. 11 a.m., Beth Tikvah Synagogue.

JEWISH WALKING TOUR
Hesh Troper leads a walking tour of old Jewish downtown Toronto followed by lunch and a slide show. Walk at 9:30 a.m. To register, call 416-487-3281 or email education@templesinai.net.

ZAMIR
Ruchamah Danto presents the film *Zamir: Jewish Voices Return to Poland*. 7 p.m., The Lodzer Synagogue, 12 Heaton St. 416-636-6665.

FRUMBA
Beth Emeth Sisterhood presents Frumba, women's cardio dance fitness, Sundays at 10:30 a.m., Beth Emeth Synagogue. 416-633-3838.

HOLOCAUST EDUCATION
Denise Handlarski discusses "Desks, Divans and Dishes: How Artifacts Create Memory," 7 p.m. Oraynu Congregation for Humanistic Judaism, 18 Wynford Dr. RSVP 416-385-3910 or roby@oraynu.org.

Continued on page 33

בס"ד

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cordially invite you to an evening of
Dinner and Entertainment
honouring
Charles Wrock
featuring
Pinchas Zukerman
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Monday, November 26, 2012
The Toronto Centre for the Performing Arts
5040 Yonge Street, Toronto
VIP Dinner: 6:00 pm (kashrut observed)
Concert: 8:00 pm
VIP Dinner and Concert per couple: $1,000 and up
Concert only: $118 and up
Reserve early – seats are limited
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Continued from page 32

Monday, Oct. 29

PIRKEI AVOT

Rabbi Micah Streiffer discusses Pirkei Avot, noon, Temple Kol Ami, 36 Atkinson Ave., Thornhill.

NATURE IN ISRAEL

Uri Goldflam speaks at the first meeting of the Canadian Society for the Protection of Nature in Israel, 7:30 p.m., 55 Delisle Ave. RSVP 416-224-2317, ext. 26. www.cspni.org.

JEWISH LAW & PHILOSOPHY

Rabbi Wayne Allen teaches a 6-session class on Six Jewish Philosophers You Probably Never Heard Of, starting tonight at 7:30 p.m. and a course on How Does Jewish Law Change, starting Oct. 31, 9:30 a.m. Both classes at Beth David Synagogue. Register at www.rabbiwayneallen.ca or in person.

FALL LECTURE SERIES

Temple Emanu-El's fall lecture series continues at 2 p.m. **Rick Phillips** discusses Frederic Chopin. Call 416-449-3880.

U.S. ELECTION & THE MIDEAST

Barry Rubin discusses (via Skype) "The U.S. Election:Implications for the Middle East," 7:30 p.m., Beth Tikvah Synagogue.

CHABAD OF MARKHAM

Women and Wisdom Bat Mitzvah class begins tonight, 8 p.m. Talmud class for Women also begins tonight, 8 p.m. Men and Wisdom Jewish Ways class starts Oct. 30; Hebrew Reading for Beginners starts Oct. 31. All classes at Chabad of Markham. 905-886-0420; www.chabadmarkham.org.

Tuesday, Oct. 30

HEBREW CLASSES

Conversational beginner's Hebrew with the Ulpan method, 7:30 p.m., Pride of Israel Synagogue. 416-226-0111, ext. 10.

PARSHAH CLASS

Rabbi Michalowicz teaches "Torah Equations Toward Better Relationships," 9:15 a.m. and 8 p.m., Westmount Shul. Email shareen@westmountshul.com.

THE CHORALAIRS

The Choralairs of North York, who entertain in nursing homes, are looking for new members. Rehearsals at Earl Bales Community Centre, 7:15 p.m. Call **Martha**, 905-884-8370 or email phyllislynas@rogers.com.

JERUSALEM: CITY OF STONE

Artist **Ian Leventhal** discusses "Jerusalem: City of Stone and Stories," Temple Har Zion. Bring your lunch at noon, program starts at 12:30 p.m. 905-889-2252.

PHOTO EXHIBIT

A photo exhibit *Tikkun Olam*, documenting a Jewish volunteer experience in Southeast Asia by **Judi Angel** opens at Beth Tzedec Congregation, 7:30 p.m. RSVP 416-781-3511 or info@beth-tzedec.org.

ADULT CHILDREN'S SUPPORT

A support group for adult children caring for aging parents starts 7 p.m. Call 416-635-2900, ext. 499, or 905-738-1128, ext. 323.

PAUL PENNA OPEN HOUSE

Paul Penna Downtown Jewish Day School holds an open house, 10 a.m. RSVP **Sheri Rapp** 416-928-3537 or sheri@djds.ca.

Wednesday, Oct. 31

CAREGIVERS SUPPORT GROUP

A support group for caregivers meets at Dementia Support Seniors Day Centre, 7 p.m. Call 416-638-8600.

JEWS FOR JUDAISM

Rabbi Michael Skobac discusses "Cross-examining Christian Missionary Claims," 8 p.m., Zichron Israel Congregation of Associated Hebrew Schools, 300 Atkinson Ave., Thornhill. Call 416-789-0020 or toronto@jewsforjudaism.ca

KING DAVID

Hana Werner discusses "King David: A Warrior, a Womanizer and a Nation Builder," 1:30 p.m., Beth Tzedec Congregation. RSVP 416-781-3511.

JF&CS GROUPS

Registration is required for all programs. Groups and workshops are open to all members of the community and fee reductions are available. All classes at Lipa Green Centre, 4600 Bathurst St., unless otherwise noted. Call **Shawna Sidney**, 416-638-7800, ext. 6215, or www.jfandcs.com.

Mind-Body Connection for Women. An 8-session group for women to learn stress-reduction techniques. Starts Oct. 25, 7 p.m.

When You're About to Separate: What To Tell the Kids. A workshop for parents in the early stages of separation. Oct. 25, 6:30 p.m.

Adult Children Losing a Parent. A 6-session group for adults who have recently lost a parent. Starts Oct. 30, 7:30 p.m.

Widow/Widowers over 65. A 6-session group. Starts Oct. 31, 1 p.m.

One Family, Two Homes. A 6-session series for families experiencing separation and divorce. Starts Nov. 1, 6:30 p.m.

Living With Teens. A 6-session group for parents of teens. Starts Nov. 7, 7:30 p.m.

The Challenge of Anger for Women. A 6-session group for women. Starts Nov. 7, 7:30 p.m.

Life Skills For Today's Woman. A 6-session group for women on time and stress management, self-esteem, assertiveness. Starts Nov. 7, 35 Madison Ave. or Nov. 8, Lipa Green Centre, 7 p.m.

Parenting the Child with ADHD. A 4-session group for parents. Starts Nov. 8, 7 p.m. Promenade Mall, Suite 313. Call for pre-group assessment, 416-638-7800, ext. 6215.

BEREAVED PARENTS

Bereaved Jewish Families of Ontario provides 8-week self-help groups. **Nov. 14**, a panel on "The Many Facets of Personal Tragedy and Grief" will be held at Beth Sholom Synagogue. Call **Beth Feffer** at JF&CS, 416-638-7800, ext. 6244, or bfeffer@jfandcs.com.

FOR SENIORS

Charming Earl Bales Seniors Club in the Park. (60+). **Valerie**, 416-395-7881. The clubhouse is now open. Barber, Oct. 25, 9 a.m. Casino Rama, Nov. 14. Dance with live music, Nov. 18. **Seniors Cultural Club** meets Tuesdays, 10 a.m., Borochov Cultural Centre, 272 Codsell. 416-630-9444.

New Horizons is a Jewish Hungarian seniors club that offers kosher food, card games, casino trips. 416-256-1892.

Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub. Refreshments $2. Call **Sheila**, 416-665-3333, or **Marcia**, 416-932-1229.

Beth Emeth Bais Yehuda Synagogue welcomes new players for mah-jong and Rummikub Monday and Wednesday afternoons. 416-633-3838.

Earl Bales Seniors Woodworkers has a full woodworking facility with state-of-the-art equipment. Call 416-630-6487; **Morty**, 416-783-6078; **Loren**, 905-764-6310.

Active Seniors & Boomers, Miles Nadal JCC, 416-924-6211, ext.155. Nov. 8, "Golden Age of Yiddish Radio, Max Mandel's *The Jewish Hour*," 1:30 p.m.

Bernard Betel Centre, 416-225-2112. Oct. 30, **Bruria Cooperman** discusses Jewish feminism, 10 a.m.; Oct. 31, fall festival, 10 a.m.-3 p.m.; Nov. 1, **Arisha Azam** discusses immunizations, 1:30 p.m.

Circle of Care is sponsoring a support group on dealing with stress. Starting Nov. 7, 6 p.m. at Bernard Betel Centre. 416-635-2900, ext 463, or 437.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com.

Red Cross Emergency First Aid Class with CPR, level C, on Oct. 28, 9 a.m. Call ext. 4235.

MILES NADAL JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org.

Silk Stones by **Rochelle Rubinstein** is on display until Nov. 12.

Toronto Jewish Film Society 2013 subscriptions available. esthera@mnjcc.org.

Adult daytime choir meets Tuesdays, 1:30 p.m. Women's Chorus meets Mondays, 7:30 p.m. email gillians@mnjcc.org. No experience needed. Play in the MNJCC Klezmer Ensemble directed by **Eric Stein**, Tuesday evenings. music@mnjc.org.

Shlomo Schwartzberg discusses the films of Sidney Lumet, Oct. 29, 7 p.m. Call ext. 606.

JCC Jungle Gym open Wednesdays and Sundays, 9:30-11:30 a.m.

Rabbi Michael Hattin, of Pardes Institute, Jerusalem, discusses "Love Your Fellow as Yourself: Judaism's Foundation Principle?" Oct. 28, 2 p.m.

Jewish Film Society presents *I Was a Child of Holocaust Survivors* and *Dear Mr. Waldman*, Nov. 4, 4 p.m. and 7:30 p.m. Call ext. 606.

Learn how to do Shabbat, especially for parents and grandparents, with **Ricki Glickman**, Oct. 28, 9:30 a.m. yuditt@mnjcc.org or ext. 277.

Sharon Abron Drache launches her book, *Barbara Klein-Muskrat, Then and Now*, Nov. 15, 6:30 p.m.

Tickets on sale now for Hadar Noiberg Trio, Nov. 22. Ext. 0.

Michael Bernstein Chapel holds services Thursdays, 7:15 a.m., Sundays, 8 a.m. **Coleman Bernstein**, 416-968-0200.

SCHWARTZ REISMAN CENTRE

Lebovic Campus, 9600 Bathurst St., Vaughan. 905-303-1821. www.srcentre.ca.

Red Cross babysitting course, for ages 11 and older. Nov. 23, 9 a.m.

SINGLES EVENTS CAN BE FOUND ON PAGE 25

New posters continue to attack Jewish leaders

Myron Love
Prairies Correspondent

WINNIPEG — The person or persons behind posters titled "$hitler's List" plastered a new set of leaflets around downtown Winnipeg earlier this month.

The new posters, which were quickly taken down, once again attacked Mayor Sam Katz and other mostly Jewish figures involved with City Hall.

They posters alleged that Katz and other members of the city's business community are involved in questionable transactions. Thirteen names on the poster were crossed off, with a suggestion they need to be "terminated."

Meanwhile, the self-described author of the posters – who remains unknown – reached out to Winnipeg's *Jewish Post & News* in an Oct. 3 letter to the editor to deny that his or her intentions were antisemitic.

The individual – who went by the name "gonif" – said in the letter that people see what they want to see.

"Paranoid people saw the word "hitler" [on the poster], assumed it must be a neo-Nazi poster and called the police," the person wrote. "Others saw the $ sign and assumed it was an ethnic slur against Jews and called B'nai Brith to get the press propaganda machine rolling and summon the politicians to express their outrage.

"Clear-headed people read the entire poster and put the title into its proper context."

The title "Shitler's List," the letter-writer suggested, is a crude play on *Schindler's List*, a war drama about a wily con man who wastes government money to build a useless factory to employ war captives who would otherwise have been sent to Auschwitz.

The writer said he or she believes that Katz is an equivalent of Oskar Schindler – "$hitler" – in the sense that the mayor "wastes government money to build a useless bureaucracy to employ his friends and conduct shady land deals while awarding untendered contracts to business associates instead of putting them through a competitive tendering process.

"The *Winnipeg Free Press* reports that the Winnipeg police major crimes unit is tracking me via the website Topix. Topix co-operates with law enforcement agencies. If they recognize a blatant hate crime, they will give you my IP – I am uncloaked," the writer said. "Clearly, no such crime took place here. I criticized people for their actions, not because of who they are or what group they may belong to. This was a last resort after years of writing letters to government officials and getting little or no response."

The writer also praised *Jewish Post & News* publisher/editor Bernie Bellan and occasional columnist Marty Gold for their "unbiased commentary" in questioning the progress of the Canadian Museum for Human Rights and the new institution's ever-growing need for more funding.

The first round of flyers alleged that since Katz was elected in 2004, "hundreds of millions of dollars have been funnelled from city hall into the pockets of [certain individuals] through untendered contracts and shady land deals"

Most, but not all, the names on the list are Jewish. The Asper Family and Arni Thorsteinson (who is not Jewish) appear on the list, possibly because they have been heavily involved with building the human rights museum, which is under construction here and slated to open in 2014. Most of the other names on the list are involved in property development.

The flyer goes on to read that "the gross misconduct of the mayor's office and city hall has gone on for too long. Firegate is the final straw that will break their backs.

"When the harsh light of scrutiny of the auditor general and the RCMP are turned towards city hall, Sam Katz will be facing hard time… and his cabal of cockroaches will be ditching their dirty money and running for cover."

The references are to a recent controversy swirling around Katz and city hall related to some questionable land deals.

"Firegate" refers to an exchange of three pieces of city-owned land for one larger plot of land owned by a major Jewish developer who is also a close friend of the mayor.

Two of the city-owned parcels of land were occupied by mothballed fire stations, and a new, larger fire station is slated to be built on the new plot of land.

The controversy stems from the land swap being initiated by a deputy fire chief. Most city councillors were unaware of the land deal beforehand and are questioning how a deputy fire chief could make such a deal without council's knowledge or approval.

The explanation has been that deals under $5 million don't need to be vetted by council. But while the original deal involving all three parcels of city-owned land was valued at about $15 million, the parcels were later broken up and sold in three separate deals. The matter is being investigated.

In a statement in response to the first set of posters, Katz expressed his "extreme sadness" that an individual, or individuals, posted such material.

The Winnipeg police hate crimes unit continues to look into the matter.

OBITUARIES
and Related Notices

Steeles Memorial Chapel

Itkin, Aron	Oct. 5/12	4458 Bathurst St
Platt, Perry	Oct. 7/12	20 Knollview Cres
Lederer, Elizabeth Dora	Oct. 7/12	Private
Rensler, Katie	Oct. 7/12	4266 Bathurst St
Politzer, Steven	Oct. 9/12	8 Sandbar Willoway
Cohen, Hymie	Oct. 7/12	1 Malka Gate
Getmansky, Golda	Oct. 9/12	Private
Kogan, Semen	Oct. 9/12	Private
Klein, Aron	Oct. 10/12	866 Sheppard Ave. W
Ferenci, Eva	Oct. 9/12	
Levin, Cyril	Oct. 10/12	20 Alexis Rd
Shulman, Howard Benjamin	Oct. 11/12	42 Rubin St
Shvey, Meer	Oct. 11/12	168 Spadina Rd
Steyr, Veronica	Oct. 11/12	
Berkovits, Jolan	Oct. 13/12	495 Glengarry Ave
Kronovic, Edith	Oct. 13/12	Private
Helfand, Roma	Oct. 13/12	10 Kenneth Ave
Grizotsky, Asia	Oct. 13/12	Private
Lebovits, Slomo	Oct. 13/12	Private
Kay, Dorothy	Oct. 7/12	
Slomin, Max	Oct. 14/12	100 Canyon Ave

BENJAMIN'S PARK MEMORIAL CHAPEL

Sally Malt	Oct 4/12	1201 Steeles Ave. West
Marilyn Robins	Oct 5/12	4005 Bayview Avenue
Tamara Rosen	Oct 6/12	509 St. Germain Avenue
Helen Shoichet	Sep 29/12	2281 Cadboro Bay Road
Toby Yoskovitch	Oct 4/12	7300 Yonge Street
Ronald Gitelman	Oct 7/12	5 Kenneth Avenue
Gerald Marr	Oct 7/12	3A-1 Chedington Place
Barry Usprech	Oct 6/12	88 Erskine Avenue
Bill Pape	Oct 11/12	55 Ameer Avenue
Ilene Brass	Oct 11/12	377 Ridelle Avenue
Bernard Firkser	Oct 12/12	660 Sheppard Ave.E.
Eva Halasz	Oct 11/12	10 Senlac Road
Gloria Bass Fine	Oct 11/12	38 Avenue Road

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Ann Melnik	Oct 8/12	50 Quebec Avenue

The family of
JOSEPH FOX ז"ל
wishes to acknowledge our heartfelt love to our family and friends for your wonderful support, warmth, kindness and generosity on the passing of our beloved, husband and father.
Helen Ruth Lipson-Fox, Rob, Jonathan, Laurie & Jacob Fox

The unveiling of a monument to the memory of the late
TAMMY SPEISMAN ז"ל
will take place
Sunday, October 28th at 10:00 a.m.
Pardes Shalom Cemetery
BAYT Section
Family and friends are invited to attend

The unveiling of a monument to the beloved memory of
SAM and SELMA SAGE SIEGELMAN ז"ל
will take place
Sunday, Oct. 28th at 1:00 p.m.
Holy Blossom Memorial Park
Section #31
Relatives and friends are invited to attend

To place an unveiling notice, please call at least 15 DAYS prior to the date of the unveiling. To place any other related notice, please call 10 DAYS prior to publication date.
416-391-1836

Former native leader seeks Iran's support

WINNIPEG — Terry Nelson has a knack for generating outrageous headlines.

In 2005, for example, the now former chief of the Roseau River First Nation in southern Manitoba publicly defended disgraced former Saskatchewan Aboriginal leader David Ahenakew, who was charged with making antisemitic statements. Nelson's latest stirring of the pot was his visit to Iran earlier this month, along with Dennis Pashe, another former Manitoba chief. Nelson and Pashe were in Iran to solicit Iranian help in their campaign against what they call the government of Canada's "human rights abuses against aboriginal people."

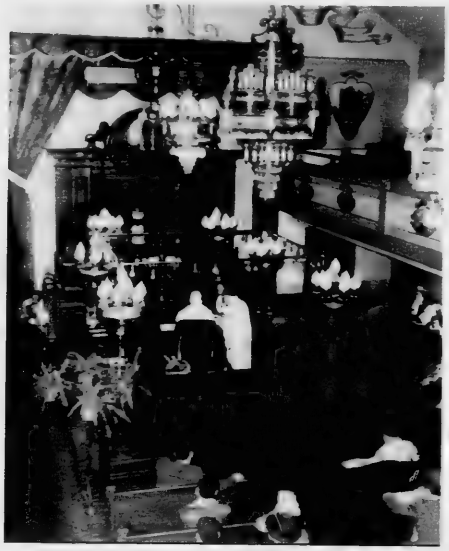
For full story, go to cjnews.com — M.L.

Orthodox congregation marks 100th anniversary

Abigail Cukier
Special to The CJN

HAMILTON — One day in the late 1950s, a 24-year-old rabbi entered the Royal Bank of Canada. He sat down in a large chair to ask the manager for a loan of $500,000. The city's Adas Israel Congregation needed the funds to build a new Orthodox synagogue.

When the manager asked what kind of synagogue they would be building, Rabbi Mordechai Green hesitated. At that time, nobody was building Orthodox synagogues. Congregations were building Reform synagogues or converting Orthodox ones to Conservative.



Cannon Street Shul *[Archival photo]*

After Rabbi Green answered, the manager said that when he was a child in Timmins, Ont., his father died leaving his mom with six children. The owner of the local general store said, "As long as I have this store, your children will have food to eat and clothes to wear." The owner, who kept that promise, was an Orthodox Jew.

The bank manager had spent his life wondering how to repay that man. That's why he had asked the question.

"One act of kindness had multiple effects," said Rabbi Daniel Green, Rabbi Mordechai's son, who has been the rabbi of Adas Israel since 2002, in the building his father helped build.

Rabbi Mordechai Green served as rabbi from 1958 to 2002 and is now rabbi emeritus. He, his son, Daniel, and current and former members of Adas Israel will celebrate the congregation's 100th anniversary on Oct. 28.

Rabbi Daniel Green said the ceremony will include the passing of a sefer Torah from one of the founding members to a child. The grandson of the general store owner in Timmins will also be attending. Rabbi Green stressed that the event is free and not a fundraiser. Organizers are hoping current and former members, as well as members of the community will attend the rededication ceremony, including children.

"We want people to appreciate a sense of history and recognize what the generation before them accomplished," Rabbi Green said.

In 1912, a handful of Polish immigrants began a minyan in a small home on Caroline Street in downtown Hamilton. In 1918, they moved to a home on Cannon Street. By 1929, the home had been demolished, and the 38 families in the congregation erected a beautiful building, Adas Israel Anshei Polin (later changed to Adas Israel Anshei Sefard), known to most as the Cannon Street Shul.

The synagogue became the heart of the community and many simchahs and other events were held there. But as time passed, the Jewish community began to leave the downtown for the west end of Hamilton. Congregants took on a new goal – to relocate to that area and build a synagogue to accommodate 400 families.

This was an ambitious dream, but the determined families worked hard to fulfil it, along with their new spiritual leader, Rabbi Mordechai Green.

"These were immigrant families who were trying to make it in life. This building was the embodiment of that," Rabbi Daniel Green said.

In 1961, the new synagogue on Cline Avenue South was dedicated with dignitaries and Jewish leaders from around the world.

The shul now serves 375 families and provides education for all ages from 12 months to high school, as well as adult education. Its congregation is active in programs including youth groups, study sessions and workshops.

"It's nice to see the vision of our founders perpetuated here," Rabbi Green said. "With this rededication, we want to create a sense of purpose that can take us forward into the future."

The centennial celebration will take place Oct. 28 at 1 p.m. at Adas Israel Congregation, 125 Cline Ave. S., Hamilton. Everyone is welcome. For information, call 905-528-0039.

Muslim considers himself a Zionist

Joel Jacobson
Atlantic Correspondent

HALIFAX — Kasim Hafeez was prepared for the reaction he received at a Halifax university last week.

At the start of a two-week, cross-Canada speaking tour, the 28-year-old admissions adviser at a university in Britain spoke to about 150 people at an open event at Saint Mary's University, hosted by the Atlantic Jewish Council and the Centre for Israel and Jewish Affairs (CIJA). He also spoke in Toronto on Oct. 21.

A British Muslim of Pakistani origin, Hafeez grew up surrounded by anti-semitic and anti-Israel views, but his thinking has taken a total U-turn, and he now has respect and admiration for what Israel represents and considers himself a Zionist.

Late in the Halifax session, and through a tumultuous question period, some audience members catcalled and disrupted Hafeez's talk. In an interview earlier that day, Hafeez told *The CJN*, "I see anger and hatred [when I speak publicly] because I'm talking pro-Israel. These radicals see it as not good for them or their community. Sadly, I expect this, and all I can do is have my argument ready to be backed up and hope they see common sense."

Mark David, Atlantic Canada representative of CIJA, was particularly upset at the reaction of the few radicals.

"I was extremely disappointed that Kasim's moving message of peace and tolerance was marred by an unruly anti-Israel segment of the audience. A public lecture held on a Canadian university campus should facilitate the free and open expression of ideas, rather than censorship by mob rule."

However, as he told his story, Hafeez did get his message through to the majority. His father, from whom he is now estranged, often praised Hitler's extermination of the Jews and influenced young Hafeez to drift toward radical Islamist groups. He was further radicalized at university, harbouring an intense hatred for Israel and Jews. He attended many anti-Israel rallies calling for the destruction of the Jewish state.

Kasim Hafeez
[Joel Jacobson photo]

The starting point of his re-thinking occurred when he read Alan Dershowitz's book, *The Case for Israel*.

"It was my first exposure to anything remotely supportive of Israel. I bought the book thinking Israel had no case. But there were certain facts I'd never encountered such as that there was a Jewish presence in the Holy Land forever. I had never heard that. The book debunked many myths I had believed to be truths."

He studied more material, did more research, and, by 2007, wanted to see Israel for himself. He arrived at Ben-Gurion Airport, and "being in the wrong demographic, a Muslim male from Europe, I was detained for eight hours. I realized the security person was doing his job and I appreciated that. He was keeping everyone safe."

He also saw an Israel he did not expect, he said. "I saw a modern state. I went to the Western Wall, unsure what to do, whether to pray or what, and I put my forehead on the Wall. I had a eureka moment. Here I was, in the capital of the Jewish state, with synagogues, mosques and churches, people of all religions, and I realized there were six million who will never get to this point. But it was a free state, with Arabs free to move about, with no hatred, even none toward me as I identified myself as a Muslim."

Since then, he knew he had to speak out. He became active in organizations that support Israel, even though people then, and now, wonder if he has ulterior motives, which he stresses he doesn't.

"I want to tell people they will gain nothing from hatred. Hatred for Israel won't bring peace closer. You need to find a middle ground, create dialogue that's better than boycotts and hostility."

Hafeez currently runs www.theisraelcampaign.org, where he maintains a blog.

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- Rabbi Moshe Aberman - *Senior Educator at Yeshivat Har Etzion*
- Rabbi Zev Rosenfield - *Noted Jewish educator and member of Tzohar Rabbanim*
- Solly Sacks - *Director General of World Mizrachi*
- Zev Schwartz - *Chairman, World Kollel Torah Mitzion*

MOTZAEI SHABBAT:
Gala Melave Malka and panel discussion at
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- Solly Sacks - *Director General of World Mizrachi*
- Rabbi Yechiel Wassserman - *Director of the Center for Religious Affairs in the Diaspora in the World Zionist Organization*

8:30PM, $20 per person. RSVP REQUIRED.
Please call the Mizrachi office at 416-630-9266.

SUNDAY MORNING:
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Davening 7:45AM | Chavruta Learning 9:00 - 10:00AM
Session with Shlicha Aliyah 10:30 - 12:00PM

Winnipegger's satirical protest scoring on YouTube

Myron Love
Prairies Correspondent

WINNIPEG —Adi Sara Kreindler said she has had more than 5,000 hits on her YouTube video that satirizes Canadian Immigration Minister Jason Kenney and the government's decision earlier this year to cut some health-care benefits for refugees.

As of June 30, the federal government stopped providing prescription drugs, prosthetics, eye and vision care to some refugees.

"I did a Fringe [theatre] show a few years back and I perform occasionally at coffee houses, but I have never had an audience of this size," said Kreindler, a Winnipeg Regional Health Authority health-policy analyst who is also a songwriter.

Songwriter Adi Sara Kreindler

"When I first heard about the cuts to refugee health care, I thought the policy was mean-spirited and potentially harmful to a vulnerable group of people," said Kreindler, who is also a former Rhodes Scholar. "Not that long ago, we were the refugees, many of whom were being denied entry to Canada. This decision by the government speaks to the core of our Jewish and human values."

Her impetus to protest was further fuelled by Kenney, who sent a thank-you note about the funding cut to his own website. Kreindler decided that she could do a better job of "thanking" Kenney.

Thank You, Jason Kenney, a 2-1/2-minute video, contrasts needy refugees with prosperous Canadians. To make the video, she assembled a troupe of family and friends called Just Theatre, and her mother, Reena, prepared the slide show that illustrates the song Kreindler wrote.

In response to the video, Kenney spokeswoman Alexis Pavlich issued a statement. "The sensible changes we made to the IFH [Interim Federal Health] Program are widely supported by Canadians," it said. "The changes ensure that bona fide refugees continue to receive comprehensive health coverage."

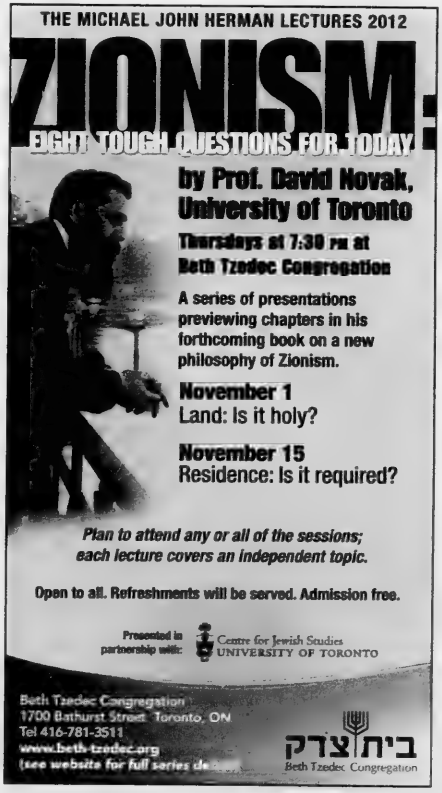
The statement goes on to say that the ministry is making sure "illegal immigrants and rejected asylum claimants... no longer receive gold-plated health-care benefits that are more generous than those which Canadian taxpayers, including seniors, receive."

Kreindler said she felt the subject needed a light touch. "If it's funny, some people are likely to be more motivated to click on it and become aware of the issues."

Thank you, Jason Kenney is the second politically inspired YouTube video that Kreindler wrote and produced this year. In the spring, she satirized the government's proposal to raise the age that people can receive Old Age Security from 65 to 67.

As for an encore performance from Kreindler, that will depend on what else the government might do "to tick her off."

To see the video, visit YouTube and search for *Thank You, Jason Kenney*.



Reena in the News

Highlights of Opening Ceremony Reena Community Residence September 14, 2012

Rabbi Chezi Zionce with Paula Sonshine, Event Co-Chair affixing mezuzah

(l. to r.) Peter Shurman, MPP, Thornhill and Sandy Keshen, President and CEO, Reena

(l. to r.) Barry Sonshine, Co-Chair, Event Committee, Daninah Cummins, Reena Resident and Resource Supervisor Ron Nichols.

Bill Fisch, Chair, Regional Municipality of York receives plaque from Reena resident Zachary Cohen.

(l. to r.) Reza Moridi, MPP, Richmond Hill and Reena Resident, Velvel Tepperman

(l. to r.) Ted Sokolsky, President UJA Federation, Norman Beck, Reena resident and Elizabeth Wolfe, Chair, UJA Federation.

(l to r) Reza Moridi, MPP for Richmond Hill, Bill Fisch, Chair, Regional Municipality of York, His Honour Maurizio Bevilacqua, Mayor of Vaughan, the Hon. Lisa Raitt, Minister of Labour, and Joan Glick Gold, Chair Reena Board of Directors.

(l to r) Irving Feldman, Co-Chair Capital Campaign Cabinet, Rabbi Chezi Zionce, Tobi Bekhor, Co-Chair Capital Campaign Cabinet, Michael Di Biase, Reg. Councillor, Vaughan, Monte Kwinter, MPP, York Centre, David Zimmer, MPP, Willowdale.

B. Shambaum, Photography

Reena

www.reena.org

Kilimanjaro climb aids Mount Sinai

Toronto team helps to rescue lost child

Summit for Sinai team climbed Mt. Kilimanjaro in support of Mount Sinai Hospital. While there they rescued a lost child, inset.

Carolyn Blackman
Staff Reporter

When Zak Goldman joined a team that climbed Mount Kilimanjaro in Tanzania last month in support of Mount Sinai Hospital, he witnessed first hand the doctors' lifesaving skills.

As the team of 14 climbers, including two emergency room physicians – doctors Howard Ovens and Bjug Borgundvvaag – were making their ascent, they found a six-year-old boy wandering alone and lost.

Goldman, 36, an insurance and estate planner, said the boy actually found them, about 20 minutes away from the climbers' campsite.

"I'm not a crier, but when I saw that young boy, my breath was literally taken away. He had been out there for two nights and was wearing flip flops, tattered pants and a shirt and sweatshirt. [In comparison,] I was wearing fleece pants and a heavy jacket," Goldman said.

"He was holding a miniature rounded knife, because he was sent by his family, who lived at the base of the mountain, to gather grass so they could feed the cows. Somehow, he made it up 13,000 feet. This little boy really gave me a new appreciation for poverty."

The doctors examined the boy for signs of frostbite and starvation, wrapped him in sleeping bags and gave him some hot tea. Then park rangers took him down. "I don't know what would have happened to him if he would have had to spend another night out there."

Goldman, who spent his birthday on the mountain, said that the whole trip was an emotional one for him.

"My wife gave birth to twins at Mount Sinai in 2009. One died, and the other was cared for at the hospital. It has a very special place in my heart. When I was approached to join the team [headed by businessman and Mount Sinai Foundation board member David Cynamon], I couldn't refuse. I made the climb in honour of my three-year-old, Blake, and in memory his twin, Avery."

The climbers raised more than $1.3 million for the hospital, and each decided where they wanted their money to go, said Goldman, including the Avery Goldman Special Fund for the neonatal intensive care unit, the thyroid cancer initiative, cancer research, the Schwartz-Reisman Emergency Centre, women's and infants health, the neonatal intensive care unit, and diabetes research.

"This climb was one of the most rewarding experiences I have ever had, but it was a real commitment. We left our families and our jobs, and it wasn't easy. We slept in tents and shlepped our bags. It was for a great reason, though. The hospital does wonderful things. Look what it did for my son."

He said that he has raised $370,000 for the Avery Goldman fund, including $87,000 from the climb. "I would do it again in a second. What we did [for the hospital] was amazing, and find that little boy was something else altogether."

They went up as a team, and came down as a team, Goldman said. "These were guys I didn't know 14 days earlier, but we all had the same goal. We all wanted to help Mount Sinai."

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On cjnews.com

MONTREAL — The Teenage Health Unit at Jewish General Hospital's (JGH) Goldman-Herzl Family Practice Centre is striving to cope with increasing demand for its services amid budgetary challenges. Herzl administrators worry that this situation could eventually affect the unit's level of care. Established in the mid-1980s by Herzl director Dr. Michael Malus, the unit provides free medical and psychological support – in strictest confidence if desired – to teens aged 13 to 19.

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International

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NOVEMBER 22 ISSUE

Former Mossad chief supports Obama's Iran policy

Ron Friedman and Times of Israel Staff
The Times of Israel

Former Mossad chief Efraim Halevy spoke out in favour of U.S. President Barack Obama's strategy for coping with Iran through sanctions and diplomacy, while criticizing Republican presidential candidate Mitt Romney for taking an extreme position.

"The goal of economic sanctions is to convince Iran's leaders to abandon their nuclear drive, not to prepare the ground for a military strike," Halevy said in an interview with Israel Radio Monday morning.

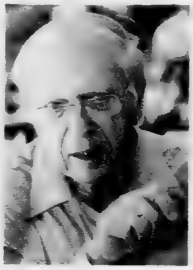
Halevy said if it wasn't for Obama's "brave" strategy, Tehran would not now be facing a severe economic crisis. He added that engaging in negotiations with Iran doesn't mean putting aside sanctions.

The former head of Israel's spy agency criticized Romney's policy on Iran, arguing that the Republican challenger's refusal to hold talks with Tehran leaves no room for any options other than a military strike.

The candidates' strategies for thwarting Iran's nuclear drive were expected to take centre stage in the third presidential debate last Monday in Boca Raton, Fla., which was dedicated to foreign policy.

On Sunday, Halevy said in an interview with the website *Al-Monitor* that Israel and the United States must engage in a dialogue with Iran to understand how their adversaries think.

"In order to be effective with one's enemies, you have to have two essential capabilities: To overcome them by force if necessary... and do everything you can to get into their minds and try to understand how they see things... and where, if at all, there is room for common ground of one kind or another," Halevy said. "I think that what we have had over the years is an abundance of one side and a dearth of the other."


Efraim Halevy

Halevy made his comments following the Saturday publication of a *New York Times* report that claimed Iran had agreed to hold direct talks with the United States over its uranium enrichment program, following the U.S. elections. The report has since been denied by both the White House and Tehran.

Prime Minister Benjamin Netanyahu on Sunday denied knowledge of the agreement.

"I have no information about such contacts and I cannot say whether there is truth in the report," the prime minister said. "I can say, though, that Iran has used negotiations [before] to buy time with America."

Foreign Minister Avigdor Lieberman told Army Radio Sunday that he preferred to believe the White House denial of the report rather than the report itself.

"I want to believe the White House denial, and I want to believe that they learn from experience," Lieberman said. "All the Iranians want to achieve through direct negotiations is the removal of sanctions."

However, Strategic Affairs Minister Moshe Ya'alon told Israel Radio that Jerusalem has known for some time of behind-the-scenes contact between the United States and Iran, and that it has no objections. Ya'alon said direct talks would receive Israel's blessing if they bring an end to Iran's nuclear program.

TimesofIsrael.com

Miller Thomson LLP extends sincerest congratulations to colleague and friend **Donald Carr** on his recent 2012 Lexpert Zenith Award, to **Judy Feld Carr** on her Israel's Presidential Medal of Honor, and to both of them on their Queen Elizabeth II Diamond Jubilee Medals.

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Abbas erases borders

PA President Mahmoud Abbas – outlining his plans to ask the United Nations for recognition of "Palestine" as a non-member state – virtually redrew the borders of Israel by posting on Facebook that the state he would request from the UN includes "all the territories that Israel occupied before June 1967," the Israeli newspaper *Ma'ariv* reported Oct. 17. Abbas' official Facebook page said that such UN recognition "won't liberate the land the day after, but it will prove our right according to which our land is occupied [by Israel] and not disputed."

State to appeal acquittals

Israel's state prosecutor will appeal the acquittals of former prime minister Ehud Olmert in two of three cases decided earlier this year. The prosecutor informed Olmert's attorney last week that it will appeal the July acquittals on charges of fraud, breach of trust, tax evasion and falsifying corporate records in what became known as the Talansky and Rishon Tours affairs, according to the Justice Ministry. His sentence in the Investment Center Affair, in which the Jerusalem District Court found Olmert guilty on the lesser charge of breach of trust, will also be appealed.

Largest ever military exercise

Israeli and U.S. troops began their largest-ever joint aerial defence exercise on Sunday. It's designed to increase military cooperation between the United States and Israel. The exercise will last three weeks and involve more than 3,500 American service personnel and 1,000 Israeli soldiers. Part of it reportedly will involve live fire. U.S. Air Force Lt.-Gen. Craig Franklin said the exercise is the largest U.S.-Israel military exercise to date, American Forces Press Service reported.

Files from JTA and JNS.org

Claims Conference

PENSION PAYMENTS AVAILABLE TO ADDITIONAL HOLOCAUST VICTIMS FOLLOWING NEGOTIATIONS

Recent negotiations with the German government have allowed the Claims Conference to expand eligibility for pension programs. According to these criteria, Jewish Holocaust survivors may be eligible for Claims Conference pensions if they were in:

(i) Concentration camps; or
(ii) Ghettos for at least 3 months; or
(iii) Hiding for at least 6 months without access to the outside world; or lived under false identity for at least 6 months, in Nazi-occupied territory

The comprehensive criteria and application forms are available on the Claims Conference website on www.claimscon.org

Payments for approved applications for Claims Conference pensions under the new criteria will be retroactive to November 1, 2012 or January 1, 2013, depending on the basis for eligibility or, if the application was received after that date, from the date of the application

There is no cost to apply. Applications can be obtained online and filed with the Claims Conference FREE OF CHARGE

NOTE: Claims Conference pensions may only be paid to survivors who do not already receive a pension from a German source (Article 2 Fund, CEEF, German Federal Indemnification Law – BEG – Bundesentschaedigungsgesetz, PRVG, Austrian OFG – Opferfürsorgegesetz, Israeli Ministry of Finance under the Nazi Persecution Disabled Persons law 5717-1957) and who meet all other criteria, including the income and asset criteria, of the Article 2 Fund

For information contact:
Claims Conference 1359 Broadway, Room 2000
New York, NY 10018 Tel: 646-536-9100
Email: info@claimscon.org www.claimscon.org

The Claims Conference has appointed an Ombudsman. To contact the Office of the Ombudsman, please email Ombudsman@claimscon.org or write to The Ombudsman, PO Box 585, Old Chelsea Station, New York, NY 10113

Reform leaders seek probe of Israeli colleague's arrest

JTA

WASHINGTON — Reform Jewish leaders are calling for an investigation following reports that an Israeli colleague was roughed up by police after leading a women's prayer group at the Western Wall.

Reform leaders in the United States said Oct. 18 that they have spoken with Israel's ambassador in Washington, Michael Oren, about the incident involving Anat Hoffman, executive director of the Reform movement's Israel Religious Action Center and chair of the Women of the Wall.

Hoffman on the night of Oct. 16 was leading a service with more than 200 women marking the start of the Hebrew month of Cheshvan and celebrating the 100th anniversary of Hadassah, which is holding its convention in Jerusalem.

She told reporters that as she began singing the *Shema* prayer, police told her that if she did not stop, she would be arrested. When she failed to halt, Hoffman said she was handcuffed and taken into custody for wearing a tallit and disturbing public order.

At the police station, she told the *Forward*, "They checked me naked, completely without my underwear. They dragged me on the floor 15 metres. My arms are bruised." Hoffman added that she was put in a cell without a bed with three prisoners, including a prostitute and a car thief. She lay down and covered herself with her tallit.

They checked me naked... They dragged me on the floor'

Following a court appearance in the early afternoon of Oct. 17, Hoffman was released from custody and issued a restraining order from going to the Wall for 30 days.

Israeli police have not commented on the reports.

Calling Hoffman "a courageous champion of social justice," Rabbi Rick Jacobs, president of the Union for Reform Judaism, said Hoffman's treatment "is deplorable and degrading." He called on Israel's police to investigate the matter and "ensure that the right of women to pray at the Wall is protected."

Anat Hoffman

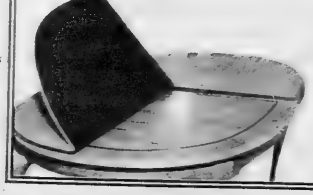
Rabbi David Saperstein, director of the Religious Action Center for Reform Judaism, added that "there is no denominational monopoly on the spirituality" of the Western Wall and "it is intolerable that any woman should be arrested for praying at one of Judaism's most cherished sites."

Barbara Kavadias, acting executive director of the Association of Reform Zionists of America said: "Anat Hoffman has been arrested for doing what Jewish women all over the world do on a regular basis: pray as Jews."

In 2003, Israel's Supreme Court upheld a government ban on women wearing tfillin or tallit or reading from a Torah scroll at the Wall. Women of the Wall has held a special prayer service at the Wall's section for women almost each month for the last 20 years on Rosh Chodesh, the beginning of the new Hebrew month.

In August, Jerusalem police arrested four women at the Wall for "behaviour that endangers the public peace" and wearing prayer shawls.

They were forbidden from entering the Western Wall Plaza for the next 50 days, according to the organization. In June, Israeli police detained a woman wearing a tallit at the Wall and later questioned her for four hours after asking her to wear her prayer shawl as a scarf.



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CHANUKAH EXTRAVAGANZA
Sale ends Nov. 10th

Former NDP MP sailed on Gaza-bound ship

Compiled by CJN Staff

The Israeli navy on Saturday rerouted a Gaza-bound ship to the Israeli port of Ashdod after the vessel attempted to break Israel's maritime security blockade.

Masked Israeli soldiers boarded the ship, the Estelle, without the use of force. The operation came after attempts were made to prevent the vessel from reaching the Gaza Strip, both by direct contact and through diplomatic channels, but to no avail, the Israel Defence Forces (IDF) said in a news release.

The IDF found no humanitarian equipment onboard, despite activists' claims that they were delivering needed materials to the Strip.

Prime Minister Benjamin Netanyahu praised the IDF for its takeover of the Gaza-bound ship carrying pro-Palestinian activists. He said the Estelle's passengers aimed to provoke and slander Israel.

In a televised statement, the prime minister hailed the military's "efforts in safeguarding the naval blockade of the Gaza Strip in accordance with international law."

Netanyahu said the people on the ship, among them three Israelis, "know that there is no humanitarian crisis in Gaza, and their only goal is to create a provocation and to slander Israel's name."

He added that if human rights were indeed important to the 25 activists on board, they would have sailed to Syria.

The Estelle's passengers and crew included activists and legislators from Greece, Sweden, the United States, Canada, Norway and Israel.

Among them was 79-year-old former New Democratic Party MP Jim Manly. Manly's son, Paul, issued a statement Saturday afternoon saying his father, who is a retired United Church minister, was in Israeli custody.

"While he is in good health for his age, he is not as resilient as he was in his youth and has medication he needs to take daily. I hope that the IDF respect his human rights and legal rights, and treat him with the respect and dignity he deserves," he said.

Ehab Lotayef, a spokesperson for Canadian Boat to Gaza, which helped organize Manly's mission, told the *Globe and Mail* that Greek and Spanish members of the contingent were released after their governments' ambassadors interceded with Israel.

A spokesperson for Canada's Foreign Affairs department said Canadian consular officials in Tel Aviv and in Ottawa are monitoring the situation closely and have been in contact with Manly.

In Ottawa, Shimon Fogel, CEO of the Centre for Israel and Jewish Affairs (CIJA), said, "As with all past flotilla theatrics, this weekend's attempt had nothing to do with humanitarian aid – indeed, according to media reports, there was no humanitarian aid supplies on the vessel. Rather, this was an effort to try to embarrass and by extension delegitimize Israel once again within the international community. Canadians have concluded long ago that such political theatre does nothing to advance peace and indeed does a disservice to the Palestinians the flotilla sponsors claim to be supporting.

"Manly – a former MP best known for boycotting the Meech Lake accord and voting against his caucus, and perhaps not by coincidence, a United Church ordained minister – has a long history of identifying with radical elements on the left.

"Israel has, quite correctly and in accord with international law, detained him as a result of his unlawful attempt to enter Israeli waters, and according to Israeli authorities, he will be deported forthwith," Fogel said.

IDF Chief of the General Staff Lt.-Gen. Benny Gantz asked the military prosecutor to explore whether legal action can be taken against the Estelle's passengers.

According to activists, the soldiers boarded the ship while it was still in international waters, some 38 nautical miles from the coast of Gaza.

Victoria Strand, a Stockholm-based spokesperson for the campaign, told *Agence France Press (AFP)* that the Estelle, a 174-foot (53-metre) schooner, came "under attack" shortly after the Israeli vessels approached it. Dror Feieler, an Israeli activist aboard the ship, was quoted by *AFP* as saying the ship was "attacked at 10:15 a.m" on Saturday.

Some reports had the Estelle carrying two olive trees as well as 41 tons of cement, toys, medical equipment and books. The IDF said, "Any organization or state who wishes to transfer supplies or aid to the Gaza Strip can do so via the existing land crossings and in co-ordination with Israeli authorities."

Israel maintains that an air and sea blockade of Gaza, in place since 2007, is necessary in order to obstruct the flow of weapons to Hamas.

Under heavy international pressure, Israel eased the blockade in 2010 after an Israeli naval raid killed nine Turkish activists aboard the Mavi Marmara, a Gaza-bound ship.

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With over 100 partner agencies and schools, UJA Federation of Greater Toronto's reach is farther than you might realize.
Created by UJA Federation 7 years ago, Kachol Lavan is one shining example that is improving the GTA's Jewish community.
A unique Israeli educational and cultural centre, Kachol Lavan – lead by the efforts of Managing Director Ariel Zaltzman - currently boasts 2 locations in Thornhill, including UJA Federation's new Lebovic Campus, one midtown, and one at UJA Federation's Wolfond Centre.
Ariel Zaltzman, Kachol Lavan's Managing Director, speaks during the school's Bar Mitzvah Program.
Kachol Lavan's mission is pure and simple – to teach Hebrew to everyone who loves the State of Israel and wants to enrich their Jewish lives. With 400 students currently enrolled, UJA Federation of Greater Toronto, with its partner Kachol Lavan, is clearly satisfying an important need in the community.
UJA Federation of Greater Toronto

Fundraiser highlights Technion's hockey-training project

Vicky Tobianah
Special to the CJN

The young professionals who launched the Canadian Technion Society's Generation Next division at Toronto's Hockey Hall of Fame didn't just plan a party: they hoped to partake in a breakthrough technology that would turn sound waves into electricity.

Funds raised from the official launch party on Oct. 16, along with an online social-media fundraising campaign, will support Technion-Israel Institute of Technology's Prof. Yehuda Argnon's project to build a prototype of a low-cost device that could transform sound waves into electricity.

"You could say that Generation Next is giving you the chance to participate in history," said Neal Closner, speaking to a packed room of about 200 people. "We together will all build [it]."

Established in 1943, the Canadian Technion Society (CTS) promotes and funds Technion, known for its groundbreaking discoveries in the fields of medicine, biotechnology, nanotechnology and science.

But the 69-year-old organization didn't know how much longer it could last if it didn't interest the younger generation.

"When I came in, hardly any young people were involved in the organization," said Hershel Recht, national development director of the CTS. "What we needed to do was to find a way to bring young people interested in high tech and technology to make sure the Technion name survives in Canada."

From left are Janis Raisen, chair of Canadian Technion Society's Generation Next; Jack Bensimon, Brian Gordon and CTS board member Edward Nagel

His father was once the national president of the CTS many years ago, and Hecht said he "endowed in me the importance of the Technion my entire life."

But Hecht and his team at Generation Next aren't looking for just anyone – they want young professionals who are seriously interested in supporting high-technology engineering and medical innovations, and will become the CTS's future board. "That's what we need, and what we hope to do even more this year," said Hecht.

To showcase the Technion's innovative capabilities first-hand, the event demonstrated one of its newest developments, the Hockey IntelliGym, a computerized training program that simulates real hockey games using applied cognitive engineering technology to literally develop new instincts. It trains athletes' minds to react quickly and intuitively to every action on the ice, with the goal of developing a new "hockey sense." Players who used the software saw a 30 per cent increase in performance.

The technology was originally developed to train air force pilots to react to flight challenges and minimize life-threatening aerial damages. There was a 30 per cent improvement in flight performance in air force pilots that used the software for only 10 hours.

"It's a workout gym for the mind," said Scott Woodrow, a CTS board member. "It improves game but also avoids injury."

And since the Hockey IntelliGym was the sponsor of the event, it was only natural to have it take place at Toronto's Hockey Hall of Fame.

As the young professionals mingled with the CTS board members and staff, a video played on screens around the room, highlighting the Technion's history over the last 100 years: its founding in 1912, to Israel's first Nobel Prize in science won by Technion alumni Aaron Clechanover in 2004, to Israeli Prime Minister Benjamin Netanyahu's visit to the school in March 2012, when he said not to just give money to the Technion, but to "invest money in the Technion."

In fact, the Technion's achievements hit close to home, too. "The next time you gaze at your iPhone, consider the Technion did in fact help create this. The next time you ponder the security of the western world, consider the Technion is playing a role in its defence. And the next time your favourite NHL team is struggling for a playoff spot… the Technion did develop a solution," said Woodrow.

The CTS Generation Next has already been planning for their next event, a mission to Israel at the end of November, where participants will tour the Technion, and get an inside look at Israel's high-tech sector.

"We cannot keep relying on the old generation," said Recht. "They're very, very important, but they've told us as well, go out and get new people and that's what were doing."

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Israeli invents cardboard bike

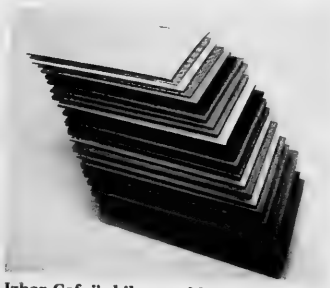
JNS.org

An Israel inventor has created a bicycle made nearly entirely out of cardboard as well as a new model of "green" transportation production that could allow poor nations to get bicycles free.

The bicycle created by cycler and entrepreneur Izhar Gafni, 50, is made out of cardboard but is treated with an organic substance that makes it water and fire proof, and is then coated with lacquer paint. The device will have no metal parts, and even the brakes, wheels and pedal will be made from green materials.

"This is a real game-changer. It changes the way products are manufactured and shipped, it causes factories to be built everywhere instead of moving production to cheaper labour markets. Everything that we have known in the production world can change," said Nimrod Elmish, Gafni's business partner, according to *Reuters*.

The cardboard bikes would be produced on automated production lines that would be supplemented primarily by pensioners and the disabled. While the bicycles will be given away, the entrepreneurs intend to make a profit by selling ads.


Izhar Gafni's bike would be made from cardboard and other "green" materials.
[Wikimedia Commons photo]

"Because you get a lot of government grants, it brings down the production costs to zero, so the bicycles can be given away for free. We are copying a business model from the high-tech world where software is distributed free because it includes embedded advertising," Elmish said.

Murder mystery set in Warsaw Ghetto rings hollow

Richard Zimler's recent novel, *The Warsaw Anagrams* (Overlook Press), reveals important tendencies and challenges in Holocaust writing today. Zimler is a popular novelist and a good one, having made his mark with a book called *The Last Kabbalist of Lisbon*. Setting a kind of template for his work, that novel chose another period of historical catastrophe – the early 16th century, following the inquisition in Spain and Portugal – as the backdrop for the kind of book beloved of many readers: the crime procedural. In both novels, Zimler tells the story of a single murder, against the backdrop of mass dislocation and death, from the point of view of an informal detective.

Reviewed by Norman Ravvin

In *The Warsaw Anagrams* the stakes are higher than in his previous work, for it is set in the Warsaw Ghetto. Like its predecessor, it has elements that might be called fantastic, but it is a realistic novel about the war years told from the perspective of Erik Cohen, a sensitive psychiatrist who, upon arriving in the Ghetto, moves in with his niece and her young son.

Like other popular works of fiction about the war, *The Warsaw Anagrams* draws some of its power and its readers' sympathy from its portrayal of children's lives in the Ghetto. Zimler's Ghetto is one where the adults, many broken, some cynical, others given over to corruption, are overshadowed by the presence of children who maintain an uncanny vitality and adventurousness. The most moving of such portraits is that of Adam, Cohen's niece's son, and it is Adam's fate that sends Cohen in search of clues, evidence and an ultimate truth about the violence done to children under the shadow of Nazi oppression.

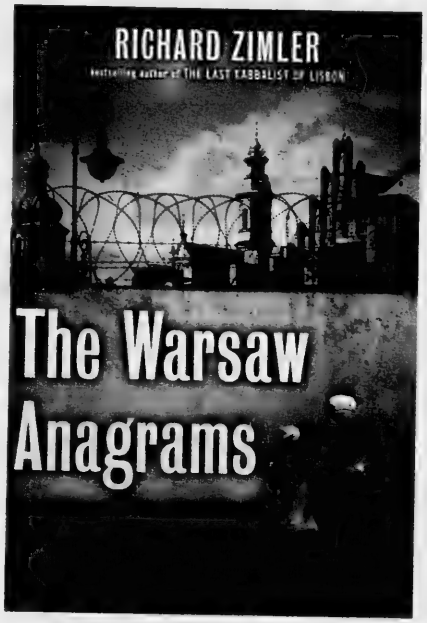
The Warsaw Anagrams offers a convincingly grey and atmospheric Ghetto, reminiscent of presentations found in actual memoirs of its enclosed streets and tenements. Some of what Zimler creates is reminiscent of Michal Glowinski's wonderful and grim *The Black Seasons*, which muses about the colour of the Ghetto, its lack of light, and the absence of green growing things, from a child's point of view.

Zimler has clearly done his share of historical research. He acknowledges Emanuel Ringelblum's *Notes from the Warsaw Ghetto*, and his debt to Ringelblum goes as far as reiterating some of the Ghetto archivist's responses, including the notion that Jews under the German occupation had been flung back to the Middle Ages in their wartime statelessness and incarceration. Warsaw streets, pitiful shops, the interior of distressed buildings, the clothes, diet and health of increasingly desperate people are all conveyed with care and detail. And because Zimler is not a conventional historical novelist, but a more literary and inventive worker in words, these things are conveyed in glancing ingenious ways.

Still, the experience of reading *The Warsaw Anagrams* brings with it an inkling that something is not quite right in the world of Holocaust fiction. The outset of the book focuses on Cohen's movement into the Ghetto, the collapse of normality in his life, and the relationship between himself, his niece and her child, to whom he becomes dedicated. Zimler handles this territory well, using light humour and the hard facts of daily life to bring across character. Adam convinces his mother and Cohen that he should be allowed to bring home a bird – something even more vulnerable than he is – as a pet. The presence of the bird, which turns out to be a kind of invalid, evokes the challenges among the Ghetto inhabitants to protect and care for their most vulnerable compatriots.

But following the murder that transforms Cohen and his life in the Ghetto, the novel becomes something different – a more conventionally plotted crime story. This generic turn is a disappointment. The immediacy and specificity of the book gives way to familiar interrogations of the kind one might find in Edgar Allan Poe, Raymond Chandler, or, more depressingly, on television police dramas. When Zimler addresses this part of his narrative his language – which is otherwise textured and moving – goes slack. The appearance of such narrative strategies in an otherwise serious presentation of the Holocaust may not bother all readers. It may, judging from the success of Zimler's books, please some. But I found the sudden appearance of a genre familiar from other media and types of books intrusive and strange. The seriousness, even loveliness of other parts of *The Warsaw Anagrams* seemed to fall away in favour of something predictable, even sensational.

In what way does the hybrid character of Zimler's novel suggest the state of the art in Holocaust fiction? Zimler is a writer up to his task; he treats his material with sensitivity, seriousness and personal commitment. In interviews, and in the book itself, he highlights the need to tell particular stories in order to tease meaning out of the overwhelming number of the dead, so difficult to portray convincingly in works of art. Yet this ethical demand is undermined – possibly without the author's intention – by the use of long-standing literary patterns that might suit TV drama, and even the sophisticated drawing room narratives of Poe and Conan Doyle, but which ring hollow within the walls of the Warsaw Ghetto.



Norman Ravvin's recent books include a novel, The Joyful Child *(Gaspereau Press) and* Failure's Opposite: Listening to A.M. Klein, *co-edited with Sherry Simon (McGill-Queen's).*

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EYE ON ARTS

By BILL GLADSTONE

TEATRON JEWISH THEATRE COMPANY PRESENTS "MY NAME IS ASHER LEV"

Teatron Jewish Theatre Company presents **Aaron Posner's** stage adaptation of the **Chaim Potok** novel *My Name Is Asher Lev*, which opens in North York on Nov. 7.

The story focuses on a young Jewish man with a prodigious talent for art who is torn between his Chassidic upbringing and his desperate need to fulfill his artistic promise. When his artistic genius threatens to destroy his relationship with his parents and community, Asher Lev realizes he must make a difficult choice between art and faith.

Posner, who had previously worked with Potok on adapting his novel *The Chosen* for the stage, said he found *My Name Is Asher Lev* to be deeply rooted in Potok's own life story. "Many think of it as his most emotionally autobiographical novel, and the fact that it is told in the first person and covers more than 20 years made it a particular challenge for adaptation." Toronto Centre for the Arts, Studio Theatre Nov. 7 to 18. www.teatrontheatre.com

* * *

Toronto Israel Film Festival: The fifth annual Toronto Israel Film Festival presents six Israeli films over three days, including *Melting Away* and *Lipstikka* by Toronto-born director **Jonathan Segal** on opening night. The others are *Restoration*, *My Australia*, *Obsession* and *Blank Bullet*. Cineplex Odeon Sheppard Cinemas, Oct. 28 to 30. Hebrew with English subtitles. $65 for all six or $14 each. 416-622-2442, www.israelfilmfestival.ca

* * *

Toronto Jewish Film Society: The Society presents *Dear Mr. Waldman*, a film set in 1960s Tel Aviv, and the exquisite short film *I Was the Child of Holocaust Survivors*, with guest author **Bernice Eisenstein**. Presented as part of Holocaust Education Week, restricted to persons 18+. Miles Nadal JCC, Al Green Theatre, $15, $10. Sunday Nov. 4, 4 and 7:30 p.m.

* * *

TJFF Screening: Toronto Jewish Film Festival presents a free screening of *Never Forget to Lie*, a film by **Marian Marzynski**, whose previous works include the landmark film *Shtetl*. In the autobiographical film Marzynski explores his wartime childhood along with the experiences of other child survivors. He will be present at the screening. Cineplex Odeon Sheppard Centre, 4861 Yonge St. In English and Polish with English subtitles. Monday Nov. 5, 7 p.m. Pre-registration required. holocausteducationweek.com, 416-631-5689, ext. 5153.

Lipstikka by Toronto-born director Jonathan Segal

* * *

Arts in Brief

• Guitarist **Brian Katz** plays a mix of music ranging from klezmer to jazz to Katz originals with percussionist-vocalist **Jim Gelcer**, formerly of the **Flying Bulgar Klezmer Band**. Mezzetta Restaurant, 681 St. Clair Ave W. at Christie. $7; Wednesday Oct. 24, 9 and 10:15 p.m. Reservations, 416-658-5687.

• Encore Entertainment presents *Fiddler On The Roof* with a cast of 25 including **Derrick Evans** as Tevye and **Sarah Haley Matte** as Golde. Toronto Centre for the Arts, 5040 Yonge St. Oct. 25 to Nov. 4. www.encoreshows.com

• Film maven **Shlomo Schwartzberg** presents the next installment of "The Social Cinema of **Sidney Lumet**" with an examination of *Dog Day Afternoon*, *Serpico*, *The Pawnbroker* and *The Verdict*. Miles Nadal JCC, Monday Oct. 29, 7 to 9 p.m. $12 at the door. 416-924-6211, ext. 606.

• *Life in Stills*, a film by **Tamal Tal**, won the DocAviv Film Festival prize in Tel Aviv. It's being shown at the Bloor Hot Docs Cinema, 506 Bloor St. W., Thursday Nov. 1, 7 p.m. $12, $10. Presented by Koffler Centre of the Arts. A post-screening soiree features **Ben Peter** from the film at a nearby venue. www.koffler arts.org

• Acclaimed author **Nathan Englander**, author of *What We Talk About When We Talk About Anne Frank*, reflects on how collective memory of the Holocaust has influenced his creative process at a free event that launches Holocaust Education Week. Royal Ontario Museum, Samuel Hall Currelly Gallery, Thursday Nov. 1, 7:30 p.m. For full schedule of events, please visit holocausteducationweek.com or phone 416-631-5689.

* * *

At the Galleries

• The German Consulate presents the exhibition *Names Instead of Numbers* as part of Holocaust Education Week. The exhibition tells the stories of 22 former prisoners of Dachau as assembled in the Dachau Remembrance Book, including the story of Toronto **Rabbi Erwin Schild**, who is keynote speaker at the opening. 2 Bloor St. E., 25th floor. Opens Oct. 30, on view until Nov. 30. 416-642-2920.

• In the exhibit *Silk Stones*, Toronto artist **Rochelle Rubinstein** blends biblical narratives, cultural legends, liturgy and poetry with her own personal stories to create abstracted yet recognizable images of family, community and history. Presented with Sarah and Chaim Neuberger Holocaust Education Centre for Holocaust Education Week. Miles Nadal JCC Gallery, Oct. 24 to Nov. 12.

• **Harry Enchin** juxtaposes more street scenes from prewar Toronto and the city of today in *Toronto Transformed*, a new series of computer-altered photos. Opens Nov. 7 in the Roundhouse building, Steam Whistle Brewery, 255 Bremner Blvd. Opening reception 7 to 11 p.m.

• *New Work*, an exhibition of drawings, sculpture, prints and functional objects by Toronto-based artist **Rick Oginz**, goes on view at Brock Studios, 267 Brock Ave., Suite 303 (two doors south of Dundas). Sunday Nov. 4, 2 to 4 p.m. www.rickoginzart.com, 416-533-4508.

• In the first part (5 to 6:30 p.m.) of *Honesty*, a "performance intervention" by **Jordan Tannahill** with Honest Ed's bargain emporium, **Virgilia Griffith** performs the duties of 10 Honest Ed's employees. People are encouraged to interact with her as she goes quietly about working as a real employee would. In the second part (7:30 to 9 p.m.) she performs monologues while impersonating various employees. Presented by the Koffler Centre of the Arts and Suburban Beast. Continues thru Nov. 4.

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AGO exhibit salutes Frida Kahlo, Diego Rivera

Sheldon Kirshner
Staff Reporter

Frida Kahlo (1907-1954) and her husband, Diego Rivera (1886-1957), were probably the most illustrious couple in 20th-century art

She achieved fame as a painter of mercurial self-portraits that verged on the surreal, while he was a famous muralist who championed Mexico's national identity.

Through their body of work, they offered a new vision of Mexico's rich cultural past and its changing social realities.

Their legacy is explored in *Frida & Diego: Passion, Politics in Painting*, an Art Gallery of Ontario exhibition running until Jan. 20.

Featuring almost one-quarter of Kahlo's paintings, a selection of Rivera's murals, watercolours, prints and paintings, plus a panoply of photographs in which they appear in various poses, *Frida & Diego* places their legendary careers in historic perspective.

At a press preview last week, curators hailed Rivera as one of the most influential artists of his time, in a league with Pablo Picasso and Henri Matisse, while Kahlo was described as an icon of the modern-art movement.

Frida Kahlo's self portrait.

They met in 1928 when he was already an international figure and she was a novice painter. Although they had a stormy marriage, shattered by multiple affairs, their left-wing political convictions and commitment to their art made them lifelong companions and partners.

Kahlo, said to be of partial Jewish ancestry, was born in a town near Mexico City. Her mother, Matilde Calderon y Gonzalez, was of Spanish and Indian origin. Her father, Carl Wilhelm (Guillermo), a photographer, was born in Germany, supposedly the scion of Hungarian Jewish immigrants.

Some researchers claim that her father was from a long line of Protestants, and that Kahlo identified him as a Jew so that she could disassociate herself from the crimes of Nazi Germany.

Her father's faith notwithstanding, Kahlo's identity was formed and fixed by politics rather than by religion.

Like her husband, she was an ardent Communist. Indeed, she played a role in bringing Leon Trotsky, fleeing the wrath of Stalinism, to Mexico.

Suffering from endemic health problems after a catastrophic bus accident at the age of 18, Kahlo abandoned her medical studies and immersed herself in painting. Her husband, recognizing a raw talent, encouraged her.

Kahlo was drawn to self-portraits, as the exhibition manifestly reveals, because her almost fatal accident temporarily rendered her immobile. As she said, "I paint myself because I am so often alone and because I am the subject I know best."

Among the vibrant self-portraits on display at the AGO are *Self-Portrait with Necklace* (1933), *Self-Portrait Sitting on a Bed* (1933), *Self-Portrait with Red and Gold Dress* (1941), *A Few Small Nips* (1935) and *Self-Portrait with Monkeys* (1943).

These paintings, influenced in part by Mexican folk painting, reveal Kahlo's broken body, her miscarriages, her mixed European and indigenous heritage, her love of animals and her fraught relationship with Rivera.

Rivera's artistry unfolds through such paintings as *The Bullfighter* and *Cabbage Seller* and through an enormous and visually arresting mural commissioned by Mexico's ministry of education, one of more than 200 murals he painted in a lifetime.

The photographs, largely taken by Nickolas Muray (her lover in the 1930s) and Bernard Silberstein in both black and white and colour, portray Kahlo and Rivera alone or together. Although compelling, they seem staged, theatrical and even pretentious.

One of the strongest photographs, introducing the exhibition, shows a delicate Kahlo leaning her head against the hefty Rivera's shoulder.

Polish film explores a well-kept secret

Sheldon Kirshner
Staff Reporter

The fourth annual Ekran Polish Film Festival in Toronto, which runs Oct.25-28, is presenting a movie that will be of special interest to Jewish viewers.

The Secret, written and directed by Przemyslaw Wojcieszek, churns up bitter memories of the fate Polish Jews suffered in Poland during World War II.

This 82-minute feature film, scheduled to be screened on Oct. 27 at 9 p.m. at the Revue Cinema (400 Roncesvalles Ave.), can probably be best described as a psychological drama.

Spare in style, *The Secret* takes place in contemporary Poland, but focuses on a period just before the close of the war, when the country was in a chaotic, even anarchic, state.

The movie opens in rural Poland as Ksawery (Tomasz Tyndyk), a gay cabaret performer, pays a visit to his grandfather, Jan (Marek Kepinski). He is accompanied by his taciturn agent, Karolina (Agniezska Podsiadlik).

Ksawery is there to confront Jan. Karolina has discovered that Jan, to whom Ksawery is very close, may have murdered a Jewish man and his son during the waning months of the war and appropriated his property.

The Polish American historian Jan Gross has dealt with this incendiary theme in two controversial books, *Fear – Antisemitism in Poland after Auschwitz* and *Golden Harvest*, both of which have aroused nation-wide debates about Poland's relationship with its Jewish citizens before, during and after the Holocaust.

Taking his cue from Gross, perhaps, Wojcieszek shapes *The Secret* into a film about the power and endurance of memory.

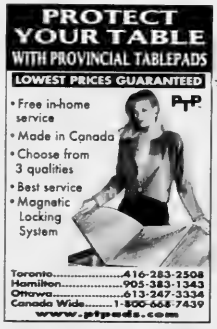
In keeping with its subliminally Jewish plot, each segment is introduced by Hebrew-language titles, an original way of creating atmosphere.

The Secret comes to a head when Jan, denying his complicity in the murder of a Jewish man and his nine-year-old son, claims a right-wing guerrilla band may have killed them.

Revising his story under the pressure of further questions, Jan claims that the father and son immigrated to Palestine. He also acknowledges that the house he lives in now may have belonged to them.

To prove his innocence, he produces a notebook in Yiddish that the Jewish man left behind. For Karolina, who has taught herself to read Yiddish, "the language of the dead," the notebook is evidence of Jan's guilt. But for Ksawery, who loves his grandfather, the issue is not so clear.

Wisely, the director lets the viewer decide.



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Minor leaguers play as NHL lockout lingers

Harvey Rosen
Special to The CJN

WINNIPEG — Unless you've been on an interplanetary space flight, you're well aware of the angst being experienced by National Hockey League fans who need a shinny fix in the worst way.

The best I can offer is an accounting of the whereabouts of the Jewish players who are still pursuing their lifelong dream as NHL draftees and are now honing their game in junior or minor-pro ranks, not to mention those in their late 20s or early 30s who won't let go and are earning a few dollars in pro leagues in Germany, Austria, England, Switzerland and elsewhere.

Consider, for instance, never-say-die goaltender Dov Grumet-Morris, now 30. The Harvard University grad, who was a fifth-round draft pick by Philadelphia in 2002, has appeared in more than 260 minor league games with 14 different teams in five different countries.

He's paid his dues all right, but don't tell him he hasn't got a shot. Last year in with the San Antonio Rampage, the Florida Panthers' AHL farm team, he got into 34 games and boasted a goals against average (GAA) of 2.33, a save percentage of .921, with a won-lost mark of 19-13-1. He was credited with getting the Rampage into the playoffs. The Panthers recently signed the personable Grumet-Morris, whose wife, Rachel, is a surgeon in Houston, to a two-way deal.

Then there's Winnipeg's Jacob Micflickier, 28, who played last season with the Washington Capitals' top farm team, the Hershey Bears. The former college star at the University of New Hampshire is a left-handed shooting forward. In only 57 games last year, he potted 21 goals and added 35 assists.

The previous year, the 5-8, 180-pounder played with the AHL's Charlotte Checkers and had 29 goals and 32 assists in 78 games. This season, he's taken his game to Biel of the Swiss-A league, where in eight games, he's scored three goals and added three helpers. Micflickier reportedly sees the move to Europe as a way to jump-start his NHL aspirations.

Another Winnipegger, Brendan Leipsic, a 5-9, 175-pound forward, is free of the lockout and is playing in the Western Hockey League with the Portland Winterhawks.

Last summer in the NHL Entry Draft, the Nashville Predators took the fast-skating, hard-hitting forward in the third round, 89th overall. The 18-year-old son of mother Kathleen, a gymnast who represented Canada at the Los Angeles Olympics in 1984, and dad Greg, a high school running back in the mid-1980s, scored 28 goals and earned 30 assists in 65 games. He doubtless impressed the scouts with his strong two-way game while recording a plus-16, demonstrating hard work at both ends of the ice. Thus far, Brendan has scored three goals and added three assists in nine games.

The only other Jewish player taken in last year's NHL entry draft was netminder Daniel Altshuller, who's in his second straight year with the Oshawa Generals of the Ontario Hockey League. The Carolina Hurricanes took the 18-year-old in the third round at 69th overall. He fills a lot of net at close to 6-4 and 201 pounds. The Nepean, Ont.-native played in 30 games last year and for junior hockey had a respectable GAA of 3.22 and a save percentage of .900. So far in his second campaign in Oshawa, he has a 7-1 record and a 2.74 GAA to go with a .909 save percentage.

Jewish defenceman Jonathon Blum, 23, will have a place to play with the AHL Milwaukee Admirals, the Predators' No. 1 farm team. The former Vancouver Giant of the Western Hockey League was selected by Nashville in the first round (23rd overall) in the 2007 NHL entry draft.

Brendan Leipsic

While he has played in 182 games with the Admirals since the 2008-09 season, the California-born skater, who is 6-1 and 190 pounds has played 56 games in the NHL and scored six goals along with nine assists. Primarily an offensive defenceman in junior, the parent club wants him to work on his defensive play. In the plus-minus department last season he was -14 in the NHL (33 games) and -11 (48 games) at Milwaukee.

In mid-September, Nashville signed Blum, a restricted free agent, to a one-year two-way deal. If he sticks in the NHL, he'll be paid $650,000, and in Milwaukee he would earn $105,000. The contract also guarantees that if he remains in the AHL all season, he'll get $300,000.

Ethan Werek, a 200-pound, 6-2 centre from Markham, Ont., will be back with the AHL's Portland Pirates. Originally drafted by the Rangers in the second round, 47th overall, in 2009, the 21-year-old was traded in May 2011 to the Coyotes for Oscar Lindberg.

Jacob Micflickier

The one-time Kingston Frontenac of the OHL – and an all-star at the junior level as well as a winner of a gold medal in the world under-17 challenge in 2008 – scored 10 goals and added nine assists in 69 games with the Pirates last winter. There are a few other veteran Jewish players still trying to eke out a living overseas.

Centre Cory Pecker, 31, a sixth-round pick of the Flames in the 1999 NHL entry draft, is playing in the English League with the Sheffield Steelers. Since 2007-08, he has been playing primarily overseas in the Swiss-B league.

Former Barrie Colts' star right-winger Michael Henrich, 32, a first-round draft pick at No. 13 by the Edmonton Oilers in 1998, hasn't played in North America since he went to Europe after the 2005-06 season. The Thornhill, Ont., skater never made it to the NHL with Edmonton, but he did play 219 AHL games. He's now playing with Dornburn in Austria after playing mostly in Germany and Italy.

Lastly, goalie Josh Tordjman, 27, has taken his act to Asiago of the Italian league. The Montreal puck stopper played 176 games in the AHL with San Antonio and got into a pair of NHL games with the Coyotes. In seven games with Asiago, Tordjman has a 3.22 goals against average and a save percentage of .900.

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Check out our blog @ heebonics.ca

HEEBONICS

Volunteer helped build a soccer field in Gondar

Cara Stern
Staff Reporter

When Tal Cantor spent three months in Gondar, Ethiopia, this summer, it changed her life.

"Working in a clinic where illness is concentrated, sickness is in your face, it's a very extreme experience," she said.

Cantor volunteered at the Mother Teresa Clinic, which treats people who are gravely ill. Although she has volunteered at hospitals in Montreal, she said she wasn't prepared for what she would see on her first tour of the hospital. As soon as she reached the children's ward, she cried.

"You see how physically disabled they were," she said. "If they were somewhere more privileged, it would have never gotten to that point. They would be in a better physical shape, better emotional shape."

It was the Jewish Agency's Project Tikkun Empowerment Network (TEN) that brought Cantor to Gondar. This new program takes people aged 20 to 30, and brings them to impoverished countries to volunteer in the communities.

Although Cantor had never been to Africa, her father has been involved in bringing Ethiopian Jews to Israel, and her sister volunteered in Ethiopia last summer. Her mother works with adults with special needs.

Clinic volunteer Tal Cantor hugs four-year-old patient, Barakat, whose parents died of AIDS.

"It was just a combination of my upbringing, my interest in schools," said the McGill University environmental-science major. "You learn a lot in school but when you get a first-hand experience, it enriches your education even more."

When the group arrived, they were given several options of how they would contribute to the society. After seeing the sick children, Cantor knew that's where she wanted to be.

She said that initially her attitude toward the clinic was negative. She wondered why the people there were not getting the proper care they so desperately needed. But as she experienced life in Gondar, and particularly in the hospital, that all changed.

Everybody in the hospital helped one another, and did the best they could, she said. "That place wasn't a bad place to be. It was a great place to be."

Despite being so far away from home, Cantor found the Jewish community in Gondar to be rather familiar to her.

"They're taught Hebrew and the prayers," she said, adding that it's pretty much just like any other Jewish school, and the city even has its own community centre. "They aren't any different than we are. They just live in a different country."

Still, she described it as a bit of a culture shock to hear the little kids speaking Hebrew.

Another moment of culture shock came when she was distributing food from the U.S. Agency for International Development. Typically, this agency brings food to Gondar twice monthly.

She said she remembers seeing a delivery of soy-enriched flour. A little boy came up to the flour station, put his hand in, and just ate it.

"That's overwhelming in itself," she said. "You see people who don't have the options we have. They're literally dependent on others to get a meal. You see people leaving with bags of food, and you don't know how long they're travelling with those bags on their back."

This sight changed her view of western society.

"I remember one woman carrying the bag on her head. And here [in Canada], people complain that their knapsacks are too heavy. How can they even say that?" she said. "These are people who are blind, and these are people who are crippled. Their hope is to survive the day, and their hope is to feed their families."

Cantor left her mark on the community through the building of a sustainable soccer field. Its sustainability means it was built using recycled materials, and nothing was cut down in order to build it.

Workers and patients of the Mother Teresa Clinic in Gondar, Ethiopia assemble goal posts for the new soccer field.

"It is important to be culturally humble and to use materials that they have around their surrounding environment," she said. Therefore, with the help of a translator, Cantor teamed up with workers from the clinic to build the goal posts out of wood that was lying around the compound.

She created and designed the goal posts, and a man weaved rope from bags left over from a food-distribution day.

Painting is very helpful for many of the children who have physical and developmental special needs, she said, so one day, once the goal posts were set up, she took the kids out to paint them.

"By painting they were able to make use of the muscles in their fingers, arms and hands, all the while exploring their creative capacities," she said.

"Oftentimes, people come into these clinics from around the world, and they bring electronics and things they think are cool for these people to have," she said. "But you're going into another culture. You're a guest in their world." You can't just bring things in and then leave, taking away these new resources, she added.

Cantor said she recommends the program to everybody. But when they sign up, they should know the Project TEN trip is different from many other volunteer programs in that it's a longer experience in the country.

When people do short trips to Africa to build a school, it doesn't support the community, she said. It creates a society that relies on external sources, waiting for the next group from the western world to drop in and build something else for them.

"It's really easy for someone who doesn't know about the culture to think they're going to be helpful," she said, "but you have to be humble about how to approach situations."

In the end, Cantor, who is studying to become a doctor, said the program changed her life.

"If I have the honour of practising medicine, I want to give back to the Ethiopian culture," she said. "It's such a beautiful culture. The people there are so warm, and they have incredible stories. It was really a privilege to work there."

To find out more about Project TEN, visit tenprogram.org.

Tal Cantor in downtown Gondar.

More news for young Jews on heebonics.ca

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The family vacation

As the prospect of winter break appears ever so dimly on the distant horizon, my husband and I begin an all-too-familiar conversation about the family vacation. We both relish the idea of a getaway, particularly during the winter school holidays, when life in suburbia becomes ever so quiet and the ubiquitous, mind-numbing Christmas songs reach their shrill zenith.

The tropics beckon with sunshine, golden beaches and a reprieve from everything that makes our life at home chaotically busy. Trouble is, that's where the similarities between our ideas of vacation end abruptly.

After 16 years of marriage, I can read his mind – but I don't have to. As soon as we agree that a vacation might be nice, hubby's thoughts meander to cruise lines and all-inclusive resorts. He pictures long hours on a comfy deck chair by the swimming pool, where his iPad will deliver episode after episode of his favourite miniseries, interrupted only by meals and a dip in the pool.

Married With Kids

Lauren Kramer

The kids will spend the day at a kids' club, where we won't have to arbitrate fights or deal with any whining until the evening, at which point they'll hopefully be too exhausted to put up much resistance. And once they're in bed, an on-board casino or resort show will provide some entertainment before we retire – only to repeat the same schedule the next day.

My stomach turns at the prospect of this kind of vacation. "What will my children learn from it?" I wonder, knowing full well the answer is *nothing*.

For me this is boredom personified, a cookie-cutter holiday designed for the masses. What's more, it defeats the whole purpose of travel, which – to my mind - should be about exploring a destination and its culture, meeting and learning from locals who have different traditions, recipes, customs and lives than we do, and returning home enriched by these experiences.

I head to the library and check out a book on Cambodia, picturing the family exploring Angkor Wat at sunrise, watching pileated gibbons and Asian black bears in Bokor National Park and tasting fish steamed in banana leaf cups at the Old Market in Siem Reap. These would be unforgettable experiences that would teach the whole family about life elsewhere, and in particular, leave my impressionable children with a perspective on how privileged their lives are in Canada.

"It sounds totally impractical and a lot of work," says hubby when I broach the idea. "Why can't we just relax when we go on holiday? Why do we always have to explore?"

We go back and forth for a while. I try to explain that sticking the kids in a kids' club, also known as vacation daycare, is not truly a family holiday. "I can't sit by the swimming pool for more than an hour," I complain. "I need to explore and get beyond the resort – and I want to do it with my family!"

Eventually we reach an impasse and the idea is shelved until December, at which point it's too late to arrange anything. As the Christmas season descends blandly around us, we vow that next year, somehow, we'll find a compromise and take a vacation. But so far, it's eluded us completely, so we simply stay home.

GROWN UP MAC N' CHEESE

1 lb. mini shells pasta
6 tbsp. butter
1 small onion, finely diced
1/2 tsp. salt
1 tbsp. Dijon mustard
1/4 c flour
4 c 2% milk
1 bay leaf
1 1/4 c shredded cheddar cheese
3/4 c shredded Monterey Jack cheese

TOPPING:

1/4 c olive oil
1 1/2 c panko crumbs
3/4 c shredded cheddar cheese
1/2 tsp. salt

Preheat oven to 375°. Cook pasta according to package directions, drain, set aside. In large heavy frying pan, melt butter; add onions; cook on low heat until onions are soft. Add salt, mustard, flour; stir. Brown mixture slightly.

Whisk in milk; add bay leaf; cook 5-10 min. on low until mixture thickens; break up any lumps. Add cheeses; cook slowly. Remove bay leaf ; stir sauce one last time to avoid lumps.

Add cooked pasta to sauce and mix together, coating pasta well. Pour into 10" baking casserole; smooth top to even out. Mix all ingredients for topping in bowl; sprinkle evenly onto noodles. Bake 30 min.; serve warm. Servings: 12 *Estee Kafra, Kosher Scoop*

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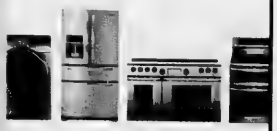

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On cjnews.com

The CJN's French-language reporter in Montreal, Elias Levy, writes about:

Montreal author David Bensoussan who has received the Prix Haïm Zafrani, awarded by the Institut universitaire d'Études Juives Élie Wiesel de Paris, for his work on Jewish-Muslim relations in Morocco.

Mémoires & Dialogue, a Moroccan Jewish-Muslim organization whose mandate is to fight racism, antisemitism and Islamophobia, presents a concert for peace featuring renowned Jewish and Muslim musicians.

Exclusive to cjnews.com

Hebrew web columnist Yossi Tastassa looks at some of the newsmakers of last week.

Israeli Prime Minister Benjamin Netanyahu has "zero confidence" in President Barack Obama's assertion that U.S. intelligence services will know when Iran is within reach of nuclear weapons capability, says Mark Dubowitz, executive director of the Foundation for Defense of Democracies (FDD), a conservative Washington-based think-tank.

A small chassidic girls school in Outremont has been ranked second in terms of academic success, among private high schools in the province, by the Quebec education ministry.

Starry Nights 2012

"One glorious chain of love, of giving and receiving unites all creatures." – Rabbi Samson Raphael Hirsch

It is so difficult to understand the Torah narrative of Creation and the subsequent actions of people that led to great destruction. We read in Bereshit how God created the world and how joyous She was at every step proclaiming, "And it was good" after each day was completed, and saying it twice on the third day.

The world seems to be a global Garden of Eden as the waters separate from the sky and the gardens grow and the insects and animals thrive. Man is created. Woman is sculpted, and the Almighty's work is done. Therein, it seems, is perfection – the flawless globe and bodies in which we live.

Urban Writer

Avrum Rosensweig

But then a beguiling snake weaves its way into the psyche of woman and man, and the first couple is forced to exit God's landscape. Cain and Abel, the original brothers, come to blows. One kills the other. Later, a deluge explodes from the heavens and drowns most of Creation.

So what are we to make of our skilfully designed and incompetently managed world?

It would appear that within the seams of Creation, a destructive force is sewn. Mount Everest and the leaves of the Canadian Fall can be called divine, splendid, and the coral reefs of Eilat, heavenly, Godly. But then, looking closer, we see that 120 tons of litter are scattered over the highest mountain in the world, and according to www.eilat-today.com, one-third of the world's coral reefs have been destroyed over the past 20 years.

We look even closer and discover that sunsets are more stunning than ever, yet 240 million people between 1900 and 2000, or about 12 per cent of the world's population in 1900 and about four per cent in 2000, were murdered in war.

Knowing this, what are we, creations and co-creators with God, supposed to do?

Perhaps we are supposed to repair. In our day and age, this repairing is called tikkun olam, and it means each of us must strengthen ourselves as Jews and human beings so that we are ensconced in goodness and always aware of the Torah imperative of "*veahavta l'reacha kamocha*," love thy neighbour like thyself. Knowing that the form is without flaw but that we are the dented cogs that move it along, we have no choice but to fix the Earth, to develop ourselves.

On Nov. 4, Ve'ahavta: The Canadian Jewish Humanitarian and Relief Committee once again holds its Starry Nights gala. It will no doubt be a beautiful evening, when we will enjoy Stephen Page's music and celebrate six Tikun Olam Award winners, including Elly Gotz, Dr. Isaac Sobol, Faye Schulman, Dr. Philip Berger, Ellen Schwartz and Adam Hummel. We will commit to emulating their deeds.

On Nov. 4, 700 of us will gather in the Telus Centre for the Performing Arts in recognition of the reality we all need to fix. We need to bang a nail into the new homes of the homeless and pack a Kinder Kit – a backpack with educational material – for the impoverished Jewish and non-Jewish children in Jerusalem and Toronto.

On that night, we will express our gratitude to those who have courageously and with great vigour ensured the strength of the Jewish People and Israel through a commitment to tikkun olam, Ve'ahavta and a journey back to the Garden of Eden.

For more information, visit www.veahavta.org.

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This Week

National

Nuclear Iran a disaster: Israeli minister. *Page 3*

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Romney, Obama and their views on Israel. *Page 11*

CJN Profile

Late bloomer always knew she'd be a writer some day. *Page 41*

Arts & Travel

Art and religion conflict in Teatron season opener. *Page 44*

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Solemn remembrance

Israeli Prime Minister Benjamin Netanyahu spoke on Sunday at a memorial ceremony at the graveside of slain Israeli prime minister Yitzhak Rabin. Later in the day, at the weekly meeting of his cabinet, Netanyahu described Rabin's 1995 murder as "one of the worst crimes of the new age. It certainly besmirches the annals of the state and of Zionism." The meeting opened with a moment of silence for Rabin, who was killed 17 years ago on Nov. 4. [*Israel Sun photo*]

Rushdie wants to visit Jewish state

Andy Levy-Ajzenkopf
Staff Reporter

Renowned British author Salman Rushdie says Israel is high on his list of places he'd like to visit.

"I've always wanted to go. Just speaking as a writer, when my first novel [1975's *Grimus*] was published, only two translation rights were sold – one in France and the other in Israel," he told *The CJN* in an interview Oct. 26.

Every book he's written since has been "immediately" published in Hebrew, Rushdie, 65, said. And his Israeli writer-friends tell him there's a huge appetite in the Jewish state for his work.

"It's one of the countries where my work is published where I'd most like to go, where I haven't been. I've always been a supporter of Israel's right to exist and of a two-state solution."

Famed author sits down with *The CJN*

Rushdie spoke to *The CJN* on a stopover in Toronto in support of his latest book, *Joseph Anton*, a 636-page autobiographical account of his 13 years in hiding from Islamic fanatics intent on killing him for his 1988 novel *The Satanic Verses*.

That book triggered controversy when ultra-conservative Muslim clerics accused Rushdie of blasphemy and mocking their faith. In 1989, the Supreme Leader of Iran, Ayatollah Ruhollah Khomeini issued a worldwide *fatwa* calling for Rushdie's death.

Continued on page 32

Salman Rushdie
[*Syrie Moskowitz photo*]

Vayera
Candlelighting: 5:49
Havdalah: 6:50
Greater Toronto Area

Did Israel attack a Sudanese munitions factory? – please see page 37

CANADA

Drabinsky Paroled

TORONTO — Fallen theatre mogul Garth Drabinsky will be able to serve out the rest of his five-year prison sentence for fraud at a Toronto halfway house starting Nov.11, the Parole Board of Canada ruled last week. The ex-CEO of Livent, known for hit productions such as *Phantom of the Opera*, was sentenced in 2009, along with partner Myron Gottlieb, for two counts of fraud for cooking the books at Livent, which went bankrupt in 1998. After a series of appeals, Drabinsky, 62, began serving his sentence in September 2011. He made his parole request in a tearful video hearing from Gravenhurst, Ont., north of Toronto, where he's in a minimum security prison. Gottlieb was released on parole last July.

MP Hosts Speakers

TORONTO — York Centre MP Mark Adler is hosting a Nov. 2 Shabbat dinner at Beth Emeth synagogue featuring speakers Slavi Binev, a member of the European Parliament and Bulgarian presidential candidate, and Rev. Majed el Shafie, founder of One Free World International and advocate for Christian rights in Egypt. Both will discuss Jewish issues, while Binev will also speak about last July's attack on a busload of Israeli tourists in his country, and Shafie will discuss the situation in Egypt.

WORLD

Canadian Sentenced

NEW YORK — A 25-year-old Canadian from Toronto was sentenced to six to 18 years in prison for grand larceny for her part in stealing donor information from UJA-Federation of New York and giving it to members of a 55-person identity-theft ring. Tracey Nelson was arrested and fired in 2011 after she had spent 2-1/2 years stealing the data in her role as a clerk for the federation. In all, $2 million was stolen from 200 individuals and organizations, the *New York Daily News* reported.

Empire Poultry Fires CEO

WASHINGTON, D.C. — Empire Kosher Poultry Inc. fired its chief executive officer allegedly after the aborted acquisition of another kosher poultry firm.

Greg Rosenbaum

Greg Rosenbaum learned Oct. 10 that he was out at Empire, America's leading supplier of kosher poultry, the *Washington Jewish Week* reported. The company, based in Mifflintown, Pa., went from near collapse to prosperity and expansion about a year after Rosenbaum arrived in 2006.

Rosenbaum told the newspaper that he was fired because of a "disagreement between himself and the partners of Empire Kosher on the strategy and direction for the company." The problems began, he said, after the partners vetoed an acquisition deal he had been negotiating since last spring with MVP Kosher Foods, the country's second-largest kosher poultry supplier.

MVP's Mark Honigsfeld said he approached Rosenbaum and that talks took place with the knowledge of both firms' boards. In preparation for the purchase, Honigsfeld said MVP turned over its inventories, birds and customers to Empire. In July, MVP closed its plant, but money never changed hands, and on Oct. 12, he was told that there would be no deal, he said. Empire said it acted in good faith.

Men Attack Boy

PARIS — Two men hit and threatened a Jewish schoolboy at a Paris bus stop, according to the security unit of France's Jewish community, the SPCJ. The two men, both in their 40s, hit the 12-year-old with a belt Oct. 22 and told him to stay silent, the SPCJ said. He was waiting for a bus to school. The men also insulted the boy in Arabic. The incident, which SPCJ called "an antisemitic act of aggression," happened in northeast Paris. The parents filed a complaint with police and the SPCJ. In the first eight months of 2012, the SPCJ counted 386 "antisemitic acts," up 45 per cent over the same period in 2011, it said in a report this month.

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Sanctions won't deter Iran, says Israeli minister

Sheldon Kirshner
Staff Reporter

A nuclear-armed Iran would be a boon to terrorists, a threat to the Middle East and a spur to encourage other countries in the region to develop atomic arsenals, Israeli Minister of Energy and Water Resources Uzi Landau warned on Sunday.

"Iran could provide terrorists with a nuclear umbrella," said Landau, speaking at Shaarei Shomayim Congregation.

Iran's acquisition of a nuclear weapon would also bolster its influence in the region and prompt nations such as Turkey and Saudi Arabia to emulate it, he added.

"Iran is not only Israel's problem, but the problem of the free world and the United States," said Landau, whose appearance was sponsored by UJA Federation of Greater Toronto, the Centre for Israel and Jewish Affairs and Israel's consulate general in Toronto.

Landau, a former minister of public security, charged that Iran is using international talks on its budding nuclear program to buy time.

Current sanctions are affecting Iran's economy, he allowed, but they will not deter Iran from building a nuclear bomb.

If necessary, "other means" will be used to stop Iran, he said in an allusion to military force.

Calling the Iranian government a "rogue regime" governed by an extreme form of Islamism, Landau accused Iran of working to create a world "without Israel and democracy."

Citing developments in Egypt and Tunisia, he described Islamists as the main beneficiaries of the Arab Spring.

Warning that "this huge earthquake" has yet to run its course, Landau said the Arab Spring may eventually affect American allies such as Jordan, Saudi Arabia and Bahrain.

Striking yet another sombre note, Landau said the Arab world has become more unstable and less friendly to the West, and is a region that mocks human rights and abuses women.

Uzi Landau

He pointed to Israel as the West's only democratic ally in the Middle East.

In comments on the peace process, Landau said the unresolved Palestinian issue is not the root cause of instability in the area.

He accused the Palestinian leadership of trying to avoid direct talks with Israel by taking their case for statehood to the United Nations.

Peace between Israel and the Palestinians will be difficult to attain because Israel is seen as an enemy in Palestinian school texts, he added.

"We wait for the day when the Palestinians will have a leader like [Anwar] Sadat who can deliver a peace agreement," he said, referring to the late Egyptian leader who signed a peace treaty with Israel in 1979.

Suggesting that a two-state solution may not defuse Israel's confrontation with the Palestinians, Landau said the establishment of a Palestinian state might not be a viable way of resolving the problem. He didn't elaborate.

Continued on page 16

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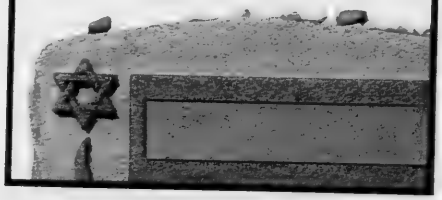


The day the music jived

At the mere announcement of their entrance onto the stage at Roy Thomson Hall, the audience shouted its approval, as if we were about to receive two hoary-headed rock stars reprising their roles from the Woodstock Festival more than 40 years ago.

But instead, from the beige and cream-coloured wings of the stage walked Shalom Bard, about to make his conducting debut with the Toronto Symphony Orchestra and violinist Maxim Vengerov, returning to Toronto for one of his many visits.

Both men are 38 years old.

Vigorous, youthful and elegant, the talented musical duo strode across the stage obviously appreciating but appearing somewhat surprised, too, by the loud cheers and effusive whoops of delight cascading upon them from every direction in the hall.

They were joining forces in the performance of *Tchaikovsky's Violin Concerto in D Major, Op. 35*, Bard on the podium, baton sweeping the air, conducting the marvellous orchestra in front of him and the master soloist standing beside him at his left.

Tchaikovsky's violin concerto is, as the TSO's music director Peter Oundjian has said, "one of the greatest challenges" for a violinist to play. Nevertheless, it's hard to imagine that it was scorned by critics after its première in Vienna more than 130 years ago. Today, it's one of the most popular pieces of the classical canon.

Though he stood taller than all of players seated before him and than Vengerov standing at his side, and though he controlled every aspect of the musicians' performance except, of course, their execution of the score, Bard necessarily took a role "underneath" the heart-stirring sounds of the concerto, "behind-the-scenes" so to speak, of the notes and lyrical phrases emanating from the expert playing of the instruments on stage.

And once the music began, Vengerov stood in its centre, fully at the front of the alternatingly soft and tender or volcanicly erupting melodies of Tchaikovsky's rousing, stormy and yet comforting concerto.

He took his cues from Bard.

And then he drew the stunning sounds from the violin with an energy and a passion that were noticed and enjoyed by the orchestra members as well as by the enraptured audience.

The rapport between conductor and soloist was smoothly responsive. Bard was artful, nuanced and calm in his direction, even during the urgent, explosive passages of the third movement.

As we can see from the inset photo, Vengerov appeared to occupy his own dreamy inner landscape to which, thankfully, he granted the audience private access.

[John Loper photo]

After he performed the violin concerto, Vengerov conducted and performed in Rimsky-Korsakov's famously evocative, sensual symphonic work, *Scheherezade*.

He commanded the evening.

In anticipation of his conducting debut with the TSO, Bard recently told *The CJN*, "This is literally a dream come true. I've daydreamed about this. I've sat as a clarinettist in the symphony. It seems like only yesterday that I used to think, 'Wouldn't it be great [to be a conductor],' and now I'm here. It's amazing," he said

"But whatever I'm doing at any given moment, even if it's a piece I've never heard before, the live sound of it becomes a special thing."

The sounds and the images of the Bard-Vengerov collaboration were indeed very special for the audience as well.

At the conclusion of the concerto, the audience repeated the very loud, long and effusive expressions of gratitude and delight. The ovation lasted for more than 10 minutes.

In a very real sense, Bard and Vengerov are the avatars of the next generation of the classical music hall. Perhaps they will be, or are already, the rock stars of classic music – if the question is not misplaced or silly or impertinent. But we can certainly use some of the parlance. And those of us who were in attendance last month and saw and heard the performance of the Tchaikovsky violin concerto by the TSO under the baton of the young Shalom Bard, with the solo violin playing of the young Maxim Vengerov, can certainly say that we were there in Roy Thomson Hall the day the music jived.

–MBD

From the editor's desk...

Wanted philanthropist arrested in Toronto

Compiled by CJN Staff

Nathan Jacobson, a Winnipeg-born Jewish Canadian businessman who was known for his philanthropy and commitment to Jewish and Israeli causes, was arrested Oct. 25 at his home in Toronto.

Along with 17 others, Jacobson, now 58, who has dual Canadian-Israeli citizenship, was charged in 2006 by a U.S. grand jury in San Diego with 313 counts related to Affpower, an Internet pharmacy based in Costa Rica that dispensed drugs to Americans without legal prescriptions from 2004 to 2006.

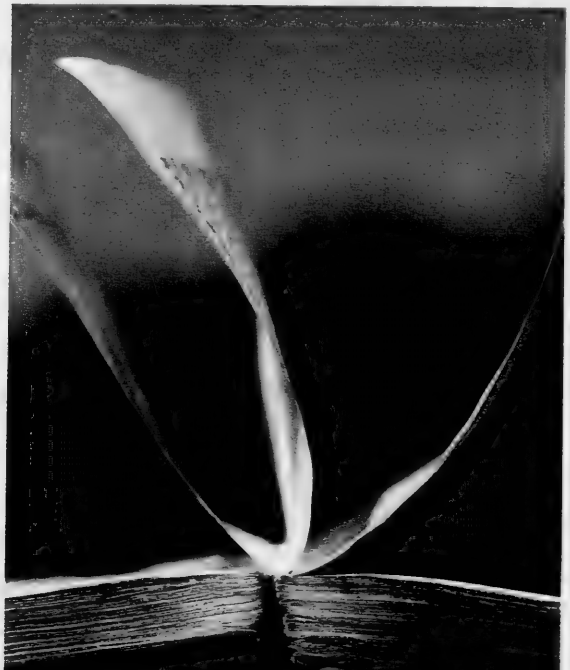
He was originally charged with several counts of fraud, money laundering and the distribution and dispensing of controlled substances, but he co-operated with authorities and pleaded guilty in 2008 to laundering the $46 million in drug payments.

He was expected to serve a four-year sentence, but a San Diego District Court judge issued a warrant for Jacobson's arrest after he failed to show up for a sentencing hearing this past summer.

He was denied bail after his arrest last week after a Canadian judge reportedly certified an international warrant issued for a flight risk. His next court appearance was slated to be Oct. 31.

In the four years since his guilty plea, Jacobson has remained active in the Jewish community. Among other positions, he has been chair of the Canadian branch of Nefesh B'Nefesh and has served on the boards of Tel Aviv University, the Tel Aviv Foundation, and the Canadian Jewish Political Affairs Committee. He has also been honorary co-chair of a Canadian Friends of Hebrew University gala dinner.

In 2010, he was honoured at the annual Y sports dinner in Winnipeg for his commitment to the Jewish community.



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90-year-old mugged outside Baycrest

Senior swarmed by three women

Paul Lungen
Staff Reporter

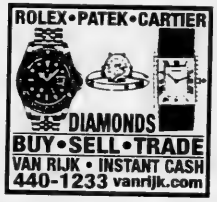
An elderly man leaving Baycrest after visiting his wife was mugged and robbed in what police are calling a distraction theft.

Ninety-year-old Harry Behr was "swarmed" by three women speaking a foreign language who surrounded him, grabbed his arm and appeared to be giving him jewelry.

Despite his protestations, "I don't want, I don't want," the women persisted in assaulting him. Eventually they "ran off to a car that was waiting and took off," said Behr's daughter, Rise Wegler.

When Behr realized what had happened, he found a gold necklace and pendant were missing, as was a heavy gold bracelet. "It happened so fast, I didn't even know what was happening," he said.

Wegler said the jewelry is worth thousands, but also has tremendous sentimental value, as her father had been wearing the bracelet for 50 years and the pendant of Moses holding the 10 Commandments was a gift from her mother, Sabine, who now resides in Baycrest's long-term care facility.



"Dad was so bamboozled by all of them. He says they were in their 30s, but it happened in the blink of an eye."

"Thank God they didn't kill him or push him down."

The incident took place at 3:45 p.m. on Oct. 21, but despite the hour, there were no witnesses or security guards present, Wegler said.

Wegler questions whether security at Baycrest is adequate and how well they respond to incidents like the one that "traumatized" her father.

"I think this is something everybody should be aware of... the community should know. It's a safety issue." Wegler is also upset with the response of Baycrest officials, who she said "never called to see how my dad was... I am distraught and angry over their lack of compassion towards this incident."

Harry Behr

Victor Oliveira, who is in charge of security at Baycrest, said the centre has security cameras at all its doors, including Entrance 7, where the incident took place, but Behr was robbed in an area outside the camera's field of vision.

Baycrest was in contact with police following the incident and was told similar "distraction thefts" have been taking place along Yonge Street between Finch and Steeles avenues, mostly targeting elderly women, he said.

Police recommended several security steps, but Oliveira said Baycrest had already adopted some of them. On June 18, he said, the facility added security staff and now had three officers patrolling during the day and another three at night. That more than doubles the centre's earlier security complement.

They are following police suggestions to patrol in irregular and unpredictable patterns.

"We've taken all possible measures to ensure that Baycrest is kept safe," Oliveira said. But these incidents are crimes of opportunity, and the perpetrators will strike when they see no security present. Baycrest is advising visitors and staff to be vigilant and alert, he added.

Baycrest conducted a risk assessment in August 2010 and another in September 2012 "to see the level of security and gaps and was quite satisfied" that the measures in place were superior to those employed at other institutions of similar size, Oliveira said.

And as to Wegler's concerns, Oliveira said he contacted her when he first learned of the incident a day after it occurred. He met Behr and Wegler afterward.

Three days after the event, Behr said he felt "OK. Hopefully it was an isolated incident." He added that he'll continue to visit his wife as he has done every day for the past three years.

Thornhill rabbi's contract not renewed

Frances Kraft
Staff Reporter

Thornhill's Shaar Shalom Synagogue has been "struggling" recently, and its board of governors and executive have decided not to renew Rabbi Martin Berman's contract, according to an Oct. 19 letter emailed to congregants by shul president Janice Shachter.

Rabbi Berman, 62, was ordained in 1977 and has led the congregation since 1994. His contract will end on July 17, 2013.

"He has been with us, through good times and bad, since July 1994, and we have all shared experiences with him during that time. We will miss him and sincerely wish him all the best," Shachter wrote in the e-mail. She clarified in an interview that he is not being fired.

The Conservative congregation is "going through no more nor less than other congregations in North America," Shachter told *The CJN* last week.

The 38-year-old synagogue, located just north of Don Mills Road and Steeles Avenue, has about 550 member units, down from just under 600 in April 2008.

"We have… had to make some very tough decisions over the last two years," she wrote in her email, referring to the closure of Shaar Shalom's congregational Hebrew school three years ago for demographic reasons and the move to discontinue off-site High Holiday services this year.

Shaar Shalom Synagogue

Both changes proved correct from a financial perspective, she added.

Rabbi Berman, speaking generically about whether Shaar Shalom's decisions reflect a larger situation, told *The CJN* he thinks it's "easy to blame the rabbi when there are lots of factors going on in the synagogue's growth or lack of growth."

He said he was informed Oct. 19 by Shachter of the final decision not to renew his contract. No reason was given, he added.

The rabbi said there were "some problems [and] we went through a difficult time about five years ago," when his previous contract was up for renewal, but that he thought the problems were resolved.

Shachter confirmed that the rabbi was given a one-year contract at the time, before his current five-year contract was signed.

She said that a financial settlement was being negotiated.

Shachter told *The CJN* that most North American synagogues are trying to keep their members and also attract the unaffiliated.

"It's a difficult time for synagogues with our current model," she said, alluding in large part to annual membership dues.

Other models being explored in the United States include donations and month-to-month payments in lieu of annual dues, she said.

As well, she added, "You need relevancy to increase membership, and you need membership to solve your financial situation. It's about being viable. The shul is a business as well as a religious institution."

Changes at Shaar Shalom, based in part on feedback from congregants at its June annual general meeting, have included monthly young family services for the past year and a half and a new Simchat Torah format for the morning service this year. The holiday service included a half-hour mid-morning lunch for the congregation. Between 75 and 100 children attended Erev Simchat Torah services, Shachter said.

In her email to congregants, she said a search committee for the next spiritual leader will be struck after a "let's-figure-out-the-criteria" committee lays the groundwork.

The synagogue, which is traditional Conservative and remains affiliated with the United Synagogue of Conservative Judaism, has not made any kind of decision to alter its ritual practices, she said, denying rumours to the contrary. "We are not looking at changing anything about our traditional service."

That includes a full Torah reading and women not receiving aliyot, Rabbi Berman said, adding that he instituted a special women's Torah reading for Simchat Torah. As well, as of this year, women are permitted to have the honour of *glilah*, or wrapping the Torah.

Rabbi Berman said he and his wife would like to stay in Toronto when his contract expires. "I'm going to have to explore and see what I can do."

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One generation's agonies become an entry in the next generation's history books. Before we bid our last farewell we strive always to ensure that the memories of one generation become also the memories of all generations.

Thus we remember that 17 years ago on the 12th day of Cheshvan (Nov. 4, 1995), Israeli prime minister Yitzhak Rabin was murdered mere moments after he spoke of his hopes for peace to a large gathering of Israelis in Tel Aviv.

One of the Israelis there, distrusting of the prime minister and of his plans for the future, decided that it was within God's law, if not within the mere laws of man, to kill the prime minister. Yigal Amir's disapproval of Rabin's policies led him to demonize the prime minister, to disentitle the prime minister to the very right to live. He felt righteously justified in taking Rabin's life away. And so, cravenly but with evil calculation, Yigal Amir killed Yitzhak Rabin, shooting him in the back.

And thus unfolded, in the words spoken Sunday by Israel's Prime Minister Benjamin Netanyahu at a memorial for the slain former prime minister, "one of the greatest crimes in our modern history. It stains Israel's history and the history of Zionism… and will always be remembered as one of the most traumatic events in our nation's history."

We therefore remember Yitzhak Rabin. But, alas, we must also remember that he was murdered by an individual who could not distinguish between demonizing a policy and demonizing a human being.

We must therefore always teach the difference to our children.

...and teaching

And we must, of course, also teach the memories of the slaughter of the generation of the Jews of Europe during the dark days and nights between 1933 and1945.

At this time of year, near the anniversary of Kristallnacht on Nov. 10, 1938, communities throughout the country, from the Pacific to the Atlantic, from Vancouver to Halifax, provide Holocaust education programs to the wider public.

For example, Montreal is in the midst of a 10-day educational series (Oct. 24 to Nov. 4). Toronto begins its annual Holocaust Education Week today (Nov. 1-8). Ottawa hosts an entire month of Holocaust-related educational programs. The Atlantic Jewish Council, based in Halifax, launched its week of instruction and learning this week on Monday.

Wherever possible, we must try to attend at least one educational program, thereby setting an example that the only way to enshrine memories for generations to come is by teaching those memories to our children.

25 years ago in *The CJN*

Congregants should wear kippahs and tallits during services as a sign of communal loyalty, spiritual leader Rabbi Dow Marmur urged members of Toronto's Holy Blossom Temple in the bulletin of Canada's largest Reform shul. "Ethnicity is in… the reasons why Reform Jews did not wear kippah and tallit at prayer in the past are no longer relevant," he said.

Editorial Advisory Board: **Maurice Benzacar, Michael Brown, Donald Carr, Rabbi Michael Dolgin, Jake Goldstein, Jeffrey Kopstein, Keith Landy, Lou Ronson, Alan Sandler, Rabbi Philip Scheim, Mike Shriqui, Pamela Medjuck Stein, Rabbi Chaim Strauchler, Ehud Telem, Nelson Wiseman.**

Antisemitism in Sweden

I lived in Stockholm close to eight years ("No injuries in Malmo bombing," Oct. 4). The Swedish government liberated my mother from a concentration camp in December 1944. The Swedes and Danes saved quite a few Jews from Denmark and Norway. In 1948, I found out that my mother was alive and living in Stockholm. The Swedish government gave me a visa and a permit to reunite with my mother, and allowed us to settle in Sweden. We had a good life in Stockholm. I had a good job, went to school and made a lot of Swedish friends. Antisemitism existed but to a minimum. After seven years, I became a citizen. I can't describe how happy and proud I was. I did military duty, too.

When the Cold War broke out, I had received a lucrative contract from a company in Malmo, and at the same time, my visa for Canada came through. I didn't want to remain in Europe any longer, worrying if there would be a World War III. In 1954, I immigrated to Canada. When I was asked where I came from, with pride I answered, "Sweden."

Now I am ashamed to answer Sweden to the question. Now I say I'm from Poland. It's hard for me to understand how a country can change like that. Malmo, Sweden's third-largest city, has been the site of some of the country's highest-profile attacks on Jews in recent years. I was planning a trip to Stockholm, but I made a promise to myself never to return there. My best decision was to come to Canada.

Amek Adler
Thornhill, Ont.

* * *

Racism in the EU

The majority of Roma live in Hungary, Romania, Slovakia and Bulgaria – all members of the European Union ("Roma centre distances itself from anti-Israel protest," Oct. 18). The European Union budgeted 227.5 million Euros ($290 million Cdn) in aid for the Palestinian Authority in 2012. Why instead of disagreeing with our friend, Citizenship and Immigration Minister Jason Kenney, doesn't Bernie Farber, ex-CEO of the now-defunct Canadian Jewish Congress, make an issue with the European Union about the fact that vast amounts of money are not spent by the EU on improving the life of the Roma. Why doesn't the EU forcefully condemn the racism within EU countries, instead of condemning the settlements in Judea and Samaria and the building of houses in Jerusalem? There is no doubt that the Canadian government is taking the correct step by not letting Canada become a dumping ground for made-in-Europe problems and allowing for easier extradition of failed refugee applicants to Canada.

Tibor Anshel Martine
Toronto

* * *

Muslim leaders should condemn girl's shooting

The shooting of 14-year-old Malala Yousafzai and two of her schoolmates by the Taliban is as disgusting an act as has ever been committed by Muslim extremists. Yousafzai was shot for speaking against the Taliban and for promoting education for girls. I know that once again, Muslims will say that the act was committed by radicals and does not reflect mainstream Muslim thinking or Islamic law. If the shooting is as abhorrent to Muslims as it is to others throughout the world, why have there not been statements from more Muslim leaders condemning the shooting or even a resolution brought by Arab states before the UN Security Council condemning the Taliban for this act and other outrageous attacks. The western world has a strange ally in Pakistan, which allows the Taliban and Al Qaeda to move about freely and, of course, even allowed the leader of Al Qaeda, the now-deceased Osama bin Laden, to live within a mile of a military base for five years. It's time for Muslim religious and political leaders to once and for all, unequivocally, condemn as anti-Islam so-called religious riots and oppression of women, including forcing them to be circumcised and denying them an education. Then and only then will it be clear that mainstream Islam supports freedom of religion, freedom of choice and equality between men and women.

Bert Raphael
Thornhill, Ont.

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz

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1941 World Series featured true heroes

Rafael Medoff
JNS.org

The 1941 World Series is widely remembered as the first "Subway Series," when two New York City teams vied for baseball's championship. It was also the scene of one of the most famous plays in baseball history, when a rare dropped third strike changed the outcome of a game and, ultimately, the series.

But that year's World Series can also be remembered as the one that featured a player, a manager, and an owner who tried to warn the world about the danger of Adolf Hitler and the Nazis.

The New York Yankees won the opening game, 3-2. The Brooklyn Dodgers took the second by the same score. It was shaping up to be one of the most exciting World Series contests ever.

For the third game, the Yankees turned to their young pitching sensation, Marius "Lefty" Russo. In just his second full season as a Yankees starter, the Queens, N.Y., native had become arguably the best pitcher on the team. Russo won 14 games in 1941, including a one-hitter, and had made the all-star team.

As Russo took the mound that afternoon, very few in the Ebbets Field stands realized that he actually was one of the era's rare two-sport stars. As a student at Long Island University in the 1930s, Russo excelled on the baseball diamond, but he was also a starter for the LIU Blackbirds' basketball team, a national powerhouse. In the 1935-1936 season, Russo and his teammates won 33 straight games by an average margin of 23 points.

Leo Durocher *[Press Association photo]*

The 1936 Olympics, scheduled to be held in Nazi Germany, marked the first time basketball would be part of the competition. The Long Islanders stood a strong chance of being chosen to represent the United States in Berlin – until the players' consciences got the better of them. In March 1936, on the eve of the qualifying tournament at Madison Square Garden, university president Tristram Metcalfe shocked the sports world with his announcement that the Blackbirds had decided to boycott Hitler's Olympics.

In view of Hitler's anti-Jewish abuses, Metcalfe explained, the players decided "that the United States should not participate in Olympic Games since they are being held in Germany," and they would "not compete [in the tryouts] because the university would not under any circumstances be represented in the Olympic Games held in Germany."

Such a stance was almost unheard of in the sports world. Even more so in those days than today, athletes seldom spoke their minds on public affairs, much less put their careers on the line to protest events overseas. Sadly, however, few followed their lead. Aside from Russo and the Blackbirds, only a handful of other American athletes boycotted the 1936 games. The U.S. team proceeded to Hitler's Berlin.

* * *

Five years later, Russo found himself on the mound in the third game of the World Series, matched against the Brooklyn Dodgers' Freddie Fitzsimmons. At age 40, Fitzsimmons was nearing the end of his career, but he pitched his heart out that day. He and Russo were locked in a scoreless duel when Russo came to bat with two outs in the top of the seventh inning. Pitchers are usually an easy out, but Russo hit a wicked line drive that broke Fitzsimmons's kneecap. That forced the Dodgers to bring in a relief pitcher, Hugh Casey – who promptly gave up four hits and two runs, enough for the Yankees to win, 2-1. They now led the series two games to one.

With Casey on the mound again the next day, the Dodgers came battling back. They carried a 4-3 lead into the ninth inning. With two outs, no runners on base, and the Ebbets Field crowd about to explode in joy, Casey threw what would have been the game-winning third strike. The Dodgers would have won the game and tied the series at two games apiece. But in one of the most shocking moments in baseball history, catcher Mickey Owen mishandled the third strike, batter Tommy Henrich reached first base safely, and the Yankees proceeded to mount a rally to win the game.

One might assume that after such a heart-breaking loss, Dodgers manager Leo Durocher would have spent the evening strategizing for the next game, or perhaps drowning his sorrows in a local bar. Instead, he and Dodgers owner Larry McPhail headed for a political rally at Madison Square Garden. Along with an array of Hollywood stars and other celebrities, Durocher and McPhail spent the evening at "Fun to Be Free," a demonstration urging the United States to launch a pre-emptive military strike against Adolf Hitler.

Hitler at the 1936 Berlin Olympics *[Heinrich Hoffman/German Federal Archive photo]*

This was not a popular position to take in the early autumn of 1941, two months before Pearl Harbor. Gallup polls during 1940-41 found only about one-tenth of Americans willing to go to war for any reason other than to fend off an invasion of the United States itself. The hardships of the Great Depression had intensified the popular view that domestic concerns required America's full attention and that none of the nation's resources should be diverted overseas. The America First movement and other isolationist groups flourished.

But a minority of Americans vigorously disagreed. They established the Fight for Freedom Committee, which advocated war against Hitler as the only way to preserve world peace. Their "Fun to Be Free" event, held at Madison Square Garden on Oct. 5, 1941, featured a "mammoth revue" of patriotic songs, skits mocking Hitler and Mussolini, and dramatic readings emphasizing the need for quick American military intervention.

The pageant, which was attended by an audience of more than 17,000, was authored by two of Hollywood's most prominent screenwriters, Ben Hecht and Charles MacArthur. Hecht would later play a leading role in the Bergson Group, a political action committee that lobbied for U.S. action to rescue Jews from the Holocaust. Of course, had the United States taken early action against Hitler, there might never have been a Holocaust at all.

"Fun to Be Free" was produced by Oscar Hammerstein, Moss Hart, and George Kaufman, with music and lyrics by, among others, Irving Berlin and Kurt Weill. The opening act featured Bill "Bojangles" Robinson tap-dancing on a coffin labelled "Hitler." Then Carmen Miranda "sang in her well-known South American style," as the *New York Times* put it, after which "Eddie Cantor, in a hoopskirt, and Jack Benny put on an Easter Parade act." Among the other stars who took part were Tallulah Bankhead, Melvyn Douglas, George Jessel, Ethel Merman, Helen Hayes, and Burgess Meredith.

Durocher and McPhail not only attended "Fun to Be Free," but they also participated on stage. After Ella Logan finished singing *Tipperary*, McPhail stepped forward to give her a kiss, and Durocher rose and, according to the *Times*, "made a little speech to this effect: 'We don't want Hitlerism, we want Americanism. And the Yankees are a great ball club. Even if we lose, we'll be losing in a free country.'"

* * *

Leo Durocher, Larry McPhail, and Lefty Russo are remembered for their many contributions to baseball. But perhaps they deserve an extra tip of the cap for having the courage to take an unpopular stand, and for trying to warn a disbelieving world about the danger lurking just around the corner, a danger that many Americans ignored – until it was too late.

Rafael Medoff is founding director of the David S. Wyman Institute for Holocaust Studies in Washington, D.C. His latest book, co-authored with Prof. Sonja Schoepf Wentling, is Herbert Hoover and the Jews: The Origins of the 'Jewish Vote' and Bipartisan Support for Israel.

My irrational connection to the Golan

During chol hamoed Sukkot, my family and I took a few days off in the Golan Heights, a favourite place of mine here in Israel. One of my closest friends, another ex-Torontonian, and his family joined us from Tel Aviv.

We enjoyed days of horseback-riding, kayaking on the Jordan River, driving through Druze villages, the holiday village in which we stayed in the southern Golan, and the panorama from a viewpoint that's part of that village, spectacularly overlooking all of Lake Kinneret and a large swath of the upper Galilee to the north, west and south.

We also took pleasure in dining at fine restaurants in Katzrin, Ani'am and Nov, where the fare was mostly superior cuts of beef, in keeping with the Wild-West pioneering spirit that pervades the Golan and the multitude of cattle that seem to roam everywhere.

Driving around is a challenge. About five years ago, while on a camping vacation on the Heights, I hit a large wolf near Alonei Habashan, totalling my car, not to mention the wolf. My kids didn't much care about the car. To them I was a murderer. And Golan thoroughfares continue to be perilous, with a menagerie of wild animals dashing across roads with no warning. Huge boars are the scariest.

I most enjoyed the conversations at mealtimes or in our cabins early in morning or late in the evenings. They provided opportunities to share thoughts on assorted topics. Most compelling were those in which my 17-year-old daughter and my friend's 17-year-old son also took part. Both are 12th graders on the verge of new chapters in their lives. Anxiety and anticipation precede military service –how it might affect their lives, their future plans and their personal liberty – as they discussed the meaning of national service as opposed to individual needs and desires. We parents took a back seat, looking on in wonderment, pride and a pinch of trepidation as we listened to our young adults intelligently expressing convincing arguments on these and other matters.

Yair Lootsteen

in Jerusalem

We also talked about why we feel strongly about the Golan while being ambivalent regarding Judea and Samaria much closer to home. I for one would find it much harder to relinquish this stretch of land to Syria than giving up parts of the West Bank to the Palestinians.

It has something to do with the physical beauty of the place, which is much greener than the rest of Israel, as well as its relative abundance of water; its apple and cherry orchards; its cattle; its black basalt rock so prevalent everywhere; the low density of people, and its frontier atmosphere. And despite the underlying tension of being so close to Lebanon, Syria and Jordan, replete with fenced-off minefields scattered all over the place, I feel at ease when I'm there.

It's also connected to the fact that Israel has annexed the Golan and that its 20,000 or so Druze residents living in four villages in its most northerly region were offered Israeli citizenship. Most refused, preferring to remain loyal citizens of Syria, but they live peacefully with roughly the same number of Jewish Israelis living in more than 30 towns, kibbutzim and moshavim.

While the international community refuses to recognize Israel's annexation of the Golan, viewing it as occupied Syrian territory, from a domestic standpoint, there's a huge difference between it and the West Bank. Israeli law applies in the Golan, while Judea and Samaria continue to be occupied territory ruled by an IDF military government. Between 1.4 and 2.4 million Palestinians (depending on who's counting), with limited political rights, live there uneasily (that's an understatement) with 350,000 Israelis.

I know we Jews have a stronger biblical bond with the West Bank, but I feel a much stronger connection to the Golan. It's not necessarily rational. Maybe it's because I served in Judea and Samaria for so many years while in the IDF and know how deeply rooted tensions really are.

At sunset one evening during our Golan getaway, we found ourselves having coffee at Kofi Anan, a Hebrew play on words meaning Cloud Café, atop Mount Bental, a deserted IDF installation dug into the mountain. With views in all directions, we peered into the deserted Syrian town of Quneitra in the valley to the east and into flourishing Kibbutz Merom Hagolan to the west.

The view to the west is much more pleasurable, and I look forward to enjoying it for many years to come.

Israeli election: it's the economy, Shimon

While President Barack Obama and Republican challenger Mitt Romney trade insults and sound bites in the American election, the Israeli version is very different. Benjamin Netanyahu is likely to remain prime minster after Jan. 22 – although widely criticized, his policies most closely match the Israeli consensus, and there are no figures with the stature to seriously challenge him.

Therefore, the real battles are between the dozen or so political parties that are jockeying for power, and among the candidates within each party. They represent different social and political constituencies (Israel isn't divided into regional districts or ridings), and each seeks to gain the allegiance of uncommitted voters.

In the process, issues such as Iran's nuclear program, the regional turmoil (once optimistically labelled the "Arab Spring") and preventing terror from Gaza and Sinai will get little discussion because there are few differences. Israeli voters, in general, understand the complexities (much better than many foreign observers) and give little credence to politicians with simple solutions to issues of war and peace.

Instead, the focus is on domestic issues – economics, burden sharing, exemptions from military service for the large haredi community, and corruption in the political system. The Labor party, with a new leader, Shelly Yachimovich, has brought in the leaders of last year's mass demonstrations against rising prices and the shortage of affordable housing. A revival of the Labor party, which controlled the Israeli government until Begin's victory in 1977, and then returned to lead the disastrous Oslo "peace process," will mark a major shift.

In the Likud, Netanyahu will emphasize security and economic leadership and stability amid a world recession, in comparison to Yachimovich's rhetoric.

Among younger politicians, the competition is intense, and Likud candidates will pull to the right. Many will highlight their Zionist credentials by demanding the legalization of unauthorized settlements and curbing European efforts to manipulate Israelis, in competition with Avigdor Lieberman's Israel Beitenu (Israel is our Home) party. In 2009, Lieberman surprised pundits by emerging as the head of the third-largest party, expanding significantly beyond his Russian base.

Kadima, which was the largest party in 2009, gaining 29 out of 120 seats, may not survive. Tzipi Livni, the party leader until a few months ago, is viewed as a failure, while her replacement, former IDF chief Shaul Mofaz, is another ex-general lacking political common sense. And Ehud Olmert, who inherited the positions of prime minister and head of Kadima after then-prime minister Ariel Sharon's stroke, remains a liability after the failed 2006 Lebanon war and corruption trials, including one conviction to date. Talk of Olmert's political comeback is just that – talk.

Gerald Steinberg

in Jerusalem

Among religious voters – about 20 per cent of the Jewish population – the Shas (Sephardi Torah Guardians) party has the widest following and may expand with the return of former Interior Minister Arye Deri, 10 years after he completed a prison sentence for corruption. Many Shas voters dispute the justice of his conviction, and his popularity is likely to stem the switch to Likud.

Deri is also a pragmatic national figure who might be able to break the deadlock in the conflict over mass military service exemptions granted to yeshiva students. The High Court struck down the exemptions as discriminatory, and a compromise that would gradually lead to army service and the re-integration of the haredi sector into the broader Israeli economy would gain wide support from religious and secular voters.

Finally, there are a significant number of younger secular Israelis (and some not so young) who are alienated from the anachronistic parties and ideological divisions. Some may vote for new Labor, with the emphasis on economic reform, and others for the latest "centrist" party, headed by Yair Lapid, a charismatic actor/news presenter/columnist with vague positions on the major issues of the day.

With so many different dimensions to follow, the campaign promises to be interesting and will again demonstrate Israel's thriving, if less than perfect, democracy. Among the many miracles in the restoration of Jewish sovereignty, this is another one that should not be taken for granted.

Obama, Romney proclaim pro-Israel positions

To hear Republican party presidential candidate Mitt Romney tell it, U.S. President Barack Obama, the Democratic party incumbent, has royally messed up in the Middle East, having distanced himself from Israel, having failed to slow Iran's nuclear program and having responded incoherently to the Arab Spring rebellions in the Arab world.

With the Nov. 6 election looming on the horizon, Romney has delivered a scathing critique of Obama's Mideast policy, having attempted to portray him as a weak, ineffective leader who lacks a clear and vigorous Mideast strategy.

Sheldon Kirshner in Toronto

At a time when the anemic state of the American economy is by far the chief concern of voters, the Middle East is not exactly a hot-button topic. But because Jews are a key electoral demographic in such swing states as Florida, Pennsylvania and Ohio and play an important role in fund-raising, the Mideast is an issue the candidates can ignore only at their peril. Obama and particularly Romney have thus harped on the Mideast to curry favour with Jews and evangelical Christians, many of whom are pro-Israel.

Attack ads by pro-Republican lobbying groups, such as the Emergency Committee for Israel, have questioned Obama's commitment to Israel, decrying his failure to visit the Jewish state since assuming his position in 2009. In last week's third debate, Romney mentioned this, too. "You skipped Israel, but you went to other nations," he said in a reference to Egypt, Saudi Arabia and Turkey.

The truth of the matter is that most U.S. presidents since Harry Truman, including pro-Israel figures such as Lyndon Johnson and Ronald Reagan, have not even visited Israel, while George W. Bush waited until his second term to go there.

Democrats have responded furiously to misleading Republican ads, accusing Republicans of cynically turning Israel into a partisan wedge issue by "replacing reality with distortion and fantasy," as Sen. Frank Lautenberg (New Jersey) recently exclaimed.

Romney, who has visited Israel four times, most recently in July on a photo-op and fundraising trip, has tried to create the impression that the Obama administration has mishandled the Arab Spring, has not been sufficiently tough with Iran and has put "daylight" between the United States and Israel, which enjoys bipartisan support in Congress.

Speaking in nebulous generalities, Romney claims that Obama has squandered opportunities to lead Arabs "from oppression to freedom." Romney, however, has not spelled out what he would have done differently as pro-American regimes in Egypt and Tunisia fell by the wayside, nor has he explained how his policy on the current uprising in Syria would be any different.

Calling Obama's stance on Iran his worst foreign policy failure, Romney claims he allowed the mullahs to expand Iran's nuclear program. Romney says he would impose "crippling sanctions" on Tehran and ensure it does not gain even the capability of producing nuclear weapons, but he has stopped short of threatening military action.

Claiming the Obama administration's support of Israel is weak-kneed, Romney says Obama has thrown it "under the bus," has vowed to be a better friend than Obama and promised to visit Israel on his first trip abroad as president.

Like Obama, Romney supports a two-state solution to resolve Israel's conflict with the Palestinians, yet he has said that the Palestinians "have no interest in peace" and that the problem will probably remain unresolved.

Due to Israel's ill-conceived settlement policy in the West Bank, as well as Obama's abortive attempt to convince Israel to impose a permanent freeze on the construction of settlements there, Obama and Israeli Prime Minister Benjamin Netanyahu have generally had chilly relations. But in all other respects, the Obama administration has been exceedingly supportive of Israel, especially in vital security matters.

Obama, who visited Israel on the eve of the 2008 U.S. presidential election, has provided financial and technical assistance to Israel for the development of its short-range Iron Dome and long-range Arrow missile defence systems. And he has permitted Israel to buy the most advanced U.S. fighter jet, the F-35.

In addition, the United States gives Israel more than $3 billion in annual aid.

"I have made it a top priority for my administration to deepen co-operation with Israel across the whole spectrum of security issues, – intelligence, military, technology," Obama has said. "Our commitment to Israel's security must never waver." Or, as he put it last week, "Our bond with Israel [is] unbreakable."

Obama's press secretary, Jay Carney, has said, "We have an extremely close relationship with Israel, which is appropriate, given our unshakeable commitment to Israel's security."

This is not mere rhetoric. Israeli Defence Minister Ehud Barak has declared that Obama has been "an extremely strong" supporter of Israel with regard to its security: "I can hardly remember a better period of American support and backing... than what we have right now."

On Iran, the United States and Israel have co-operated closely, sharing intelligence, trying to disable its spinning centrifuges through cyber warfare (Operation Olympic Games) and working on missile defences to counteract Iran's offensive capabilities.

Washington, in co-operation with the United Nations and the European Union, has slapped debilitating economic sanctions on Iran. Obama has warned Iran that "all options are on the table," that containment is not the sum of U.S. policy and that Iran will not be permitted to acquire a nuclear arsenal, period. Since Obama, like Romney, prefers to resolve this problem through diplomatic means, he has urged Israel to refrain from launching a pre-emptive attack on Iran.

Mitt Romney

U.S. President Barack Obama

On the political front, the Obama administration has fought efforts to delegitimize Israel and condemned attempts to boycott Israel. The United States derailed a campaign by the Palestinian Authority to achieve full membership in the UN, and vetoed a UN Security Council resolution to condemn Israeli settlements in the West Bank, even though it considers them illegal and illegitimate. Obama, too, has pressured Egypt's new president to abide by its peace treaty with Israel.

Despite the candidates' proclivity to pander to Israel, American Jews will most likely judge them on the basis of domestic polices. "Our polls shows that you cannot appeal to the voters through the single issue of Israel," says Robert Jones the chief executive officer of the Public Religion Research Institute.

Another point worth considering is that American Jews tend to be Democrats. A survey conducted by the American Jewish Committee about a month ago indicated that 65 per cent of Jews plan to vote for Obama, compared to 24 per cent for Romney. Ten per cent remain undecided.

Although Romney might sometimes sound more pro-Israel in rhetorical terms than his opponent, most Jewish voters know that Israel has a true friend in Obama. On Nov. 6, a significant majority of American Jews will cast their ballots for the Democrats, Israel notwithstanding.

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Community 'stars' recognized by Ve'ahavta

Cara Stern
Staff Reporter

Ve'ahavta: the Canadian Jewish Humanitarian and Relief Committee is honouring six people for their contributions to various communities at its annual Tikun Olam Awards Ceremony on Nov. 4.

Founded in 1996, Ve'ahavta helps those in need both locally and abroad, and builds connections between Jews and non-Jews around the world.

The organization's current campaign is called "Could It Be Me?" and this year's award ceremony is set to be a major source of fundraising for the campaign, which has a goal of raising $1 million.

Musician Steven Page, formerly of the Barenaked Ladies, will host Starry Nights 2012 at which awards in five categories, remembrance, humanitarianism, community, education and young leadership, will be presented.

Adam Hummel is this year's young leadership award winner. The 27-year-old lawyer is being recognized for helping communities in Kenya.

In 2008, Hummel spent three weeks there volunteering in a village called Kiptere. He learned about the violence following the 2007 general elections in Kenya, which led to the death of some 1,300 people and the displacement of hundreds of thousands more.

Isaac Sobol
[*Brian Harris photo*]

Much of this violence stemmed from racism between tribes, Hummel said, so he decided to work to break down the racial barriers. To do that, he started a soccer tournament.

"There are 42 tribes in Kenya, and we wanted to try to engage a few of them at least, to come together, work together, play together," he said, adding that his tournament ultimately involved three of the tribes.

In addition to bringing the tribes together, the tournament also broke down some of the barriers between the audience members' tribes. Hummel ran peace seminars to engage the audience, as well.

While in Kenya, he also created Youth Ambassadors for Peace – an organization that is still going strong.

Robyn Segall, manager of marketing and public relations for Ve'ahavta, said Hummel's work stood out, especially due to his youth.

"He saw a need and created a response," she said. "We all walk around and see a need but don't always create the response. We want to, but we don't always have the drive to make it happen."

However, he truly took on the issue and [worked] to solve the problem, she said.

Hummel, the youngest award recipient, said he was caught off-guard when he learned he was receiving the award.

Isaac Sobol is another of the six honorees at this year's ceremony. At age 41, he graduated from medical school, after an eclectic career history that included stints as an advertising copywriter, a rock-band manager, an animal caretaker in the United Kingdom and elsewhere.

Since finishing medical school in the '80s, he has worked with native communities around Canada, as well as in eastern Tibet, helping to improve the health of the local populations.

"I saw there was a pretty big disparity between the health status of aboriginal and First Nations people in that community and Canadians in general," Sobol said. He wanted to go where people needed the help, to "have an opportunity to contribute to a group of the Canadian population that has not been best served, at least in the health-care system."

His first job took him to a Metis community in Saskatchewan. He said it was an honour to live on the reserve, where he could hear the local songs and dance and share in feasts with the people who lived there.

Just last year, Sobol finished a six-year term in Nunavut as the chief officer of health. Working in the territory, which has a mostly Inuit population, showed him there is a disparity between the health of aboriginal populations and the general Canadian population. Life expectancy is 12 years shorter in Nunavut than in the rest of Canada, he said, and Inuit are susceptible to diseases that have been virtually wiped out in the West.

"I'm conscious of the fact there's great social inequity in Canada," he said. "By reason of colonialism and misplaced policies over more than a century, aboriginal people have been marginalized, and we have passed laws to abolish their culture."

Sobol said his parents inspired his work. His father is a doctor, and Sobol was influenced by both of his parents' ethics and values.

Other award winners are Holocaust survivors Elly Gotz and Faye Schulman for remembrance, Dr. Phillip Berger for community, and Ellen Schwartz for education.

For more information about the awards ceremony, visit veahavta.org.

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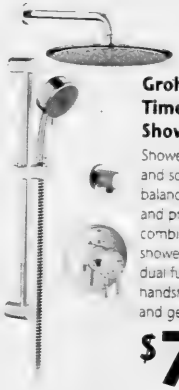

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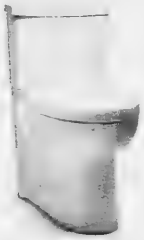

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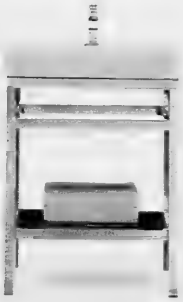

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Israeli democracy in danger, NIF panel hears

Vicky Tobianah
Special to the CJN

Canada's Jewish community must speak out to ensure Israel continues to be a Jewish democratic country, said Peter Beinart, author of *The Crisis of Zionism*.

"The miracle of Israel's creation is today imperilled by Israel's control of the West Bank," he said at the New Israel Fund of Canada's second annual symposium on Oct 21.

"This is not to say that Jews should not be able to live in the West Bank... The problem is that today, contrary to the vision of Israel's founders, citizenship is ethnically based," added Beinart, a professor of journalism and political science at the City University of New York.

Peter Beinart
[*Kuba Rekret photo*]

The symposium, titled Engaging with Israel Today: Conversations We Need to Have, led by interim Liberal leader Bob Rae, was designed to have an open discussion about Israel's policies, "even if those conversations are difficult," said NIF Canada executive director Orit Sarfaty. "You can talk critically about Israel in support of Israel."

Established 30 years ago, NIF Canada supports grassroots projects in Israel that strengthen human and civil rights, promote religious pluralism, reduce economic inequality and integrate immigrants and Arabs into Israeli society. Since its establishment, it has funded more than 800 projects.

The sold-out event hosted some 500 people in Toronto to hear talks from author Peter Beinart; NIF board member Talia Sasson, who worked for 25 years in Israel's State Attorney's office, and Janice Gross Stein, professor of conflict management and director of the Munk School for Global Affairs at the University of Toronto, followed be a panel discussion with all three speakers.

Sarfaty, who joined NIFC at the beginning of October, was born in Israel but said that after living for many years as a Toronto Jew, she understands that sometimes criticism of Israel is not always accepted.

"This is a culture that hasn't traditionally embraced difficult conversations, but in the overwhelming support and demand [for the symposium], we had a 100-person waiting list. People are desperately wanting to have these conversations," she said.

She wasn't the only one who recognized that the local Jewish community could be touchy about criticism of Israel.

"One thing that struck me is that it's actually easier to have this conversation in Israel than on Bathurst Street," Rae said.

And if the Jewish community does not allow these conversations to happen, some Jews will become isolated from the community, Beinart argues.

"Israel's next crisis may come not with the Palestinians or Iran but with young American Jews," says the front page of Beinart's website. "The refusal of many Jewish organizations to defend democracy in the Jewish state is alienating many young liberal Jews from Zionism itself."

While Beinart said that Palestinians bear significant blame for the failure to achieve a two-state solution, he said Israel's policies – its occupation of the West Bank and its treatment of Palestinians who live there – are only "pushing Palestinians in the direction we don't want them to go."

And North American Jewish leaders can no longer afford to be silent, he said.

"The real reason for the silence goes deeper – the only kind of threat that our leaders feel comfortable discussing are threats from the outside, like Iran and Hezbollah," Beinart told the crowd. "There's an unwillingness to recognize that today, some of our challenges come not from our weaknesses but from our power."

Israel suffers from other internal threats as well, Stein argued. "Unemployed young men who see no future for themselves is the biggest security threat in the Middle East," she said.

While the symposium drew a large, mostly older crowd, not all Jewish organizations support the New Israel Fund and NIF Canada, which is vocal in its opposition to Israeli settlements and inequalities between Jews and Arabs in Israel.

The NIF has been criticized by other groups that claim it funds organizations that support the boycott, divestment and sanctions (BDS) movement against Israel.

But Sarfaty clarified that her group has "firm guidelines, and will not fund projects with organizations that have explicit anti-Zionist policies, including BDS."

She added: "We're staunchly against BDS, and we have withdrawn funding because of the difference in opinion there."

Beinart said he's concerned for the future if current trends he sees aren't reversed.

"The conversations I worry about are the ones I may have one day with my six-year-old son and my four-year-old daughter if we let the dream of a democratic Jewish state die on our watch," Beinart said. "I want them to put up, one day, a flag of a democratic Jewish state in their own children's room."

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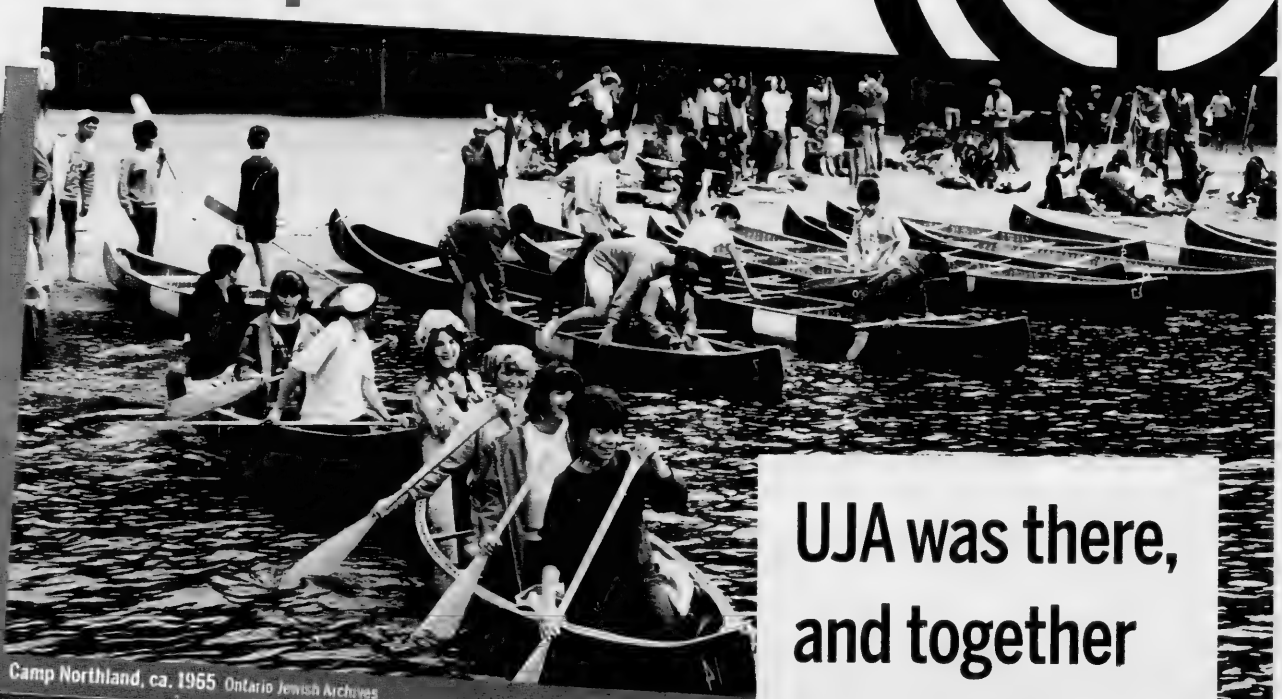

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Gas deposits will supply Israel for 50 years

Continued from page 3

He said Israel would have been at peace with all its Arab neighbours long ago had they been like Canada, but that in the absence of such neighbours, the War of Independence of the Jewish people in Israel goes on.

Landau estimated that the discovery of natural gas deposits in the Mediterranean Sea will supply Israel's needs for the next 50 years. These deposits are an important element of Israel's energy independence and national security, he said.

He expressed hope that natural gas, rather than gasoline, can revolutionize transportation in Israel in the near future.

Israel also hopes to use its natural gas reserves to develop better relations with Jordan and the Palestinian Authority and thereby achieve regional stability, he said.

Landau was introduced by Joe Oliver, Canada's minister of natural resources and Conservative MP for Eglinton-Lawrence.

Oliver, who invited Landau to Canada and recently visited Israel, voiced optimism that Canada's current $1.6-billion worth of trade with Israel can be increased through the energy sector.

Hailing Canada's relationship with Israel and paraphrasing a recent comment by Canadian Foreign Minister John Baird, Oliver asserted, "Israel has no greater friend in the world than Canada."

Canada's friendship with Israel reflects Canadian values, said Oliver, the only Jewish minister in Prime Minister Stephen Harper's cabinet.

He said Canada also supports Israel's right to self-defence against terror, abhors the concept of moral relativism in which perpetrators are regarded as victims, and condemns the "oldest and most pernicious hatred, antisemitism."

Canada-Israel energy, science fund established

Joe Oliver

Sheldon Kirshner
Staff Reporter

A joint Canada-Israel Energy Science and Technology Fund has been created, Canada's Minister of Natural Resources Joe Oliver and Israel's Minister of Energy and Water Resources Uzi Landau announced Oct. 29.

Under the accord that established the fund, the Canadian and Israeli governments will pursue further co-operation to advance shared energy interests.

The fund will be supported by a $5-million contribution from Canada over the next three years and by Israeli funds on a project-by-project basis.

"This new scientific initiative will create jobs and strengthen the economies of both our countries through greater energy collaboration," Oliver said Oct. 29. "Today's announcement underscores the important strategic relationship between our two countries."

Landau added: "In the endeavour to develop Israel's natural resources, we find in Canada a natural partner to co-operate with and together look for ways to maximize our capabilities."

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Baycrest names new director of spiritual care

'There is a wisdom born of life's experiences'

Carolyn Blackman
Staff Reporter

Rabbi Geoffrey Haber, Baycrest's new director of spiritual care, has been moving toward this position throughout his career.

A native of Montreal, Rabbi Haber, 53, a pulpit rabbi for 23 years in various U.S. and Canadian congregations, says that he has watched families grow and develop.

"I was there for every step of their lives, and for significant life events. Along the way, I grew increasingly interested in geriatric care. This is a significant portion of people's lives, and the ability to find success in later years [lies] in finding continuing purpose," said Rabbi Haber, who has a wife and three adult children.

Rabbi Geoffrey Haber

He succeeds Rabbi Nachum Berlat, who was director of spiritual care at Baycrest for 25 years. Rabbi Berlat is now senior chaplain emeritus and scholar-in-residence.

"[Rabbi Berlat] was a pioneer in spiritual care. Before he started at Baycrest, [this position] was not on the radar of the Jewish community," Rabbi Haber. "He laid the foundation, and I have come to succeed him and build on that foundation."

Rabbi Haber, who was ordained at the Jewish Theological Seminary in New York City, said that every geriatric stage has its own challenges, "and I really witnessed it as I watched my [own] parents age. There is a wisdom born of life's experiences, and Judaism recognizes the value of that.

"Seniors have so much to give, and I want to learn at their feet, and help transmit that wisdom."

As one of the only full-time hospital chaplains in Canada, Rabbi Haber is responsible for the entire Baycrest community, including assisted living, palliative care, the hospital and day programs.

He said he sees four aspects to his role.

"I provide religious and spiritual services to patients family and staff. I am responsible for Baycrest's kashrut. I oversee Shabbat and holiday observances, and I am there for life-cycle events pertaining to families."

Baycrest is an ecumenical institution, he said, and he facilitates the religious and spiritual needs of everyone by reaching out to clergy of other faiths to help provide services to people who require them. "There is a multi-faith chapel, and I make sure everyone has what they need."

A pastoral presence is important in a geriatric facility, he said. "We deal with people in their waning years. Some are facing mortality, which [often] raises deep spiritual questions. People go to their graves either tormented or at peace, based on how they face their life experiences. I help people make that journey.

"Spiritual care is more than ritual observance. It includes a response to life's questions. People's wellness is dependent on wholeness – it is not only physical or mental. People who feel they have a purpose heal better and faster, and medical science is starting to recognize this. A chaplain can contribute to this."

Having extended family in Toronto adds to Rabbi Haber's excitement about coming to Baycrest, "a premiere facility in North America. My hope is to develop a professional staff, so there is more than just one chaplain. In keeping with Baycrest's role as a teaching hospital, I would like it to serve as a site for clinical and pastoral education.

"I would like to [host] intern chaplains who want to know about the geriatric Jewish community, as well as volunteer lay chaplains who could be the eyes and ears of people's spiritual needs. Baycrest is a jewel in the crown of Jewish life, and I would like [as many people as possible] to help out."

Grandkids' book records survivor's story

Cynthia Gasner
Special to The CJN

Holocaust survivor Henry Melnick would talk to his grandchildren about his life before World War II and how he survived the horrors of Auschwitz-Birkenau, Buna, Dora-Mittelbau, Bergen-Belsen and other ghettos and concentration camps.

His grandchildren, Limore Zisckind, Michael Melnick and Faith Dantowitz, spearheaded by Zisckind, decided to document his stories, and three years later, they self-published a memoir titled *By My Mother's Hand*.

Henry Melnick was the sole survivor of his family. The title of his book is a tribute to his mother who he says, "pushed me forward with her hand during a selection, avoiding the line to the death camps."

Melnick, 90, goes to work every day at Start Auto Electric in downtown Toronto.

In an interview, Zisckind talked about why they wanted to write the book.

"We were concerned about the dwindling number of survivors remaining in our grandfather's advancing age, so my cousins and I undertook this massive project – to interview our grandfather, comb through his documents, view the footage of his lectures and chronicle our grandfather's life," she said.

Henry Melnick was born in 1922 in Lodz, Poland, to Chaya and Elijah Chmielnicki.

He had a brother, a sister, aunts, uncles and many cousins. He changed his name to Melnick in 1974.

Henry Melnick

In 1939, Lodz had a population of 600,000 more than 200,000 of them Jewish. Melnick was 17 when the Germans invaded Poland. In 1940, the family was resettled in the ghetto in the city of Nowy Sacz.

His memoir tells first of his memories as a child growing up Jewish in Lodz and continues with the events he experienced, both horrific and miraculous, after the German invasion and throughout the war years to liberation.

In 1947, he tried to go to Israel with Aliyah Bet, the illegal immigration of Jews to Palestine. They were turned back at the Belgian Border. A year later, the United Nations allowed 10,000 Jews a month to go to Palestine.

Melnick volunteered to go into the army there and fought in Israel's War of Independence.

He came to Canada in 1965 with his wife, Hela, and their two children.His wife died in 1987. He later married Elaine Shumak.

The first time he ever spoke about his war experiences was in 1993 during a trip to Poland for the 50th anniversary of the Warsaw Ghetto Uprising with the members of Toronto's Beth David B'nai Israel Beth Am Synagogue.

On the bus, the leader of the tour asked if anybody wanted to say something. He was reluctant, but his wife urged him to speak.

"After speaking, as I returned to my seat, Anita Eckstein, a member of the Holocaust Centre of Toronto stopped me," Melnick said. "She told me that they needed people like me to speak to groups. This opened the floodgates for me to express my personal testimonial of survival."

Since that time, Melnick has been speaking to students at universities and high schools and to many adult groups across Toronto, in Florida and in other parts of the United States.

"Sixty years ago, if someone told me that this is how my life would turn out, I would never have believed it," said Melnick, who has two children, seven grandchildren and nine great-grandchildren.

"It wasn't enough to just be smart to survive the Holocaust. Being smart didn't change anything. One couldn't figure out anything. There was no way to pre-determine what was going to happen. I must have survived because it was destined.

Continued on page 19

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Concert to feature music from prewar Jewish life

Frances Kraft
Staff Reporter

A Holocaust Education Week concert at Holy Blossom Temple, titled "Keeping the Music Alive," will feature "triumphant, and very vigorous and energetic" music, according to the congregation's musical director, Cantor Benjamin Maissner.

Benjamin Maissner

Maissner, who is also musical director of Lachan Jewish Chamber Choir, will direct and perform the musical selections, and Holocaust survivors will share their reflections on the music. The concert will take place Nov. 4 at 7:30 p.m.

At a similar concert that Maissner directed for Holocaust Education Week two years ago, survivors spoke of the power of music and how it sustained them in the ghettos and camps, he said.

"It's not a memorial, morbid concert of the Holocaust," Maissner said. "The music reflects Jewish life and Jewish creativity from the countries the Nazis occupied."

The concert will feature Lachan as well as the Holy Blossom Temple Choir (the congregation's professional ensemble), pianist Nadia Adler, and four cantors: Maissner, Charles Osborne, Anna Trubashnik and cantorial soloist Lindi Rivers.

Musical selections originate from every country the Nazis occupied, and date back as far as the 16th century Renaissance and composer Salamone Rossi, Maissner told *The CJN*.

As well, the concert will feature 20th-century music by German composer Kurt Weill and 19th-century music by Franz Schubert. The well-known Austrian composer was not Jewish, but composed music in honour of Viennese cantor and composer Salomon Sulzer, whose music will also be featured in the concert.

There will be music from the 1675 inauguration of the Spanish Portuguese Synagogue in Amsterdam, as well as a French Baroque-era cantata for circumcision and three selections from the children's opera *Brundibar*, which was performed in Theresienstadt.

Maissner believes the audience will leave with a better understanding of "the grandeur of the music of the countries that suffered during the war. The point is that the music goes on."

'Not a day goes by that I don't think about the horrors I witnessed'

Continued from page 18

"Not a day goes by that I don't think about my family and reflect about the horrors I witnessed throughout the Holocaust. All I can ask, now that my story has been shared, is to never forget."

Zisckind has only high praise for her grandfather. He is "an extraordinary human being," she said. "Having lost absolutely everything, he rebuilt his world to include tolerance, understanding and tremendous love.

"Instead of lashing out at the world for the injustices he endured, my grandfather continuously preaches tolerance. It's a lesson this world is far behind in learning."

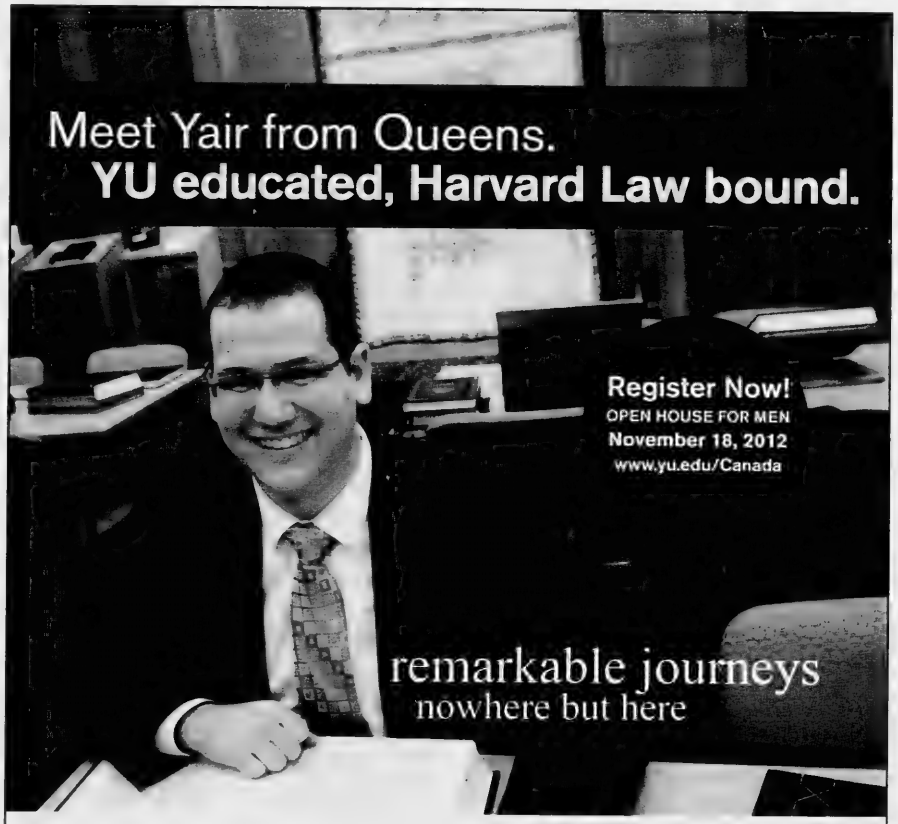
She said the grandchildren are delighted that *By My Mother's Hand* has had a tremendous success worldwide.

All proceeds raised from sales of Melnick's book will go to the Holocaust Education Centre in Toronto to support Holocaust education and awareness.

By My Mother's Hand is available in print at www.bymymothershand.com and Amazon or as an ebook at Apple, Kobo, Sony, Kindle and Nook.

It is also available at Yad Vashem, the United States Holocaust Memorial Museum and Canadian Friends of Simon Wiesenthal Center Library.

For more information, call Elaine Melnick, 416-630-9221.



As a Yeshiva College graduate, and current rabbinical student at Rabbi Isaac Elchanan Theological Seminary (RIETS), Yair knows firsthand that a YU undergraduate education is an excellent foundation upon which to launch a successful career: in 2013 he will enter Harvard Law School. In fact, 97% of law school applicants from Yeshiva University were accepted to a law school of their choice last year, far surpassing the national acceptance rate.* **Call our Office of Admissions at 212.960.5277 to schedule a preliminary consultation and start your remarkable journey today.**

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Polish culture is not antisemitic: scholar

Sheldon Kirshner
Staff Reporter

Antisemitism in contemporary Poland is synonymous with illiberal sentiments, says Adam Michnik, one of Poland's foremost intellectuals.

"Antisemitism is a code name for anti-democratic and anti-liberal attitudes," charged Michnik, the editor of *Against Antisemitism, 1936-2009*, a new three-volume work published in Polish.

In a recent lecture sponsored by The Polish-Jewish Heritage Foundation of Canada at the University of Toronto's Wolfond Centre, he said he edited the book to shatter two lingering stereotypes.

Speaking in Polish through two interpreters, he disputed the notion that Poles "imbibe antisemitism with their mother's milk," a phrase coined by Yitzhak Shamir, the late Polish-born prime minister of Israel.

Michnik, a Jew who has referred to himself as a Pole of Jewish origin, also took issue with the claim that antisemitism in Poland was and is a figment of the Jewish imagination.

"I try to show that there was tremendous resistance in Poland to antisemitism, but that it existed," explained Michnik, the editor-in-chief of *Gazeta Wyborcza*, Poland's largest daily newspaper and a former member of the Solidarity trade union federation, which worked for worker's rights and social change during the tail end of the Communist era.

Adam Michnik

Michnik, who turned 66 on Oct. 17, was introduced by Piotr Wrobel, a specialist in Polish history at the University of Toronto, who described him as "a historical figure."

Born into a family of Communists, Michnik was a political dissident who spent more than six years in prison for demanding reforms and challenging Communist dogma.

He participated in the Round Table Talks in 1989, playing a key role in the historic process that culminated in free elections, the defeat of Communism and the emergence of western-style democracy in Poland.

After these events, the Solidarity leader Lech Walesa asked him to create a national daily for the movement. Eventually, *Gazeta Wyborcza* (Election Newspaper) became Poland's leading mass-circulation newspaper.

Michnik, in a brief survey of pre-World War II antisemitism, said right-wing Polish nationalists were pro-Zionist, because they wanted Jews to live in Palestine rather than in Poland.

He suggested that Poles and Jews represented two distinct "nations" and disagreed on a wide range of issues.

Aggressive antisemitism, he noted, was directed against assimilated rather than traditional Polish Jews.

To the Roman Catholic church, only a Catholic could be a real Pole, he added.

Further differences between Poles and Jews emerged during the postwar period, according to Michnik.

Jews generally supported the entry of the Soviet Red Army into Poland after the Holocaust, which decimated about 90 per cent of Polish Jewry. The vast majority of Polish Catholics, however, perceived the Soviet presence as a form of captivity and subjugation, and the Soviet-backed communist government as an alien concept that was forced on them.

Blaming the 1946 pogrom in Kielce on Communist security forces, he said, "The Communists were playing the antisemitic card." They were also finishing the work of the Nazis, who occupied Poland from 1939 to 1945.

The Roman Catholic Church, steeped in antisemitism, refused to explicitly condemn the Kielce pogrom, advising Jews not to get involved in Polish politics.

Since the advent of democracy in Poland, he said, Polish governments have rejected antisemitism.

While antisemitism in modern Poland exists, it's no longer in vogue to be antisemitic.

And in what seemed like a grand summing up, Michnik declared, "Polish culture is not an antisemitic culture."

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UJA Federation of Greater Toronto

Polish films have memorialized the Holocaust

Sheldon Kirshner
Staff Reporter

Memorialization of the Holocaust in Poland, once home to one of the world's largest Jewish communities, has been achieved in part through film, a Polish American scholar suggested last week.

Since the end of World War II, an event that resulted in the deaths of three million Polish Jews and an equal number of Polish Catholics, a succession of feature films and hundreds of documentaries have been made about the Holocaust, Marek Haltof said in an illustrated lecture sponsored by the Ekran Polish Film Festival in Toronto.

Saying a desire exists in Poland "to bear witness" to Poland's rich Jewish past, Haltof predicted that Polish cinema in the future will most likely continue to produce films on the Holocaust as well as Polish-Jewish relations.

Haltof, who teaches film and literature at Northern Michigan University in Marquette, is the author of *Polish Film and the Holocaust: Politics and Memory* (Berghahn Books), the first book-length account in English on the subject. He has also written books on the film industry in Poland.

Dozens of movies about the Holocaust have appeared in Poland since it regained its independence in 1945, said Haltof, who holds a PhD from the University of Alberta. Of these, 25 to 30 have dealt explicitly with the topic.

Poland has probably made more films about the Holocaust than any other European country, he noted in a brief interview after his lecture.

Two of the first such films were Wanda Jakubowska's *The Last Stage* (1947) and Aleksander Ford's *Border Street* (1949).

The Last Stage was based on Jakubowska's experiences in the Auschwitz death camp, while *Border Street* was a portrayal of the 1943 Warsaw Ghetto Uprising.

Ford, a Jewish Communist who survived the war in the Soviet Union and returned to Poland with the Red Army, headed Film Polski – the National Board of Polish Film – from 1945 to 1947.

Ford's film, Haltof observed, was an ode to Jewish heroism and in praise of Polish-Jewish unity in the wake of the Holocaust. Yet it was not released until it had been audience-tested.

During the Communist era in Poland, which ended in 1989 with the birth of democracy, Polish films on the Holocaust tended to highlight assimilated rather than traditional Jews, he said.

In general, Polish films reflected the political status quo. During the 1950s and early 1960s, distinguished directors such as Andrzej Wajda, Ford's protegé, and Andrzei Munk, who was killed in a car accident, turned their talents to making *A Generation* and *The Passenger*.

A Generation, in which the director Roman Polanski appears as an extra, unfolded against the backdrop of the Warsaw Ghetto revolt. Its subtext was the indifferent response of Polish Christians to the Holocaust.

The Passenger was broadly about the relationship between an SS guard and an inmate in Auschwitz. Haltof described it as a classic.

From the late 1960s onward, when a state-supported anti-Zionist and antisemitic campaign prompted thousands of Polish Jews to emigrate, precious few films on the Holocaust appeared. "There was silence, organized forgetting," Haltof said.

Janusz Nasfeter's *The Long Night*, which takes place in a small Polish town in 1943, was ready for release in 1967, but was shelved after Poland severed diplomatic ties with Israel and began questioning the loyalty of Jews to the state. The film was not released until 1989.

He added that the only film made between 1971 and 1982 that significantly incorporated the Holocaust as a motif was Stanislaw Jedryka's *Salad Days*, which documents a friendship between a Polish boy, an ethnic German girl and a Jewish boy.

There has been no shortage of Holocaust-themed films since the fall of Communism, from Wajda's *Korczak* to Jan Kelski's *Keep Away from the Window*.

But these post-1989 films have failed at the box office due to the influx of Hollywood movies into Poland, said Haltof.

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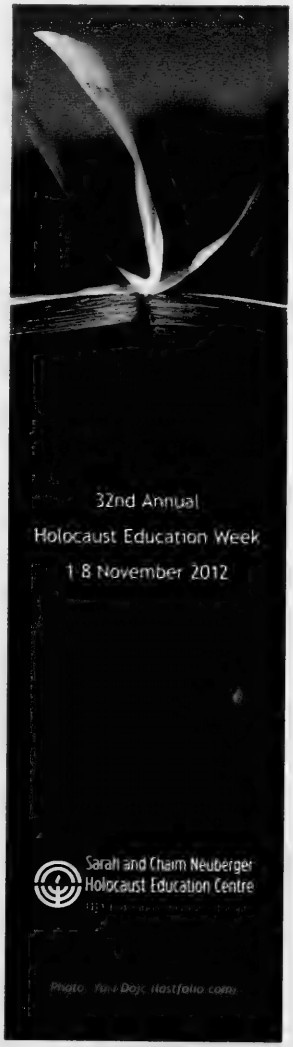

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Sunday, November 4, 7:30 PM
Holy Blossom Temple

I BELIEVE—MUSIC, WORDS AND REMEMBRANCE
with composer Zane Zalis
Tuesday, November 6, 7:00 PM
St. James Cathedral

RECLAIMING MEMORY: AN ARC ENSEMBLE CONCERT
with Artists of the Royal Conservatory
Closing Night Program
Thursday, 8 November, 7:00 PM
Beth Tzedec Congregation

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For a complete list of programs visit **holocausteducationweek.com**

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Rav Barry stresses importance of inclusiveness in Judaism

Jennifer Libman
Special to The CJN

Rabbi Barry Schlesinger, or Rav Barry as he likes to be called, believes that people have two choices in life.

The first is to live life as an "extra," to observe what is happening in society, but not play an active role in making change. The second option is to live with purpose.

He has chosen the second option, he said, and he devotes his life to creating welcoming and inclusive Jewish communities where he advocates for religious rights.

Currently in Canada spending the year as interim rabbi for Agudath Israel Congregation in Ottawa, the American-born Rabbi Schlesinger has lived in Israel since 1972 and has been rabbi of Kehillat Moreshet Avraham in Talpiyot, Israel, since 2001.

He spoke last week at Beth David B'nai Israel Beth Am Synagogue at a talk sponsored by Mercaz Canada, an organization that promotes and supports Zionist education and programs.

Throughout the evening, Rabbi Schlesinger, along with Rabbi Philip Scheim, Beth David's spiritual leader, and Rabbi Baruch Frydman-Kohl, his counterpart at Beth Tzedec Congregation, discussed the successes, challenges and opportunities that arise when trying to foster pluralistic and inclusive communities in Israel.

Rabbi Schlesinger spoke candidly about how in his role as a spiritual leader, he's able to create Jewish communities that are accepting, welcoming and respectful. He believes that every Jewish person should have religious rights, irrespective of their personal circumstances.

Rabbi Barry Schlesinger *[Jennifer Libman photo]*

"I could choose to be an extra in the unfolding modern-day Jewish movement in Jerusalem and let those who most need to find a Jewish community fall through the cracks. Or I can welcome the people I meet with open arms and help bring them closer to the words of the Torah."

He recounted the story of a young couple that approached him after giving birth to their son.

"They came to me and said they did not want their son to be circumcised, but still wanted to be part of my synagogue. They asked if I would accept them as they were. Easily, I could have rejected them, and told them they needed to follow Jewish custom. But had I done that, I would have not been playing my role. Instead I welcomed them to my congregation."

Rabbi Schlesinger also remembers a female member of his congregation that was denied a *get*, a divorce document, which according to Jewish law must be presented by a husband to his wife to finalize their divorce.

"For 20 years, this woman was held hostage by her husband. She felt stigmatized and alone. She came to my synagogue and found a community that helped her regain her pride and strength. And finally, when she was granted her *get*, the whole congregation celebrated with her."

Rabbi Schlesinger believes that his role is to be peaceful and to help people use their circumstances to bring them closer to the Jewish community.

"We need to understand that this path towards inclusiveness is a marathon and not a dash. To reach our goal it requires patience, perseverance and strength. Each day we get a little closer."

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Holocaust Education Week Explores the Culture of Memory

32nd Annual HEW features more than 100 Programs Across the GTA

By Daniel Koren

Now entering its 32nd year, Holocaust Education Week (HEW), which runs from November 1 to 8, has become a beacon for the Greater Toronto Area: a civic event with international impact. For this year's program, a particular emphasis will be placed on cultural interpretations of the Holocaust, aimed to educate and inspire Canadians of all ages.

Presented by UJA Federation of Greater Toronto's Sarah and Chaim Neuberger Holocaust Education Centre, chaired by Honey Sherman, HEW is the largest Holocaust educational forum of its kind, featuring a diverse selection of educational, cultural and community programs every November, engaging Jews and non-Jews alike about the Shoah and its legacies.

This year's program will feature both international and local luminaries exploring the culture of memory, with artistic, testimonial and scholarly programs reflecting upon personal and public remembrance.

"We've taken a new direction this year by placing an emphasis on artistic and literary representations of the Holocaust spanning across generations and nationalities," said Mira Goldfarb, Executive Director of the Neuberger Centre. "Reflecting upon the Culture of Memory invites new audiences and new generations to engage both in the universality and the specificity of the Holocaust. The programs are diverse and compelling, offering multiple points of entry and dialogue."

The opening night program of Holocaust Education Week takes place on Thursday, November 1st at the Royal Ontario Museum with renowned author Nathan Englander (in conversation with Sara R. Horowitz, Director of the Israel and Golda Koschitzky Centre for Jewish Studies at York University), whose short story collection *What We Talk About When We Talk About Anne Frank*, explores Jewish identity in the contemporary, post-Holocaust, world. Englander will appear again to further this subject on the panel "Anne Frank in the Contemporary Imagination," the morning of November 2, at the University of Toronto's Centre for Jewish Studies. Over 100 programs will run throughout the week with international guests as well as local treasures, including a choral concert at Holy Blossom Temple, which will pay homage to the diverse musical traditions of European Jewry, by acclaimed musical director Cantor Benjamin Maissner and the Lachan Jewish Chamber Choir, appearances by both current and former Chancellor Rose Wolfe and Ray Wolfe Professors of Holocaust Studies at the University of Toronto, Doris Bergen and Michael R. Marrus, a lecture on creating Holocaust memory by founding Rav of Beth Avraham Yoseph of Toronto Congregation (BAYT), Rabbi Baruch Taub, and award-winning author Alison Pick, whose novel *Far To Go* was long-listed for the prestigious Man Booker Prize.

Award Winning Author Alison Pick is one of HEW's many impressive guest speakers

This year's program will also provide ample opportunities to hear survivor testimony and memoir including several Azrieli series authors and members of the Neuberger Centre's Survivor Speakers' Bureau in conversation with educators.

HEW 2012 will also feature the inauguration of an Artist-in-Residence with Slovak-born Canadian photographer Yuri Dojc, with his compelling series, The Last Folio. His memorial installation was recently completed at Shaarei Shomayim Congregation and will be on view during his talk there on November 5 in conversation with U of T's Centre for Jewish Studies Director, Jeffrey Kopstein.

Coinciding with the 74th anniversary of Kristallnacht, closing night of Holocaust Education Week will feature a candle lighting ceremony and a powerful performance by The ARC Ensemble (Artists of the Royal Conservatory) at Beth Tzedec Congregation on November 8. The repertoire to be performed acts as a cultural tikkun olam (act to repair the world), embodying the spirit of the Jewish people, and the influence Holocaust Education Week has on its thousands of participants each and every year.

For a complete listing of the more than 100 free programs taking place during Holocaust Education Week (November 1 to 8), please visit holocausteducationweek.com

New Leo Baeck South Campus perfect solution for thriving school's needs

By Daniel Horowitz

With the recent dedication of The Leo Baeck Day School's new and highly anticipated South Campus, a new chapter in the life of Jewish Toronto's remarkable Jewish educational system has begun.

The new campus of Leo Baeck, the only Jewish I.B. (International Baccalaureate) World School in Canada, which transformed the former Arlington Middle School into a state-of-the-art educational and cultural facility thanks to a $5 million renovation, is almost four times the size of its home for the last 21 years, a leased space inside Holy Blossom Temple, less than one kilometre from its new digs.

"The school has grown so dramatically in this part of the city that we outgrew our Holy Blossom facility, and have found that this new facility sits in the heart of a vibrant and underserved young Jewish community seeking to reconnect with its Jewish roots," explained Eric Petersiel, Head of School.

The new and improved campus of Leo Baeck – the Reform movement's only day school in Canada - includes large classrooms, a dedicated preschool, state-of-the-art science and computer labs, seminar rooms, a double gymnasium, worship space and art, drama and music studios. And, with the increased space, a Junior Kindergarten has been added for the first time on the South Campus, with almost 100 students already registered in the first year.

The new South Campus of The Leo Baeck Day School (Photo by *David Bale*)

The Arlington campus, which Leo Baeck purchased after the Toronto District School Board declared it surplus, will also open its doors to more than just its students, as the community-at-large will use the premium space for meetings, gym rental, art space and theatrical and musical performances.

The new school will also be a beacon for Jewish life in the area, an area which used to be home to a thriving Jewish community prior to many Toronto Jews making the sojourn north along Bathurst Street.

"The new Leo Baeck campus offers opportunities for the larger Jewish community, as a community centre providing programming outside school hours," said Elizabeth Wolfe, Chair, UJA Federation of Greater Toronto, and a Past Leo Baeck President. "At a time when new campuses are being developed in the northern part of the GTA, the new Leo Baeck campus will be readily accessible in midtown, and will serve our community for generations."

And, speaking of the larger community, the first outside user of the new facility will be the Koffler Centre of the Arts, which will use the new venue for its Family Ceramic classes.

"It is through similar partnerships with other communal agencies and organizations that the full potential of this new facility will be reached, and its impact on the community realized," added Wolfe.

"UJA Federation applauds the Board of Leo Baeck for their vision and courage in creating this new and exciting campus," said Ted Sokolsky, President & CEO, UJA Federation of Greater Toronto. "The Arlington Campus will be a flourishing hub of Jewish life and a wonderful addition to the GTA's vital Jewish educational system."

שישאר בינינו

גידי קורן וחברים

מעשי נסים בכפר סבא

אחרי שאיבדה שלושה תינוקות שנפטרו ממחלות שונות בבתי חולים במצרים, ילדה ג'יאן אבו עג'רם (31) מעזה תינוקת שסיכוייה לשרוד היו קטנים בשל מום נדיר במעי. בבית החולים מאיר בכפר סבא, אליו הגיעה כנגד כל הסיכויים והביורוקרטיה, טופלה התינוקת בפגיה של בית החולים והתאושה לאורך חודשים ארוכים.

"אין לי מלים לתאר את השרות, תשומת הלב והדאגה שקיבלנו בכפר סבא" אמרה האם לעיתונאי ישראלי.

בית החולים מאיר הוא סמל לדו הקיום האפשרי בין יהודים וערבים, והסיפורים האלה הם היחידים שיכולים לנטרל את הכעס והשנאה כלפי מה שהעולם הנאור רואה כיחס של כובשים ישראלים נגד הפלשתינאים.

אבל שישאר בינינו.

TAILS-בואו לחגוג עשרים שנה של תיאטרון ב SICKKIDS

ביולי 1992 עלתה הצגת הבכורה של "זנבות" ("TAILS") בבית החולים לילדים של טורונטו. זהו מחזמר שמבצעים אנשי סגל בית החולים לילדים המאושפזים ומשפחותיהם. את המחזה כתבתי כדי לתת לילדי בית החולים מענה לכאבים ולבדידות שמאפיינים שהות של ילדים בבית חולים.

לאורך עשרים שנה ואלף הצגות, אספנו סיפורים מיוחדים שמספרים על עצמת החוויה של הילד והמשפחה שרואים את ההצגה. אחד מהם יהיה חרוט בזכרוני לתמיד:

יום אחד באה אשה לראות את ההצגה לבדה, רקדה את כל הריקודים והיה ברור שהיא מכירה אותנו היטב. אי אפשר היה שלא לראות שהיא בוכה רוב הזמן. אחרי ההצגה היא סיפרה לנו שראתה את ההצגה עם ביתה פעמים רבות עד אשר נפטרה הילדה מסרטן. בעקבות הטרגדיה נפרדו ההורים והאשה חזרה לוונקובר, שם היא נמצאת בטיפולו של פסיכולוג. כחלק מהטיפול ביקש ממנה הפסיכולוג לבקר בחמישה מקומות שבהן היו היא והילדה הכי מאושרות. היא בחרה בהצגה שלנו כמקום ראשון.

אז זו בהחלט סיבה למסיבה. בחנוכה, יום א' ה- 16 בדצמבר יעלו שתי הצגות חגיגיות ב TORONTO CENTRE FOR THE ARTS, ב 2 ו-4:30 אחה"צ. ההצגה מתאימה לגילאי 3 עד 12 והיא חגיגה של ממש לכל המשפחה.

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סיפורים שאנחנו מספרים

כבר זמן רב שלא המלצתי לכם על סרט חדש. ההמלצה הפעם באה לסרטה של הבמאית הקנדית הצעירה והגאונית שרה פולי "STORIES WE TELL". זהו סיפור אוטוביוגראפי על איך היא גילתה מיהו אביה הביולוגי. הכנות, הרגישות, האמינות, והמתח שנוצר לאורך העלילה-עושים את הסרט לחוויה מרטיטה. אני לא זוכר סרט מהסוג הזה ובטח שלא בכזו איכות. עשר בסולם קורן.

More Gidi Koren at www.gidikren.com

Where is our advocacy?

For two weeks in September, the Hamilton Public Library was home to an art exhibition titled *A Child's View from Gaza*. Sponsored by the recognizably anti-Israel group Canadians for Justice and Peace in the Middle East (CJPME), the drawings, in their overall theme, mostly depict Israeli soldiers victimizing hapless Palestinian children.

When viewed without context, the images of the children's evident suffering undoubtedly tug at the heartstrings. But the pathos reflected pictorially is only one aspect of what is so fundamentally troubling about the display. Even more damning is the extensive commentary accompanying each drawing – invoking the all too familiar canards that so often frame the attacks on Israel that we've come to expect from organizations like CJPME.

Whether the drawings themselves are the genuine creations of nine- to 11-year-olds has been called into question. What is indisputable, however, is that the offensive text surrounding the sketches is certainly not composed by children. Rather, it is the work of skilled propagandists intent on portraying the Israel Defence Forces, and, by association, Israelis and Jews in general, in the worst possible light.

When the exhibition opened in Hamilton, it was prominently placed near the library entrance, exposing it to the hundreds of library patrons who ordinarily visit the facility each day. Once this was reported to the public affairs committee (PAC) of the Hamilton Jewish Federation, a strongly worded letter was sent to the library administration, expressing the Jewish community's concern and requesting removal of the pictures. Instead, the most that the library would accede to was a transfer of the display to a less conspicuous location on the library's fourth floor. While

My View

Lawrence Hart

this gesture was construed as meaningful, there are many in the Hamilton community who believe that a stronger position was needed.

An e-blast from PAC describing its intervention was far from reassuring. Most disconcerting was PAC's admission that its "preferred option was to remain silent at this time." The reservation they expressed about taking the matter to the *Hamilton Spectator* was that any letters to the newspaper "would only invite more letters in response, most of which would come from the 'other side' and only give them the last word." According to the e-blast, their position had the endorsement of the Centre for Israel and Jewish Affairs (CIJA), who apparently agreed that the Hamilton federation "shouldn't draw any more attention to this group or exhibit by going public against it."

Fortunately, there are individuals in the Hamilton community who have refused to remain silent. Some have had letters published in the *Spectator* and, yes, there have been the inevitable responses. There are also those who have directly confronted the library administration and demanded explanations – and they continue to do so.

And while the organized Jewish community chooses to ignore it, *A Child's View from Gaza* has travelled across the country, likely influencing the perceptions of many thousands of Canadians who cannot reasonably be blamed for accepting a narrative that, though false, has gone unchallenged.

That fear of a reaction should be a guiding principle in how our local and national agencies conduct themselves is astonishing Are we now to assume that *sha shtill* passivity has become an accepted cornerstone of Jewish advocacy?

Tablets – old and new

Tablets, of course, are not new to the Jewish People. Sacred ones," too. Here's how to load up your own tablet (or iPhone) with some holy apps so you can learn some Torah on the go.

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Jewish & Digital

Mark Mietkiewicz

• **Tanach Bible for iPhone, iPod Touch, and iPad** ($1.99)

Hebrew and English text of Tanach are presented in parallel columns, Rashi and Hebrew text of Torah in parallel columns. There's also Hebrew search of text as well as the ability to bookmark and email verses. Inexpensive and full-featured, this app is highly recommended. **[http://bit.ly/torapp6]**

• **Tanach for All (iPad edition)** ($2.99)

Wow! Extremely customizable and suitable for beginners to advanced users. You can choose Hebrew only, Hebrew/English or Hebrew/Onkelos. And if you click on a verse, it automatically displays relevant commentary from Rashi, Ramban (Hebrew only). My only complaint is that the documentation isn't great. Consult the website to understand its many other features. **[http://bit.ly/torapp4]**

• **iParashah** ($4.99)

Displays both the parashah and the Haftorah in Hebrew/English along with short English overviews of both. **[http://bit.ly/torapp5]**

RustyBrick is a leading producer of Jewish apps, and has several Torah-related ones worth your attention. Its website provides a video for each product so you can get a good idea before you buy:

• **Torah On Your iPad** ($7.99) simulates the appearance of the 248 columns of a Torah. One clever extra: tap on a word and the screen will display a virtual "yad," the silver pointer used by readers from the Torah. **[http://bit.ly/torapp7]**

• **Tanach: Torah, Nevi'im & Ketuvim for iPhone/iPod Touch** ($14.99) includes the entire text of the Torah, Prophets and Writings in Hebrew with trope. Has a search function. Verses can be bookmarked and emailed. **[http://bit.ly/torapp8]**

• **Tikun Korim iPhone/iPad App**

At $19.99, this may be not as cheap as the others, but you can certainly see the attention to detail and multiple features. You get side-by-side depiction of Torah columns with and without vowels and notes, as well as the ability to print. You can record yourself as you practise and play it back to check how you did. Or email the audio to your bar mitzvah teacher for a second opinion! **[http://bit.ly/torapp9]**

• **Torah Lectures** (free)

Now that you have read the parashah, you can listen to a lecture or a few hundred wherever you are. This app connects you to audio lessons on hundreds of topics presented by Rabbi Shimon Schwab tz"l, Rabbi Daniel Korobkin, Rebbetzin Esther Jungreis and many others. (Requires a data or Wi-Fi connection) **[http://bit.ly/torapp10]**

highway@rogers.com

Alexander was 1986 Negev Dinner honoree

Moura Wolpert
Special to The CJN

HAMILTON — Former lieutenant governor of Ontario Lincoln Alexander, who died Oct. 19 at age 90, was a good friend of the Hamilton Jewish community, which named him its JNF Negev Dinner honoree in 1986.

In an interview with *The CJN* at his home in east Hamilton at the time, he recalled growing up as "a little black boy," determined not to be a railway porter like his father and encouraged by his mother to work hard. He attended McMaster University and later Osgoode Hall Law School, after service in the Royal Canadian Air Force during World War II.

Following several years with a local law firm, he entered politics in 1968 and was elected four times for the Progressive Conservative party in Hamilton West, where most of Hamilton's Jews were living at the time.

The first black MP, he served as minister of labour under Joe Clark. In 1980, following his retirement from politics, he was appointed chairman of the Workers Compensation Board of Ontario.

Modest and unassuming, the man who was affectionately known to everyone in Hamilton as "Linc," had a great sense of humour.

From now on, he told me shortly after his appointment as lieutenant governor of Ontario "you can no longer call me 'Linc.' Now you have to address me as 'Your Honour.'"

It didn't help. To his last day, he remained "Linc" to everyone in his adopted city.

Ontario Lt.-Gov. Lincoln Alexander opens the Multicultural History Centre in 1989. *[Jeff Rosen photo]*

Although born in Toronto, Alexander had lived in Hamilton ever since meeting his first wife, Yvonne, here. She died in 1999.

He is survived by his only son, Keith, and two granddaughters, as well as his second wife, Marni, whom he married in 2011.

Learning at every age

One of the basic things we should cultivate all through life is an unclosed mind. It has been said that "some minds are like concrete, all mixed up and permanently set."

To shut the windows of the mind is to court mental and spiritual suffocation. Leonardo da Vinci, who lived to a ripe old age and continued to paint masterpieces until the end, declared: "Learning keeps the soul young and decreases the bitterness of old age."

Bookmarks

Bernard Baskin

We can often retain our intellectual, spiritual and artistic faculties much longer than our physical faculties. When we reach a certain age, there are admittedly certain things that we cannot do as well as previously – those that call for speed or sustained exertion or quick learning. These things we can do much better when we are young.

On the other hand, there are some things we can do much better when we are older – matters that call for judgment, experience, discrimination, taste and wisdom.

We should continue learning and educating ourselves during the whole of our life span. The mind should be kept alert even when the body is slowing down.

Abraham Heschel wrote: "While we do not officially define old age as a second childhood, some of the programs we devise are highly effective in helping the aged to become juvenile. The preoccupation with games and hobbies, the overemphasis on recreation, while certainly conducive to eliminating boredom temporarily, hardly contributes to inner strength. To be retired does not mean to be retarded."

Scientists maintain that it is possible to think creatively and make valuable contributions at practically every level of life. A recent analysis in a national magazine revealed that 60 per cent of the world's greatest achievements have been accomplished by men and women who have passed their 50th birthday – and that people between the ages of 70 and 80 are responsible for 20 per cent of the world's prime accomplishments.

Old age is no disgrace. Often, it's a time for new possibilities. Renowned Canadian physician William Osler declared: "No one ought to be alarmed when one's hair turns grey. If it turned green or blue, then one ought to see a doctor. But when it turns grey, that simply means there is so much grey matter in the skull that there is no longer room for it. It comes out and discolours the hair. Don't be ashamed of your grey – wear it proudly like a flag. You are fortunate in the world of so many vicissitudes to have lived long enough to earn it."

My father, who was an Orthodox rabbi, studied every day of his adult life, well into his retirement. He explained to me: "I don't want to forsake my books, they remain my loyal friends in my old age."

As long as we keep our minds open and alert, as long as we are willing to try a new skill, so long do we remain vital people, so long do we gain ground and move forward in the search for a more abundant life.

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Project Heart criticized for lack of results

Paul Lungen
Staff Reporter

At 77, Jack Chivo is likely one of the youngest Holocaust survivors to have made a claim for property restitution through Project Heart.

As a youngster, he saw his family's factory in downtown Bucharest seized in a process of "Romanization," and the family forced to leave their comfortable apartment to live in an unheated cement basement, where his two-year-old sister died.

Chivo believes that as a matter of simple justice, his family should be compensated for the property that was seized. When Project Heart was launched by the government of Israel and the Jewish Agency for Israel in February 2011, he had hope that a mechanism would be put in place to aid survivors receive some measure of recompense.

But since he first filled out an online questionnaire setting out his claim, he's been terribly disappointed at the lack of progress in bringing his case to some sort of resolution.

Nothing has been done, he told *The CJN* in a telephone interview from his home in Vancouver. Project Heart seems to be spinning its wheels, making work for its employees but failing its mandate to assist the dwindling number of Holocaust survivors. When he contacts officials of the agency, he's been told that negotiations are going on behind the scenes – an explanation he's not buying.

Chivo, who worked for many years for the Voice of America, broadcasting into his native Romania, said he still has contacts in his homeland and no one – not senior officials of the local Jewish community, not others with their ears to the ground – have heard anything regarding negotiations to compensate Holocaust-era victims.

"Romania is the most corrupt country in Europe," he said. "Everybody has their own stool pigeons telling them what's going on. Nobody knows anything."

According to its website, Project Heart calls itself "the Holocaust Era Asset Restitution Taskforce. The purpose of Project Heart is to help individuals with restitution for property that was confiscated, looted, or forcibly sold during the era of the Shoah."

The site includes a three-minute video featuring Israeli Prime Minister Benjamin Netanyahu, in which he repeats the assertion that basic justice requires restitution for seized property. He also notes that time is of the essence in pursuing these claims.

Anya Verkhovskaya, director of Project Heart, acknowledges Chivo's concerns and understands his impatience. "However, it's not a simple matter," she said. "It hasn't been resolved in 70 years and it won't be resolved in a few months. We're working as fast as we can."

Verkhovskaya, who is based in Milwaukee, said "country-to-country" negotiations are underway as Israel tries to convince European governments to put in place a process by which compensation will be made available.

But at that senior level, talks proceed slowly, she said, adding "we can't predict the future and we can't give people false promises." There is no way to predict whether a government will agree quickly to a protocol or drag its feet for years.

"We're completely aware of the issues," she said.

While talks continue, Project Heart has compiled a massive database detailing more than two million properties owned by Jews before the war – everything from real estate, businesses and residences to insurance policies, she said.

Verkhovskaya acknowledged that survivors may not benefit from the agency's efforts, but their heirs might.

Most of the 160,000 claims received by Project Heart were filed by the heirs of Holocaust survivors, she said.

The solution, when it comes, will likely vary country to country, requiring different processes in place, she added.

As for Chivo's claim, it encompasses "very complex issues."

However Chivo, who still runs his own brokerage business, said the way Project Heart has proceeded raises questions: "Why raise the expectations of Holocaust survivors?" he asked

In addition, the way his claim was handled leads him to question how well Project Heart is fulfilling its mandate.

When he filled out his application, he was not able to save a copy to his own computer. (Verkhovskaya said he should have saved it before submitting it.)

He contacted the agency's Milwaukee office "at least 10 times asking for a copy of my application. When I received it finally, it was massacred. It was only a third of it. Somehow, the copying program was not working."

That led him to question how much of the information he had submitted was actually recorded by Project Heart. Without all the information, how could they proceed, he wondered.

Verkhovskaya said Project Heart has Chivo's entire application, but only a clipped version was printed out and returned to him.

Chivo said unlike other survivors, he's not in dire need of the money – he plans to give his share to charity – though his brother, who faces serious health issues, could certainly use his share.

As he tells his story, the Chivo family was fairly well-to-do in pre-war Romania. His grandparents owned a successful business in downtown Bucharest, which employed dozens of people. His family lived in an apartment next to the factory in a property owned by the business.

When Romania, an ally of the Nazis, implemented a process of "Romanization" – the local variation on Aryanization in which Jewish-owned property was seized and turned over to "pure Romanians for a song," his family lost everything, including their home, he said.

"Our family went from wealth to abject poverty."

A typical condominium in Bucharest, Romania

His father, who ran the business, was fired, and the family was forced to move into an unheated basement owned by a Greek who took pity on them. "It had cement floors, no hot water or sanitary facilities, and it was there that our baby sister died during a cold and vicious winter," Chivo stated.

Though his father was taken to a forced labour camp, he and Chivo's immediate family survived the war. Most of his extended family was wiped out. Chivo remained in Europe afterward, working for the Voice of America.

He moved to Canada in 1974. About 10 years ago, he returned to Bucharest to visit his old neigbourhood. The property has gone through a number of owners, he said, starting with Nazi sympathizers who lost it to postwar Communist ownership. Since the collapse of the Soviet Union, it has been owned by a number of European corporations. Today, the land is the site for 53 luxury condominiums along with three commercial buildings.

That, of course, complicates any effort to derive compensation: who should pay, the current owner, who acquired it in good faith, or the Romanian government?

Those are some of the questions that have to be ironed out in inter-government talks, said Verkhovskaya.

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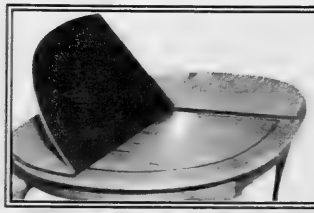

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Sale ends Nov. 10th

Boy hopes to raise $10,000 for SickKids

Cara Stern
Staff Reporter

A fundraiser complete with cotton candy, face painters, a silent auction and more, has been organized by an 11-year-old boy.

Inspired by his zaide, Zachary Winkler has been raising money for the SickKids Foundation for the past five years.

The first year, the family only sold cotton candy in their driveway and collected $500. But Zachary wanted to go bigger.

"I want to raise money until there are no kids who are sick," Zachary told his father, Richard, when he was six.

The next year they added a face painter, and each year, it has grown even more, with last year's event bringing in $8,250.

The sixth annual event, taking place Nov. 4 in Thornhill, Ont., will once again bring people to the Winklers' driveway, at 81 Ramblewood Lane. The party, which has grown to include three driveways, will ask people to participate through donating whatever they can.

In five years, the fundraiser has brought in almost $20,000.

Last year, to celebrate reaching a five-year milestone, Zachary wanted a celebrity guest, Winkler said. So Zachary called the Air Canada Centre and found himself a celebrity: Johnny Bower, a former goalie for the Toronto Maple Leafs.

"Every year, they're all his ideas and I just help him put it in to action," Winkler said.

Zachary does so much of the work, in addition to his schoolwork and social life, he said.

"I think he's the most incredible kid in the world," Winkler said. Of course, he's tied with his eight-year-old sister, Maya, who helps to hand out flyers and stickers at the event.

This year, Zachary is hoping to reach $10,000. And of course, once the event is finished, he'll want to aim higher, Winkler said. This year's main sponsor is K & S Party, Gift & Home (www.canadasstore.ca).

For more information about Do Something Sweet, visit www.zacharysdosomethingsweet.com.

Wallenberg made honorary Montrealer

Janice Arnold
Staff Reporter

MONTREAL — A century after he was born, Raoul Wallenberg was posthumously made an honorary citizen of Montreal last week in a city hall ceremony witnessed by a few of the tens of thousands of people who owe their life to the Swedish diplomat.

Mayor Gérald Tremblay was uncharacteristically emotional after listening to the testimony of Agnes (Lörinczi) Kent, one of the Hungarian Jews Wallenberg rescued. Now 84 and living in Montreal, Kent and her mother survived thanks to being sheltered in 1944 in one of the 32 "safe" houses Wallenberg set up in Budapest.

They lived, but the young Kent was not spared from listening to the hellish noise of countless other Jews being executed on the banks of the Danube River nearby, nor from the death of her deported father.

The rare honour of citizenship was extended by the city as part of the commemoration of the 100th anniversary of Wallenberg's birth, and as a highlight of the Montreal Holocaust Memorial Centre's (MHMC) annual Holocaust Education Series, which continues until Nov. 4. The theme this year is "The Righteous," and focuses on those who came to the aid of Jews during World War II.

When it comes to the vital responsibility of building Jewish identity, caring for our most vulnerable, and standing with the people of Israel, it takes a very special group of people.

It takes the commitment of individuals from a myriad of backgrounds and points of view, but all of whom share a common bond with the Jewish People in Toronto, Israel and around the world.

UJA is proud to be a volunteer based organization, and our volunteers, inspired by our leadership, is the engine that drives us forward.

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Sarah and Chaim Neuberger Holocaust Education Centre

Through its museum and programs, the Sarah and Chaim Neuberger Holocaust Education Centre, UJA Federation of Greater Toronto, provides knowledge and understanding about the Holocaust, while serving as a forum for dialogue about civil society for present and future generations.

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Ontario Jewish Archives

Founded in 1973, UJA Federation's Ontario Jewish Archives (OJA) acquires, preserves and makes accessible the photographs, films and records that chronicle our province's vibrant Jewish history. The collection documents organizations, individuals, synagogues, schools, summer camps, leisure, athletes, and businesses. Through exhibitions, programs, research assistance, and walking tours, the OJA tells the stories of Ontario's Jewish community.

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FROM LEFT TO RIGHT, TOP TO BOTTOM: Edwin Goldstein, Brooky Robins (Chair), Dr. Martin Kosoy, Cyrel Troster, Sandra Brown, Fred Schaeffer

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'Daughter of Calabria' describes Jewish journey

Paul Lungen
Staff Reporter

It's one of the great oddities in the Jewish name game that those who bear the name "Porco" are likely Jews, as are other Italian families with surnames such as Sacerdoti, Mascaro, Pugliesi, Taverna, Grande, Russo and Aiello.

Sacerdoti, Italian for priest, was the name given long ago to Jews with the family name Cohen, which in Hebrew translates as priest.

Porco, which refers to an unkosher animal, was given to Jews by Inquisitors as an insult. Many who bore that name subsequently changed it to the less offensive "Porto," said Rabbi Barbara Aiello.

The name Aiello itself is an ancient Jewish one that translates as up to God, she said. Rabbi Aiello, whose family immigrated to the United States from Calabria, counts herself among those descended from Italian crypto-Jews, or hidden Jews. Rabbi Aiello was in Toronto Oct. 28 as a guest of Congregation Darchei Noam. She discussed the lost Jews of Calabria and her journey to reclaim her Jewish heritage.

Rabbi Aiello was born in Pittsburgh and currently serves as rabbi for a Jewish seniors home in Sarasota, Fla. She spends much of the summer in Italy, where as "a daughter of Calabria," she assists people in southern Italy reclaim their Jewish roots.

It's a little-known fact that prior to the Inquisition 500 years ago, as much as 40 per cent of the population of Sicily and Calabria – the toe of the Italian boot – were Jews, Rabbi Aiello said in a telephone interview prior to her appearance in Toronto. They were involved in commerce, particularly the silk trade, as well as in selling leather goods, bamboo and paper.

Rabbi Barbara Aiello.

At the time, Sicily as well as southern Italy up to Naples was part of the kingdom of Spain. When the order came for Jews to convert or leave Spain, many escaped to southern Italy, which already may have been as much as 40 per cent Jewish. When the Inquisition reached that region, some moved to isolated villages in the mountains, where they could live in safety as hidden Jews, or *anusim*, literally the lost ones.

Her own family, she pointed out, lived in a town established in the mountains by five Jewish families generations ago.

Jews remained hidden for generations. Her family never became Catholic and did not abandon Judaism. Her great-grandfather travelled to Montreal a few times. She speculates he did so to study Judaism and bring back the knowledge to his community. When they finally moved to the United States, her father was stunned to see Jews openly practise their faith, she said.

As she explored her Calabrian roots, Rabbi Aiello, Italy's first female rabbi, found examples of Jewish traditions everywhere. She found low chairs used when sitting in mourning for the departed. She found people, without knowing why, discarding an egg if it had a red spot, according to the rules of kashrut. Rabbi Aiello said that during her sojourns in Italy, people constantly approach her with stories indicating their Jewish roots. One woman told her of her grandmother who on her deathbed said she did not wish a rosary or a priest because she was Jewish.

That revelation surprised her family, Rabbi Aiello said.

"A young man brought me a *yad* [a pointing device shaped like a hand that's used when reading the Torah] and said his grandfather gave it to him. 'What is it? I thought it might be Jewish,'" she recounted him saying.

Rabbi Aiello said she helps Italians who wish to reconnect with their Jewish past. Sinagoga Ner Tamid del Sud (Synagogue of the Eternal Light of the South), the first active synagogue in Calabria and Sicily in 500 years, was opened in 2007 in Serrastretta, her family's home in Calabria.

At a bar mitzvah service this past July, "people came from mountain towns and I was mobbed. I spoke, the mayor spoke saying he was so grateful for the Jews to return."

So far, 53 people have converted back to Judaism.

One instance of a mass conversion to Judaism took place during World War II and is highlighted in a film that will air on the CBC Documentary Channel on Nov. 18.

Titled *The Mystery of San Nicandro*, the documentary tells the story of a group of Roman Catholics who converted to Judaism in fascist Italy. In 1949, 80 of them moved to Israel. Their descendants who remained in San Nicandro underwent formal conversion in 2011.

Rabbi Aiello said hundreds of Calabrians and Sicilians have approached her in recent years, suspecting they are descended from Jews and eager to learn more about their heritage.

"I help them reclaim their Jewish roots taken by the Inquisition," she said.

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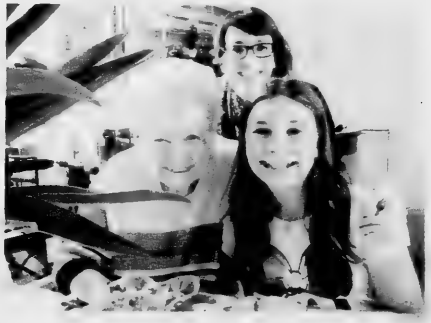
BUILDING BUDDIES

Students from the Miles Nadal JCC Nursery School worked on building structures with buddies from Paul Penna Downtown Jewish Day School. Various media were used to depict Toronto. Designs of the CN Tower, houses and parks seemed to be the most popular. Pictured from left, are Grade 8 student Jake Katz, Judah Kriss, Grade 6 student Ethan Wilder and Dylan Perlis.

MATH FUN

Parents and students at Associated Hebrew Schools' Kamin Education Centre in Thornhill recently took part in the branch's annual math night and were challenged by Smart Board games, QR codes and online problems. Pictured are senior kindergartner Alex Batalion and her mom, Stacey, showing off their rainbow patterning.

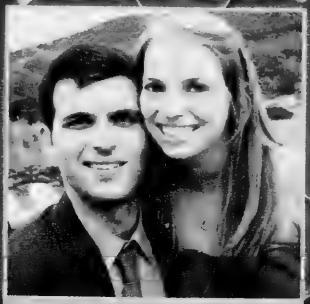
INTER-GENERATIONAL CLASSROOM



The life experience and wisdom of our elders was brought into the classroom when Grade 6 students from the Toronto Heschel School recently partnered with residents from Baycrest for a poetry-writing workshop. From left are Baycrest resident Sophie Krausz, Heschel teacher Lesley Cohen and Heschel student Jane Pencer.

Mazel Tov
מזל טוב

Mazel tov to Bella Adler on celebrating her 98th birthday in Montreal. Love from all her children, grandchildren and great-grandchildren



Mazel tov to Lia & Nadav on their engagement from savta Sarah Faerman and the Zweig, Boritz and Ben-Jacob families.

Happy 11th birthday Samantha Taylor, daughter of Michael & Fara Forman. Love, your sister Jordyn and brother Joshua.

Happy 13th birthday Jordyn Bailey, daughter of Michael & Fara Forman. Love, your sister Samantha and brother Joshua.

Aharon Greener & Melanie Takefman announce the birth of Yadin Moshe Sept.12 in Jerusalem, grandson and great-grandson to Joyce Takefman and Lucy Nisker, Montreal.

Ellie & Saul Skolnick happily announce the engagement of their son Ian to Olga, daughter of Nadya & Sergey Reshetnikov. Marriage planned for May 19.

Email your digital photos to cblackman@thecjn.ca or go online to www.CJNews.com and click the "Family Moments"

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Deadline reminder: Nov. 5 is the deadline for the issue of Nov. 15. Nov. 12 is the deadline for the issue of Nov. 22. All deadlines are at noon. Phone 416-391-1836, ext. 269; fax 416-391-0829 or send an email to: whatsnew-cjn@gmail.com.

Thursday, Nov. 1

MEDICAL ETHICS
Dr. Michael Gordon discusses "End of Life Care," 7:30 p.m. at Adath Israel Synagogue.

YIDDISH VINKL
Murray Rubin discusses "Everything You Wanted To Know About Antisemitism But Were Afraid to Ask," 12 p.m., Free Times Cafe, 320 College St. RSVP yiddishvinkl@yahoo.com.

PIRKEI AVOT
Rabbi Steven Schonblum leads classes on Pirkei Avot weekly, 7 p.m., Beth Radom Congregation, 18 Reiner Rd. 416-636-3451.

Friday, Nov. 2

HONOURING VIKTOR FRANKL
Beth Shalom Synagogue is holding a scholar-in-residence weekend remembering **Dr. Viktor Frankl.** 416-783-6103.

Saturday, Nov. 3

TORAH STUDY
Abe Birenbaum leads the Torah study Shabbat morning at Beth Tikvah Synagogue.

Sunday, Nov. 4

RENEWING OUR SPIRIT
Rabbi Nathan Lopes-Cardozo, David Hazony, Rabbi Francis Nataf, Rabbi David Stav speak at the annual Renewing Our Spirit Conference, 9:15 a.m.-3:45 p.m., Shaarei Shomayim Congregation. www.torahinmotion.org; 416-633-5770.

Monday, Nov. 5

HEBREW CLASSES
Hebrew classes – Beginner Level 2. Beth Radom Synagogue, 7 p.m. No charge, registration required. 416-636-3451.

FALL LECTURE SERIES
Temple Emanu-El's fall lecture series continues at 2 p.m. **Adam Chapnick** discusses "Foreign Aid in the 21st Century: Why Bother?" Call 416-449-3880.

CHARLIE CHAPLIN
Ray Rawlings discusses "Charlie Chaplin, the Social Critic," 1:30 p.m., Beth Tzedec synagogue. Call 416-781-3514, ext. 232.

Tuesday, Nov. 6

HEALTHY JEWISH EATING
The Jewish Diabetes Chapter discusses, "Eating Jewish, Eating Healthy," 8 p.m., Pride of Israel Synagogue, 59 Lissom. 416-363-0177, ext. 7403.

CHUG HATANACH
Rabbi David Aronson teaches chapters 113 and 135 of the Book of Psalms, 8 p.m., Beth David Synagogue.

GENERATIONAL WAR
Barbara Kay (*National Post*) and **Sarah Barmak** (*Canadian Business*) discuss "Political Competition Between Boomers and Millenials," 7 p.m., Centre for Dynamic Learning, Lipa Green Centre. 647-235-2282.

Continued on page 31

Canadian Council of Conservative Synagogues
Presents a
Canadian Council of Conservative Synagogues
Guest Speaker
Melaveh Malka Program
Saturday Evening
November 10th, 2012 8:00 p.m.
at Adath Israel Synagogue
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Steven Saltzman,
Yossi Sapirman
Dow Marmur
Rabbi Emeritus, Holy Blossom Temple
"The Changing Role of the Rabbi"
Gala Reception
(food & beverages)
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"The Cantors 5" & Instrumental Ensemble
CANTORS
David Edwards
Tibor Kovari
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Alex Stein
David Young
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Cheques payable to CCCS Visa charge 416.635.5340 (maximum attendance - 250)
37 Southbourne Avenue Toronto, ON M3H 1A4 T: 416.635.5340 F: 416.635.1629 www.adathisrael.com

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HOLY BLOSSOM TEMPLE
Start-Up Nation Goes Global:
How Higher Education in Israel Can Build Bridges and Open Doors Around the World
Dr. Joseph Klafter
President Tel Aviv University
Thursday, November 13, 2012
8 p.m. President Klafter's Address
9:30 p.m. Reception
What's next after 'start-up'?
How is higher education the key to preserving Israel's strength and competitive edge?
How can educational relationships with countries like China and India pave the way for stronger international relations with Israel?
How can improved literacy in the Middle East strengthen the peace process?
CANADIAN FRIENDS OF TEL AVIV UNIVERSITY
HOLY BLOSSOM TEMPLE
416.789.3291
www.holyblossom.org

Continued from page 30

JEWISH CLOTHING

Rabbi Ezra Goldschmiedt discusses "The Torah's Take On Clothes," 8:45 p.m., Beth Avraham Yoseph of Toronto, 613 Clark Ave. Thornhill.

Wednesday, Nov. 7

ETHICS OF RENT CONTROL

Rabbi Mordechai Torczyner discusses "The Ethics of Rent Control," 12:30 p.m., 201 Bridgeland Ave. RSVP mazins@ziefmans.ca.

RESTITUTION

Kathy Kacer reviews her book, *Restitution: A Family's Fight For Their Heritage Lost in the Holocaust*, 7:30 p.m., Beth Sholom Synagogue. 416-783-6103.

JEWS FOR JUDAISM

Rabbi Michael Skobac discusses "Deconstructing Missionary Prooftexts," 8 p.m., Zichron Israel Congregation of Associated Hebrew Schools, 300 Atkinson Ave., Thornhill. Call 416-789-0020 or toronto@jewsforjudaism.ca.

PARASHAH CLASS

Rabbi Aaron Flanzraich discusses the weekly parashah, Wednesdays, 9:30 a.m., Beth Sholom Synagogue.

JEWISH HEALTH ALLIANCE

Rabbi Avraham Greenbaum discusses "The World in Conflict: A Mystical Perspective," 8 p.m., Pine Villa, 1035 Eglinton Ave. W. www.jewishhealthalliance.com.

HARRY ROSEN

Harry Rosen is the speaker in Temple Sinai's Entrepreneurial Series, 7:30 p.m., 82 Bloor St. W. RSVP hayley@templesinai.net or 416-487-4161.

Thursday, Nov. 8

MENTAL HEALTH CARE

Dr. Cliff Posel discusses "Mental Health Care: Consent, Capacity and Involuntary Commitment," 7:30 p.m., Adath Israel Congregation.

WHAT'S NEW

HOLOCAUST EDUCATION

Nov. 3. Hannah Lessing speaks at a tribute to survivors, 8 p.m., Shaar Shalom Synagogue, 2 Simonston Blvd. Thornhill.

Nov. 4. Harold Troper discusses his book *None Is Too Many*, 2 p.m., at the Wierzbnik Memorial meeting, Bialik Hebrew School, 2760 Bathurst St.

The film *In Darkness* will be shown at Temple Har Zion, 7 p.m. Screenwriter **David Shamoon** is the guest speaker. RSVP info@templeharzion.com; 905-889-2252, ext. 232.

Arnold Friedman discusses "Lessons from the Past: A Warning for the Future," 4 p.m., Shaarei Tefillah Congregation, 3600 Bathurst St. 416-787-1631 or office@shaareitefillah.com.

Rick Kardonne discusses his book *Victor Kugler:The Man Who Hid Anne Frank*, 7 p.m., St. Cuthbert's Anglican Church, 1399 Bayview Ave.

A staged reading in English of *The Bird of the Ghetto* by **Chava Rosenfarb** will be presented by Threshold Theatre, 2 p.m., United Steelworkers Hall, 25 Cecil St.

Psychiatrist **Lisa Andermann** discusses "Memory and the Holocaust," 10 a.m., Temple Sinai, 210 Wilson Ave. 416-487-3281.

Nov. 5. Medina Theatre presents a staged reading of *The Investigation*, 7:30 p.m., Temple Sinai Congregation, 210 Wilson Ave. 416-638-2716; 416-785-0344.

Nov. 6. Dr. Doris Bergen discusses "I Am Not To Blame: Remembering and Forgetting Guilt, Beth Tikvah Synagogue lunch and learn. 416-221-3433, ext. 352.

Rabbi Jarrod Grover, Nate Leipciger, Frank Bialystock, Margaret Bonikowska, Anna Shternis hold a panel discussion, 8 p.m., Beth Tikvah Synagogue.

JF&CS GROUPS

Registration is required for all programs. Groups and workshops are open to all members of the community and fee reductions are available. All classes at Lipa Green Centre, 4600 Bathurst St., unless otherwise noted. Call **Shawna Sidney**, 416-638-7800, ext. 6215, or www.jfandcs.com.

Widow/Widowers over 65. Group. Starts Oct. 31, 1 p.m.

One Family, Two Homes. A 6-session series for families experiencing separation and divorce. Starts Nov. 1, 6:30 p.m.

Living With Teens. A 6-session group for parents of teens. Starts Nov. 7, 7:30 p.m.

The Challenge of Anger for Women. A 6-session group for women. Starts Nov. 7, 7:30 p.m.

Life Skills For Today's Woman. A 6-session group for women on time, stress management, self-esteem. Starts Nov. 7, 35 Madison Ave. or Nov. 8, Lipa Green, 7 p.m.

Parenting the Child with ADHD. A 4-session group for parents. Starts Nov. 8, 7 p.m. Promenade Mall, Suite 313. Call for pre-group assessment, 416-638-7800, ext. 6215.

Understanding Adult ADHD. A 1-session workshop. Nov. 12, 7 p.m.

Looking Ahead. A 6-session group for newly separated or divorced individuals. Starts Nov. 13, 7 p.m., Promenade Mall, #313.

Beyond the Chupah, Becoming a Couple, a multi-session marriage-preparation group starts Nov. 15, 7 p.m., Adath Israel Synagogue.

BEREAVED PARENTS

Bereaved Jewish Families of Ontario provides 8-week self-help groups. **Nov. 14**, a panel on "The Many Facets of Personal Tragedy and Grief" will be held at Beth Sholom Synagogue. Call **Beth Feffer** at JF&CS, 416-638-7800, ext. 6244, or bfeffer@jfandcs.com.

FOR SENIORS

Charming Earl Bales Seniors Club in the Park. (60+). **Valerie**, 416-395-7881. The clubhouse is now open. Casino Rama, Nov. 14. Dance with live music, Nov. 18.

Seniors Cultural Club meets Tuesdays, 10 a.m., Borochov Cultural Centre, 272 Codsell. 416-630-9444.

New Horizons is a Jewish Hungarian seniors club that offers kosher food, card games, casino trips. 416-256-1892.

Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub. Refreshments $2. Call **Sheila**, 416-665-3333, or **Marcia**, 416-932-1229.

Beth Emeth Bais Yehuda Synagogue welcomes new players for mah-jong and Rummikub Monday and Wednesday afternoons. 416-633-3838.

Earl Bales Seniors Woodworkers has a full woodworking facility with state-of-the-art equipment. Call 416-630-6487; **Morty**, 416-783-6078; **Loren**, 905-764-6310.

Active Seniors & Boomers, Miles Nadal JCC, 416-924-6211, ext.155. Nov. 8, "Golden Age of Yiddish Radio, Max Mandel's *The Jewish Hour*," 1:30 p.m.

Bernard Betel Centre, 416-225-2112. Nov. 6, **Gerald Ziedenberg** discusses "The Blood Libel Trial," 10 a.m.; Nov. 7, **Zelina Iskanderova** discusses "Reconstructing and Preserving Yiddish Culture Destroyed in the Holocaust," 1:30 p.m. Nov. 8, **Judy Weiss** discusses self-esteem, 1:30 p.m.

Circle of Care is sponsoring a support group on dealing with stress. Starting Nov. 7, 6 p.m. at Bernard Betel Centre. 416-635-2900, ext 463, or 437.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com.

LAF Social Club meet and greet, Nov. 6, 1 p.m.

Drop-in duplicate bridge, Thursdays, 12:30 p.m. Seniors social art, Mondays, 2 p.m.

Art Appreciation series with **Osnat Lippa** looks at the work of Vermeer, Tuesdays starting Nov. 6, 1 p.m. **Kevin Courrier** looks at the films of Steven Spielberg, Wednesdays starting Nov. 21, 1 p.m. **Iain Scott** discusses opera's sopranos, Wednesdays starting Nov. 14, 7 p.m.

CPR Level C and basic first aid course, Nov. 4, 1 p.m.

Lorne Miller discusses retirement, Nov. 6, 1:30 p.m.

MILES NADAL JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org.

Silk Stones by **Rochelle Rubinstein** is on display until Nov. 12.

Toronto Jewish Film Society 2013 subscriptions available. esthera@mnjcc.org.

Adult daytime choir meets Tuesdays, 1:30 p.m. Women's Chorus meets Mondays, 7:30 p.m. email gillians@mnjcc.org. No experience needed. Play in the MNJCC Klezmer Ensemble directed by **Eric Stein**, Tuesday evenings. music@mnjc.org.

Shlomo Schwartzberg discusses the films of Sidney Lumet, Nov. 5, 7 p.m. Call ext. 606.

JCC Jungle Gym open Wednesdays and Sundays, 9:30-11:30 a.m.

Jewish Film Society presents *I Was a Child of Holocaust Survivors* and *Dear Mr. Waldman*, Nov. 4, 4 p.m. and 7:30 p.m. Call ext. 606.

Eli Rubenstein tells stories of courage from the Holocaust, Nov. 4, 11 a.m. Ext. 277.

Remembrance Day ceremony, 10:45 a.m., Nov. 11. (Preceded by an Active 55+ urban hike.) Ext. 154.

Sharon Abron Drache launches her book, *Barbara Klein-Muskrat, Then and Now*, Nov. 15, 6:30 p.m.

Tickets on sale now for Hadar Noiberg Trio, Nov. 22. Ext. 0.

Michael Bernstein Chapel holds services Thursdays, 7:15 a.m., Sundays, 8 a.m. **Coleman Bernstein**, 416-968-0200.

SCHWARTZ REISMAN CENTRE

Lebovic Campus, 9600 Bathurst St., Vaughan. 905-303-1821. www.srcentre.ca.

Philosophy Café discusses some of life's big questions, Nov. 1, 7 p.m. Ext. 3037.

Memorial service for murdered Israeli prime minister **Yitzhak Rabin**, Nov. 4, 4 p.m. Ext. 3030

Red Cross babysitting course, for ages 11 and older. Nov. 23, 9 a.m.

Grandparents, grandchildren brunch, Nov. 25, 10 a.m. Ext. 3037.

SINGLES EVENTS CAN BE FOUND ON PAGE 36

'I've always been a supporter of Israel's right to exist'

Continued from page 1

Rushdie called this event unique at the time, in that it was what he calls the first "extraterritorial" death edict against an author.

"Writers have often been persecuted in their own countries by their own governments. But the thing that was different about [the *fatwa*] was that finger-pointing across the world backed up by death squads," he said.

In 2002, Rushdie, who had been living under the assumed name of Joseph Anton – or "Joe" as he was called by the numerous security details assigned to protect him – was finally told he could come out of the shadows and live a free life once more, as the British Secret Intelligence Service lowered the threat assessment on his life.

He said it took him a decade to be able to write the book and that it was one of the more difficult manuscripts he's ever worked on.

"It was the last thing in the world I wanted to write about" for the longest time, Rushdie said, referring to constant requests by publishers for him to write a tell-all book about his life in hiding. "I just wanted to slam the door on that period of my life and just go forward."

He said he was finally able to write the story once he'd gotten enough distance from that part of his life.

In fact, the book is written in the third person specifically because to Rushdie, it now seems like those events happened to someone who no longer exists.

"I came to feel that the me I was writing about... I'm no longer exactly that person," he said. "Myself as a subject in the book is not exactly the same person writing it."

Using the third person also helped him write the book as a novel instead of a first-person memoir.

"In a first person autobiography, the 'I' feels apart from all the other characters. In the third person, he becomes part of all the other characters. I liked the feeling of that."

He said that these days, he feels "lighter" and more "unburdened" than he has in years, and that writing this book as lifted a great weight from him.

While the death threats and danger to him and his family have disappeared, the only remnant of the clandestine life he was forced to lead is that there are still places in the world he can't visit.

"Basically, I doubt I'll ever be able to visit [most] Muslim countries," he said.

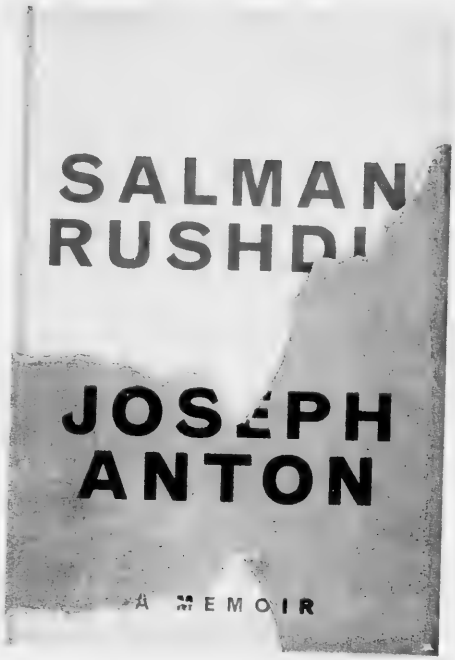
Asked if during his years in hiding he felt like a symbol of resistance to the forces of radical Islam, Rushdie said he never conceived of his life that way.

> ***'It was the last thing in the world I wanted to write about. I just wanted to slam the door on that period of my life and just go forward.'***

"I don't feel symbolic, and I always worried about that whole iconic thing. In a way, one of the things I felt writing *Joseph Anton* were that there were these portraits of me both by friends and enemies that didn't feel like me. There was a demonized me by those attacking me and there was this idealized me... that was being put out by my supporters. And I thought 'I'm not the Statue of Liberty any more than I'm the devil.' And writing this novel was aimed at presenting the non-stylized version of me. Here's the actual person. Not the shining light and also not the black rogue. Just a human being in the middle."

Speaking about his thoughts on what has been described as the clash between the West and the Muslim world, Rushdie said he's more interested these days in what's happening inside Muslim countries, given the Arab Spring and other recent changes.

"Obviously there is this kind of Islam that feels itself to be at war with the idea of the West, and there's a kind of western political mindset that believes itself to be at war with a kind of Islam.



"But I think what's more important, in a way, is the battle that's happening inside Muslim countries, which is a battle for the future. Clearly there is a problem about modernity in the Muslim world. How do you live in the modern world? And I think most of those countries have failed to answer that question properly and are trying to hold onto a worldview that hamstrings them because of these stupid medieval restraints imposed on their populations."

Rusdhie said that whether it be via intimidation or apathy, in general, citizens of Muslim countries are allowing extremists to define their lives.

"Some of us try to make the distinction between the mass of ordinary Muslims and the fanatics. It's getting harder to make that distinction and [stopping this trend] can't be done from the outside. It's up to Muslims to reject that," he said.

Rushdie, an agnostic, said he never saw himself as a writer about religion.

"I'm not interested in religion. To me it's a waste of time."

As for what's next on his writing agenda, Rushdie said he has some ideas about a new novel, and he's developing an idea for a "crazy science fiction series" for the Showtime Network in the United States.

However, all the travel promoting his new book and his work with the launch of the film adaptation of his 1980 novel *Midnight's Children* – which opens this Friday across Canada – has him longing for solitude.

"There's a part of me that is really anxious to go sit in a corner for a couple of years and make up" a new novel, he said.

"I think I need to get back to my day job – fiction."

OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Ilene Brass	Oct 11/12	377 Ridelle Avenue
Bernard Firkser	Oct 12/12	660 Sheppard Ave. East
Eva Halasz	Oct 11/12	10 Senlac Road
Gloria Bass Fine	Oct 11/12	38 Avenue Road
Myrna Webber	Oct 13/12	4005 Bayview Avenue
Jean Bornstein	Oct 15/12	2 Covington Road
Charles Orenstein	Oct 18/12	2045 Lakeshore Blvd. W.

HEBREW BASIC BURIAL

Sami Feraru	Oct 12/12	165 Yorkview Drive
Fany David	Oct 16/12	3 Larratt Lane
Hans Reicher	Oct 20/12	4330 Lakeshore Blvd
Isidore Benrubi	Oct 20/12	5935 Bathurst Street

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It's a topsy-turvy world in today's Middle East

According to Reports

By PAUL MICHAELS

The Middle East is in chaos. The old order of mainly secular autocracies is dissolving and a new order is emerging with Islamists in control. However, there is great concern about whether burgeoning Arab populations will experience any greater degree of freedom, equality and economic improvement – factors that motivated revolts throughout the Arab world in the first place.

The assumption of many pundits that the "Arab Spring" would usher in an era of liberal democracy has been shattered by the growing dominance of illiberal Islamists led foremost by the Muslim Brotherhood and its offshoots such as Hamas. They, in turn, are being challenged by more extreme Salafists. Small pockets of liberals are under siege and threatened with irrelevance from large segments of the populace who overwhelmingly don't share their secular values. This is certainly true in Egypt, a country of 85 million people, but it's also increasingly the case even in European-influenced Tunisia, a country of 11 million. The situation in Libya is arguably more problematic, as regional and tribal-based militias continue to dominate their local regions, despite efforts by the western-backed central government to assert its authority.

Meanwhile, as Syria tears itself apart in a civil war, its former partner, Turkey, which had also in the past few years grown close to Syria's principal backer, Iran, has shifted strongly away from both. It's now forging closer ties with Egypt to form a strong Sunni-led bloc against the Shia axis consisting of Iran, Syria and Hezbollah.

The recent car-bomb assassination in Beirut of Wissam al-Hassan, the Sunni Lebanese general who was a staunch critic of the Assad regime, is widely considered to be the work of Syria, even if carried out once again by Hezbollah. Al-Hassan had been a leading voice calling for justice in another car-bombing assassination case involving Hezbollah and Syria – the 2005 murder of former Lebanese prime minister Rafik Hariri. A UN special tribunal issued indictments of four Hezbollah members, although no one has been prosecuted or is likely to be.

Now there's deep concern that as Syria unravels and Hezbollah fights on both sides of the border to prop up Assad and help save Iran's influence in the region, Lebanon itself could become destabilized. No wonder the news media are hard pressed to keep up with all the changes.

In their Nov. 8 *New York Review of Books* article, "This Is Not a Revolution," Hussein Agha and Robert Malley provide an overview, rich in paradox and irony, of these dizzying developments:

"Alliances are topsy-turvy, defy logic, [and] are unfamiliar and shifting. Theocratic regimes back secularists; tyrannies promote democracy; the U.S. forms partnerships with Islamists; Islamists support western military intervention. Arab nationalists side with regimes they have long combated; liberals side with Islamists with whom they then come to blows. Saudi Arabia backs secularists against the Muslim Brothers and Salafis against secularists. The U.S. is allied with Iraq, which is allied with Iran, which supports the Syrian regime, which the U.S. hopes to help topple. The U.S. is also allied with Qatar, which subsidizes Hamas, and with Saudi Arabia, which funds the Salafis who inspire jihadists who kill Americans wherever they can."

* * *

In the meantime, on Oct. 23, the Emir of Qatar visited the Hamas leadership in Gaza, pledging $400 million for housing and infrastructure development.

The *Jerusalem Post*'s Khaled Abu Toameh called his visit "a huge political and moral victory for Hamas. [It] marks the beginning of the end of years of isolation for Hamas, particularly in the international arena."

Just a day after the Emir left Gaza, Israel was struck by nearly 80 rockets and mortars, many of them launched by Hamas. As Abu Toameh noted, "now that Hamas has the backing – and financial support – of a wealthy and influential country like Qatar, it can afford to do almost anything it wants." It addition to being emboldened, Hamas calculated that Israel will be hesitant to retaliate with the sort of force that could further erode its already-shaky relations with Egypt.

Paul Michaels is director of research and senior media relations for the Centre for Israel and Jewish Affairs.

MP defends riding's boundaries

Janice Arnold
Staff Reporter

MONTREAL — Mount Royal MP Irwin Cotler spoke out against the elimination of that federal riding during public hearings on the planned reorganization of the country's electoral map. He says Mount Royal should remain as it is.

Noting that 36 per cent of the population of Mount Royal is Jewish, Cotler said on Oct. 19 that the proposed changes "dramatically undermine the community of interest and identity," one of the criteria that the law stipulates should be considered when drawing electoral district boundaries.

To read full story, go to cjnews.com

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Wanda's Lists: Holocaust Education Week 2012
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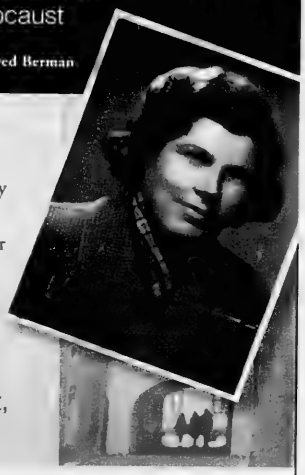

Wanda Sokolowska, a Jewish woman from Warsaw, rescued hundreds of Jewish children during the Holocaust by hiding them with Polish families or in monasteries. Many of the children never knew their original names, the identity of their parents or their Polish rescuers. Fifty years later we join them on their search for their roots and identities.

Sometimes what they find out, is nothing short of a miracle.

Antonina Liro (pictured above) and Ignacy Bulik, Righteous Among the Nations, appear in the film. Granddaughter Matylda Liro and Greatgrandson Mike Bulik (from Toronto's Bulik Bakery) will be in attendance.

Saturday, November 10th, 2012
Time: 7:30 pm
Place: Congregation Habonim
5 Glen Park Avenue (one block north of Bathurst & Glencairn) 416–782–7125
www.congregationhabonim.org

Admission is FREE.
Everyone welcome.
Seating is Limited.

This program is generously co-sponsored by Frieda & Larry Torkin, in memory of Frank and Jennie Krystal.

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Circumcision benefits outweigh risks: U.S. body

Jennifer M. MacLeod
Special to the CJN

The American Academy of Pediatrics (AAP) has recently updated its position on infant circumcision, saying "the health benefits of newborn male circumcision outweigh the risks," and the Canadian Paediatric Society (CPS), the corresponding organization in this country, may follow in the months to come.

The AAP's previous policy had identified only "potential" health benefits. The revised policy is based on a survey of medical literature that found definite preventative and public health benefits.

The task force evaluated new studies on HIV acquisition and found that circumcised heterosexual men are less likely to acquire the disease from infected female partners than uncircumcised men are.

According to one statement by the World Health Organization (WHO), circumcision "reduces the risk of female-to-male sexual transmission of HIV by approximately 60 per cent."

In priority regions of Africa, the WHO has initiated a five-year voluntary circumcision campaign, with a goal of an 80 per cent circumcision rate among adult men and infants. It hopes to reduce new HIV infections by 50 per cent by 2015.

Circumcision may also help prevent syphilis. On the other hand, the AAP task force found no connection between circumcision and rates of chlamydia and gonorrhea, the two most common sexually transmitted infections (STIs) in the United States. Another area where circumcision probably doesn't help is penile cancer, which is declining worldwide anyway, says the AAP, regardless of the rate of circumcision in various countries.

A brit milah ceremony *(Flash90 photo)*

However, circumcised boys are much less likely to develop urinary-tract infections (UTIs), the AAP notes. "The majority of UTIs in males occur during the first year of life. In children, UTIs usually necessitate a physician visit and may involve the possibility of an invasive procedure and hospitalization."

Boys and men aren't the only ones who benefit. There's evidence that their female partners are protected as well from conditions such as bacterial vaginosis and human papillomavirus (HPV), one of the most common STIs in the United States, which can also lead to cervical cancer.

Continued on page 35

Exciting News!
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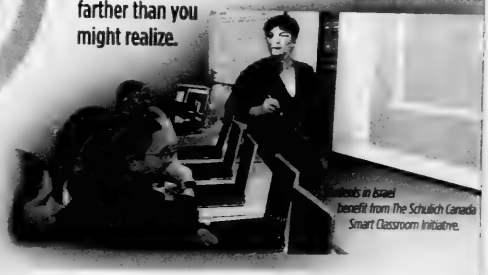

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Procedure may reduce chance of disease

Continued from page 34

A 2002 study in the *New England Journal of Medicine* also found a small "protective effect" against cervical cancer for female partners of circumcised men.

Dr. Neil Pollock, a Vancouver doctor who specializes in circumcision, explains that the foreskin's inner lining can act as an entry point for viruses that cause STIs, such as HIV, HPV and herpes, or bacteria such as E. coli, which cause urinary tract infections.

"When you remove the foreskin, you remove that entry point into the body."

The AAP says the foreskin may also "trap" these "pathogens and secretions and favour their survival and replication."

While it still doesn't endorse routine circumcision, the AAP now recommends reimbursement from insurers if parents opt for the procedure. In Canada, routine circumcision isn't funded by government medicare. In Ontario, it was delisted in 1994.

The current CPS position, updated in 1996, says that "evidence of the benefits and harms of circumcision is so evenly balanced that it does not support recommending [newborn] circumcision as a routine procedure."

"We expect to release a revised statement in six to 12 months, but until then our current position stands," a CPS spokesperson told *The CJN*.

Pollock says that "prior positions by the CPS viewed risks and benefits as more evenly balanced... their new position may be much more supportive."

A 1975 CPS statement referred to circumcision as an "obsolete operation," though this language was omitted in recent documents.

Newborn circumcision offers far lower rates of complications such as bleeding and infection than when it's done later in life, Pollock says. "The procedure [on a newborn] can be comfortably and painlessly done by skilled doctors using local anesthetic," instead of a hospital stay and general anesthetic for an adult.

Both the CPS and the AAP emphasize pain relief. The new AAP statement says "[n]onpharmacologic techniques (e.g., positioning, sucrose pacifiers) alone" can't prevent pain, and it recommends better educational materials to help parents make the decision. Anti-circumcision forces have rallied against the AAP statement. Dr. Christopher Guest, a Barrie radiologist who co-founded the Children's Health and Human Rights Partnership, dedicated to "ending non-therapeutic genital surgery on children in Canada," calls the AAP's evidence "selective," using trials that "reveal a number of methodological weaknesses."

Others argue that STI-related health benefits only apply to developing nations.

Guest also believes that the AAP "fails to recognize the sensory and mechanical function of the human foreskin."

However, the AAP task force found "no statistically significant differences... between circumcised and uncircumcised men in terms of sexual sensation and satisfaction," and said that "sexual function is not adversely affected."

The AAP recommends finding providers with adequate training and sterile techniques, and avoiding "mouth-to-penis contact during circumcision," a wound-clearing practice known as *metzitzah b'peh* that is used mainly among haredim. Pollock believes that "after this strong support... by the AAP – which only came after careful review of thousands of recently published scientific papers – it would be very difficult for the CPS to adopt anything but a more supportive stance."

Will new evidence change anything for the Jewish community?

"Yes and no," Pollock says.

"We always did this [circumcision] as a sign of the covenant between God and the Jewish people... however, [the AAP statement] makes it harder for the secular world to pressure us to cease our customs – as was done recently by a German court – when the world discovers that what we have been practising.... for religious reasons makes great medical sense as well."

Correction

A group photo featuring the rabbi of the Western Wall, Rabbi Shmuel Rabinowitz, in the Oct. 25 edition did not identify or incorrectly identified four individuals. Maurice Benzacar is executive vice-president of the Sephardic Kehila Centre, and Max Benaim is the immediate past president of the centre. Unidentified in the picture were Robert Benmergui, president of the centre, and David Azulay, co-president of the Joe Dwek Ohr HaEmet Sephardic School. *The CJN* regrets the errors and omissions.

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10:15 Spinoza, the Kotzker Rebbe, and Me
Rabbi Nathan Lopes-Cardozo
OR
The Revolution That Wasn't: An Insider's Critique of the Ba'al Teshuva Movement
Rabbi Francis Nataf

11:30 Upcoming Social and Religious Challenges Facing the State of Israel
Rabbi David Stav
OR
Through the Looking Glass: Modern Orthodoxy and Modern Islam
Rabbi Francis Nataf

12:45 LUNCH AND KEYNOTE PANEL
The Other War: Secular-Religious Relations in the Land of Israel
A Panel Discussion
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Dr. David Hazony, Rabbi Francis Nataf
Moderated by Dr. Elliott Malamet

2:15 A Different Kind of Orthodoxy: The Legacy of Eliezer Berkovits
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World must stop Iran, says advocacy expert

Sammy Hudes
Special to The CJN

OTTAWA — Stopping Iran from acquiring nuclear weapons is an issue facing not only Israel, but the entire world in the coming year, Israeli advocacy expert Neil Lazarus told 30 students at Carleton University last week.

Lazarus, who lives in Israel, is an internationally acclaimed expert in Middle East politics, public diplomacy and effective communication training.

He led a seminar Oct. 24 on the Iranian nuclear threat while in Canada on a university speaking tour that also included a presentation in Toronto. The Carleton event was organized by Ottawa's Israel Awareness Committee (IAC).

Neil Lazarus addresses Carleton students.

Lazarus challenged the students to change their perceptions of the Middle East, noting that it's important to view the Iranian nuclear threat or any other crisis in the region from a broad perspective.

"How to stop a country – which sees itself at war with the West and at the same time calls for the destruction of the 'Zionist entity' – from getting the capability of doing so poses the question which the world has to face for 2013," he said in his presentation.

"An attack on Iran may set them back only two to three years," Lazarus said. "Then what? Any attack on Iranian nuclear sites either by Israel or America would with all certainty lead to some sort of regional conflict. You would have Iran responding and attacking Israel, and its allies would join in, which includes Hezbollah."

The threat posed by Hezbollah may be even graver than that of a nuclear Iran itself, due to the thousands of rockets that Hezbollah can now launch into Israel in under a minute, Lazarus said.

He emphasized that the Iranian threat can't only be evaluated from an Israeli perspective, but must also be viewed in terms of its effect on the entire Middle East and the rest of world.

"What's happening now in the Middle East is so dramatic, it will change the very nature of global politics," Lazarus said. "One of the issues of Iran becoming a nuclear country is that a nuclear Iran threatens the hegemony of America in the Middle East."

Lazarus touched on the effects of the Arab Spring, which he described as less of a move toward democracy, as it's often portrayed, but rather more about the toppling of dictators, many of whom were supported by western powers.

"The irony is, as the Middle East becomes more democratic through the Arab Spring, it's actually becoming anti-western in many ways," said Lazarus, arguing that if democracy is to succeed, politics must be seen as "the compromise between ideology and pragmatism."

IAC citywide president Zane Colt said this was the second straight year Lazarus has visited Carleton, and his message helps promote dialogue on campus.

"[Our goal] is making the dialogue surrounding Israel not scary or taboo," Colt said. "We're allowed to have dialogue, to challenge and be critical. We welcome it."

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Course unites Jewish, Muslim women

Cara Stern
Staff Reporter

A new weekly course is bringing together Jewish and Muslim women to study each other's spiritual texts and the roles of women in these religions.

Shari Golberg and Nevin Reda lead the course, which focuses on different aspects of the religions each week. Golberg is a PhD student and Reda teaches Muslim studies at Emmanuel College at the University of Toronto's downtown campus. Together, they teach students about various aspects of Judaism and Islam.

"I've always loved the experience of reading texts in this type of environment where Muslims, Jews and occasionally Christians come together to read the text," Reda said, explaining that these types of classes bring texts to life.

To emphasize the course's goal, the classes are being held in three different venues – the first three at the Miles Nadal Jewish Community Centre, the next three at the Noor Cultural Centre in Don Mills, and the final class at U of T's Multi-Faith Centre for Spiritual Study and Practice.

"The rotation was done on purpose so people can get a sense of what the inside of one another's houses look like," Golberg said.

The course has its roots in a group Golberg put together in 2004 called "When Beruriah Met Aisha," referring to two female religious authorities, one Jewish and one Muslim.

"Wouldn't it be interesting if these two women could have had an opportunity to dialogue with one another?" Golberg said, joking that since they lived at different times in history, it would require collapsing the time-space continuum.

Instead, she organized the next best thing: bringing their descendants, Jewish and Muslim women, together to explore the religions and women's roles in them.

Some of the topics to be covered include female leadership, modesty laws, marriage and divorce, and depictions of each other's religions in their respective texts.

Reda said the class will examine similarities and differences between the two faiths. For example, there are similarities regarding menstruation, such as women not being allowed to participate in some prayers, read the Torah or touch the Qur'an while menstruating, Reda said.

However, they differ in the rituals used to "purify" women after their period ends, Reda said.

More than 20 women have enrolled in the course, which began Oct. 18 and runs for seven weeks on Thursdays. It's open to all ages, with a discount for women from 18 to 30.

For details or to register, visit www.multifaith.utoronto.ca.

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NOVEMBER 22 ISSUE

Paper claims Israel struck Sudan weapons factory

Gabe Fisher and Ilan Ben Zion
The Times of Israel

An Israel airstrike was behind the explosion last Wednesday at a Sudanese weapons factory, and that attack was a "dry run for a forthcoming attack on Iran's nuclear facilities," according to a weekend report in the *Sunday Times of London*.

The report also implied that the seeds of the attack were planted in the 2010 alleged Mossad assassination of Hamas operative Mahmoud Mabhouh in Dubai.

Citing anonymous Israeli and western defence sources, the British newspaper alleged that eight Israeli Affair Force fighter planes, two helicopters and a refuelling plane were used in the attack on the weapons factory near Khartoum. The force flew down the Red Sea, avoiding Egyptian air defence, and used electronic countermeasures to prevent detection while over Sudanese territory.

Four fighters made the bombing run, the other four were used for air cover, while the helicopters, which carried 10 commandos each, were in reserve in case a rescue operation was needed to recover a downed pilot.

"This was a show of force, but it was only a fraction of our capability – and of what the Iranians can expect in the countdown to the spring," an Israeli defence source was quoted as telling the *Sunday Times*.

Israeli officials have neither confirmed nor denied striking the site. Instead, they accused Sudan of playing a role in an Iranian-backed network of arms shipments to Hamas and Hezbollah. Israel believes Sudan is a key transit point in the circuitous route that weapons take to the Islamic militant groups in the Gaza Strip and Lebanon.

The Sudanese government last Wednesday immediately pointed the finger at Israel for the fire at the Yarmouk Complex that killed two people, saying that four Israeli aircraft bombed the factory.

On Saturday, Khartoum claimed it had proof of Israeli involvement. Sudan said 60 per cent of the factory was completely destroyed in the attack and the rest badly damaged.

Sudanese officials said the government has the right to respond to what the information minister said was a "flagrant attack" by Israel on Sudan's sovereignty, and the right to strengthen its military capabilities.

An American monitoring group said on Saturday that satellite images of the aftermath of the Wednesday explosion suggested the site was hit by an airstrike. The images released by the Satellite Sentinel Project to the *Associated Press* showed six 16-metre-wide craters at the compound.

A squadron of Israeli F16D fighter aircraft fly through the sky. ***[Flash90 photo]***

Military experts consulted by the project found the craters to be "consistent with large impact craters created by air-delivered munitions," Satellite Sentinel Project spokesperson Jonathan Hutson said.

The target may have been some 40 shipping containers seen at the site in earlier images, the group said. It said the craters centre on the area where the containers had been stacked.

Sudan was a major hub for Al Qaeda militants and remains a transit for weapon smugglers and African migrant traffickers. Israeli officials believe arms that originate in the Iranian port of Bandar Abbas go through Sudan before crossing Egypt's lawless Sinai desert and into Gaza through underground tunnels.

According to the *Sunday Times*, in 2010 when Mossad agents assassinated Hamas arms procurer Mabhouh in Dubai, they found a copy of a 2008 defence agreement between Iran and Sudan.

The agreement allowed Iran to build weapons in Sudan under Iranian supervision. The *Times* wrote that the "Israelis discovered later that a large contingent of Iranian technicians had been sent to the Yarmouk factory... the Iranians were building advanced Shahab ballistic missiles and rockets at a plant in the factory compound."

These missiles were seen as "a direct threat," according to an Israeli security expert quoted by the *Times*.

Opened in 1996, the Yarmouk factory is one of two known state-owned weapons manufacturing plants in the Sudanese capital. Sudan prided itself on having a way to produce its own ammunition and weapons despite United Nations and U.S. sanctions.

The target may have been some 40 shipping containers

The satellite images indicate that the Yarmouk facility includes an oil storage facility, a military depot and an ammunition plant.

The monitoring group said the images indicate that the blast "destroyed two buildings and heavily damaged at least 21 others," adding that there was no indication of fire damage at the fuel depot inside the military complex.

The group said it could not be certain the containers, seen in images taken Oct. 12, were still there when explosion took place. But the effects of the blast suggested a "highly volatile cargo" was at the epicentre of the explosion.

"If the explosions resulted from a rocket or missile attack against material stored in the shipping containers, then it was an effective surgical strike that totally destroyed any container" that was at the location, the project said.

A witness told the project that three planes were seen "flying fast around southern Khartoum, to the northwest and northeast," while a fourth larger plane flew toward the northeast at a higher altitude.

Yarmouk is located in a densely populated residential area of the city approximately 11 kilometres southwest of the Khartoum International Airport.

Wednesday's blast sent exploding ammunition flying into homes in the neighbourhood adjacent to the factory, causing panic among residents. Sudanese officials said some people suffered from smoke inhalation.

A man who lives near the factory said that, from inside their house, he and his brother heard a loud roar – what they believed was a plane – just before the boom of the explosion sounded from the factory.

Also on Saturday, a report in the *Examiner* quoted an "Israeli counterterrorism source" saying Israel bombed the Sudanese munitions plant, which has also produced chemical weapons.

The *Examiner's* source claimed that "the Israeli government reported to news reporters that four Israeli military planes attacked and destroyed the arms factory in Khartoum."

Contrary to the *Examiner* report, Jerusalem has been tight-lipped since Khartoum. Prime Minster Benjamin Netanyahu last Thursday had no comment about the incident. Defence Minister Ehud Barak told Channel 2 there was "nothing to say" about the subject.

The *Examiner's* source reiterated the charge made in the Israeli press and by the *Sunday Times* that Sudanese-made arms funded by Iran make their way to Hamas and Hezbollah armouries. The article claimed that Iran pays Bedouin to smuggle Sudanese arms from the Red Sea coast across Sinai to the Gaza Strip.

According to the *Examiner's* Israeli source, "hundreds of rockets (mostly with ranges of 20 to 40 kilometres), about 1,000 mortar shells, dozens of individual anti-tank missiles, and tons of explosives and explosives-making materials have been smuggled" via Sinai to the Gaza Strip.

TimesofIsrael.com

South Africa's ruling party endorses anti-Israel boycott

Raphael Ahren
The Times of Israel

Senior members of South Africa's ruling party last week endorsed a boycott of Israel, seemingly contradicting Pretoria's official stance of maintaining trade ties with Israel.

The move is likely to further strain already frayed ties between the countries.

During an international conference hosted by the African National Congress — which controls two thirds of the National Assembly — delegates endorsed the anti-Israel Boycott, Sanctions and Divestment movement. According to a press release by the South African BDS chapter, there was "wide-spread support from international delegates for the adoption and support of the Palestinian BDS call."

Responding to an objection from a German delegate, who said Israel cannot be compared to South Africa during the apartheid era, ANC chairperson and former South African deputy president Baleka Mbete said Israel was actually "far worse than apartheid South Africa," according to a press release published by BDS South Africa. "Ms Mbete received a resounding round of applause from delegates for articulating this position," the release states.

The Palestine Liberation Organization official who was present at the conference welcomed the ANC's support for BDS.

In Jerusalem, the Foreign Ministry reacted angrily.

"The government of South Africa has stated time and again that it is against boycotts," Foreign Ministry spokesman Yigal Palmor told the *Times of Israel* in response to the announcement. "This release being a hodgepodge of half-truths and entire lies serving as arguments to recommend a policy rejected by the South African government, we're waiting for South African officials to respond and clarify the official position."

The president of the South African Jewish Board of Deputies, Zeev Krengel, said Mbete's statement was the usual attempt to "bash and demonize Israel."

"It is disappointing for Jewish people in South Africa as this adds no value but to incite a level of anti-Israel feeling," Krengel said, according to local newspaper the *Citizen*. Jerusalem is beginning to think the government in Pretoria is as hostile toward Israel as the Iranian regime, Krengel was quoted as saying.

Timesofisrael.com

Egypt seizes Jewish ownership documents in Cairo

Elhanan Miller
The Times of Israel

Egyptian authorities confiscated some 1.7 million documents reportedly proving Jewish ownership of land and assets in Cairo.

The documents were reportedly about to be shipped out of the country to Israel, in what the Egyptian daily *Al-Ahram* called "the most dangerous case of security breach in history."

The documents were found in 13 large cases, ready to be transported to Jordan and from there to Israel, Egyptian media reported Sunday.

Elaph, a Saudi-owned news site, reported that Egyptian police received notice that the packages were being held at a shipping company in the Nasser City district of Cairo. Upon arriving at the scene, police found more than 1.7 million documents dating back to the 19th century, dealing with Jewish ownership of assets in Cairo. The documents, according to the security source speaking to the Saudi site, weighed more than two tons.

Preliminary investigations have revealed that the documents were supposed to be used in an Israeli lawsuit involving Jewish property lost in Egypt's 1952 revolution, the site reported. According to *Elaph*, Egyptian President Mohammed Morsi is personally following the case, which it said affects Egypt's national security.

The documents were reportedly stolen on Dec. 16, 2011, from a Cairo research institution, the Institut d'Égypte, during public riots that erupted following president Hosni Mubarak's ouster.

According to *Al-Ahram*, an unnamed senior member of former Mubarak's National Democratic Party (NDP) was involved in the efforts to smuggle the documents out of the country, in the service of a French-Jewish woman. Another man implicated by *Al-Ahram* is a Jewish Lebanese businessman named Robert Khalil Sarsaq, who also holds other nationalities. *Elaph's* source claimed that the two are suspected of having ties with the Mossad.

The source noted that some of the documents – containing Jewish ownership deeds for banks, companies and real estate – date back to 1863. The documents are now being held by Egypt's general prosecution.

Israel's Deputy Foreign Minister Danny Ayalon recently launched a campaign encouraging Jewish refugees from Arab states to come forward and present testimonials of the circumstances that led them to flee their countries of origin.

Egypt's Jewish community numbered some 75,000 before the founding of Israel in 1948. By 1957, only several thousand Jews were left in the country. Most of the others had fled under Arab pressure, according to contemporary accounts.

In 2009, the government of Israeli Prime Minister Benjamin Netanyahu established a national advisory council to examine Jewish claims of lost property in Arab countries, but the council was moved from the Justice Ministry to the Pensioner Affairs Ministry and did little to register property claims.

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Protocols read aloud in Greek parliament

JTA

ATHENS — A lawmaker for Greece's neo-Nazi Golden Dawn Party has reportedly read out in parliament a passage from the antisemitic forgery *The Protocols of the Elders of Zion*.

Ilias Kasidiaris, a spokesperson for Golden Dawn, read out Protocol 19 from the book: "In order to destroy the prestige of heroism, we shall send them for trial in the category of theft, murder and every kind of abominable and filthy crime," according to Panayote Dimitras of the *Greek Helsinki Monitor*.

Kasidiaris was addressing parliament Oct. 23 at a discussion on lifting his immunity in connection with suspicions of assault. "There was absolutely no reaction" to this in parliament, Dimitras said, which, makes "all parties held as accomplices."

In a written statement, the Foreign Affairs Network of B'nai Brith Europe called the manuscript's reading in a European Union parliament "a sign of moral corruption and degradation which must not be overlooked." The silence with which the reading was received was "doubly worrisome," the network wrote in its statement.

In June, Kasidiaris slapped female politician Liana Kanelli three times on the head during a television discussion. He was subsequently locked in a room in the studio, but he knocked down the door and escaped.

Canada, U.S. slam UN official

Yoel Goldman
The Times of Israel

Canada joined Israel and the United States in calling for the removal of the United Nations special investigator on human rights in the Palestinian territories after he presented a report last week calling for a boycott of all companies that have dealings with Israeli settlements in the West Bank and east Jerusalem until they adhere to international rights standards and practices.

A spokesperson for Foreign Affairs Minister John Baird condemned Richard Falk's Oct. 25 report.

"Canada calls on Mr. Falk to either withdraw this biased and disgraceful report or resign from his position at the United Nations," Rick Roth wrote in an email obtained by *CBC News*.

"The latest report by the United Nations special rapporteur for the Palestinian territories is both offensive and unhelpful, but not overly surprising. Richard Falk has a long history of making outrageous statements, and frankly, has only tarnished the reputation and integrity of the United Nations," Roth said later in a statement.

"His comments by no means represent the position of the government of Canada. Canada has been clear that any unilateral action is ultimately unhelpful to a just and lasting peace for Israel and the Palestinians," Roth said.

"Mr. Falk has not only done a disservice to the United Nations, but also to the Palestinian people," he added.

Israel and the United States also rushed to reject Falk's report, accusing the UN special rapporteur of bias against Israel and calling for his removal.

Israel's UN Mission called the report "grossly biased" and called for Falk to be replaced.

"Israel is deeply committed to advancing human rights and firmly believes that this cause will be better served without Falk and his distasteful sideshow," said Karean Peretz, a spokesperson for the Israeli UN mission. "While he spends pages and pages attacking Israel, Falk fails to mention even once the horrific human rights violations and ongoing terrorist attacks by Hamas."

U.S. Ambassador Susan Rice called Falk "highly biased" and his appeal for a boycott "irresponsible and unacceptable."

"Mr. Falk's recommendations do nothing to further a peaceful settlement to the Israeli-Palestinian conflict and indeed poison the environment for peace," she said in a statement. "His continued service in the role of a UN special rapporteur is deeply regrettable and only damages the credibility of the UN."

In his report, presented to the UN General Assembly, Falk said a number of Israeli-owned and multinational corporations headquartered in the United States, Europe and Mexico appear to be violating international human rights and humanitarian laws by exploiting Palestinian resources and helping Israel construct illegal settlements and provide security for them. However, he said further investigations will be made to determine whether the allegations are well-founded. Falk said the call for a boycott is an effort to take infractions of international law seriously and "use what influence we have to change behaviour." Falk, an American professor emeritus of international law at Princeton University, has previously angered Israel by comparing the Jewish state to Nazi Germany and accusing it of crimes against humanity because of its treatment of Palestinians. Israel has barred Falk from visiting the Palestinian territories.

In his report, Falk reiterated his request that the Israeli government co-operate with his efforts, as he said it's required to do under the UN Charter.

The Anti-Defamation League called on UN Secretary General Ban Ki-moon to rescind his preliminary endorsement of the report and to distance his office from Falk, who was appointed by the UN Human Rights Council.

Timesofisrael.com, with files from CJN staff

Israel Briefs

No secret pacts

Yisrael Beiteinu has denied reports that party leader Avigdor Lieberman would become prime minister under a secret pact between his movement and Likud. "There is no pact for rotation in the role of prime minister," Yisrael Beiteinu chairperson Faina Kirschenbaum told *Channel 10 News* in reaction to an earlier report that the newly announced merger between Likud and Yisrael Beiteinu stipulated that if the merged list wins the elections, Israeli Prime Minister Benjamin Netanyahu of Likud would step down mid-term and be replaced as prime minister by Lieberman, who is currently Israel's foreign minister. Kirschenbaum added: "Under the new agreement with Likud, Lieberman can choose any portfolio he likes."

Italy, Israel summit

Italian Prime Minister Mario Monti and a high-level delegation of government ministers and businesspeople flew to Israel for a bilateral summit with Israeli leaders. It was Monti's second visit to Israel in just over six months. It was the third such Italy-Israel inter-governmental summit, and the announced themes are growth, science and culture. A number of bilateral agreements were signed. The Italian delegation includes the ministers of foreign affairs, defence, economic development, justice and education, as well as scientists and information technology startup executives.

–JTA

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Prizes will be presented at a special Awards Evening
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at the Jewish Public Library, 5151 Côte-Ste-Catherine. Admission is free.

Mona Elaine Adilman English Fiction and Poetry Award on a Jewish Theme:
Berverly Akerman
"The Meaning of Children"

and

Stuart Ross
"Snowball, Dragonfly, Jew"

Sara and Irwin Tauben English Non-Fiction Award on a Jewish Theme:
Rebecca Margolis
"Jewish Roots, Canadian Soil: Yiddish Culture in Montreal, 1905-1945"

Shulamis Yelin French Literature Award on a Jewish Theme:
Pierre Anctil
« Trajectoires juives au Québec »

Canadian Jewish Studies Award:
(sponsored by the Concordia University Institute for Canadian Jewish Studies)
Harold Troper
"The Defining Decade: Identity, Politics, and the Canadian Jewish Community in the 1960's"

Azrieli Institute Award for Best Book in Israel Studies in English or French:
Boaz Neumann
"Land of Desire in Early Zionism"

Marlene and Joel King Translation Award for a Book on a Jewish Theme:
Jacob Homel

and

David Homel
"Pinch of Time" by Claude Tatilon

Michael Moskovitz Award for a Film on a Jewish Theme:
Anne Marie Fleming
"I Was the Child of a Holocaust Survivor"

Yaacov Zipper Award in Education:
Chaia Libstug

Dr. Hirsch & Dora Rosenfeld Yiddish & Hebrew Literature Award:
Not awarded

The J.I. Segal Awards of the Jewish Public Library were established in 1968 to honour and perpetuate the memory of the great Canadian Yiddish poet J.I. Segal (1896-1954) with awards to encourage and reward works on Jewish themes and to recognize contributions to Jewish education.

Free admission. Call (514) 345-2627 ext. 3038 to register.
Refreshments will be served. Autographed books and videos will be available.

Israeli innovator creates interactive videos

Paul Lungen
Staff Reporter

So here's another great idea that comes out of Israel: you're watching a music video and you get to choose how the video plays out. Instead of a linear progression determined by the director, the video producers have integrated numerous variations in the narrative and left it up to the viewer to choose which they prefer.

The variations, if not endless, are numerous. One music video of his band, demonstrated by Yoni Bloch at the 2010 Techonomy conference in Israel, featured 256 variations. Viewers could choose which person sings a solo, who the camera follows and more.

Bloch is naturally excited by the interactive technology, but he's convinced its application goes way beyond music videos. TV shows, movies and educational programs all are candidates for the technology, he said.

Bloch, 31, along with his "computer geek" band mates developed the software that makes the technology operate, and he's incorporated a company, called Interlude, to bring it to market.

He was in Toronto last week as part of Raw: A Forum for Fresh Ideas, sponsored by the Centre for Israel and Jewish Affairs (CIJA). The event brought together local entrepreneurs to meet Bloch and Gary Lipovetsky, president and co-founder of Dealfind. Dealfind offers subscribers daily discounted retail opportunities. Technology maven and author Marc Saltzman hosted the event.

With his blue hoodie and ready smile, Bloch looks more like a rock fan from the Annex than a successful businessman – he gets excited when he describes his favourite band, the Pixies, as well as the Canadian indie group, Mother Mother, that he follows.

But it's a fact that technology firms are beckoning him, and in Interlude's year or two in business, "we're cash-flow positive and we're in the millions in revenue. It's been a good year," he said.

Interlude's interactive technology attracted the interest of Sequoia Capital, a venture capital firm that invested $3 million in the company. Interlude's customers include heavyweights such as Nokia, Intel Microsoft and Old Navy.

As for the rock-star element, Bloch has two Israeli gold records to his credit. It's not a big deal, he said rather modestly. In Israel you need to sell only 2,000 records to qualify. Bloch has also served as a judge on the Israeli version of *American Idol*, and MTV has twice given him awards for the most innovative music videos.

Bloch has always been ahead of the curve when it comes to innovation. In the late 1990s, when he was just getting started in the music business, he uploaded his songs to New Stage, an online archive of Israeli music and prose that preceded MySpace by about six years. One of his fans was the daughter of a senior record company executive. Her influence helped him get a record contract.

From left are Stephen Arbib, a Raw committee member; Yoni Bloch, CEO of Interlude; Cole Diamond, committee member; Marc Saltzman, host of Raw; tech expert Jay Solomon and Samantha Banks, Centre for Israel and Jewish Affairs staffer. Seated is Sarina Rehal, CIJA staffer.

"I'm the first artist in the world to get a career started from the Internet," Bloch said.

Bloch considers himself part of a new generation of musicians who feel equally at home discussing art, technology and business.

He comes by his interests honestly. When he was five, his father, a physicist, bought him a Commodore 64 computer, while his mom, a painter, got him a piano. In his own way, Bloch represents the synthesis of both worlds.

That reflects something very special in Israel, Bloch said. "We don't do only one thing."

Not only does he play music, he also writes computer code and understands the business part of bringing it all to market.

Two and a half years ago he decided to create his own interactive music video. The concept took off because viewers enjoy altering the course of the story to suit them. What's more, the transitions are "seamless. They say the eyes blink, but ears do not," he said.

* * *

Saltzman recently returned from his first visit to Israel as part of a small group of technology reporters invited there by CIJA. They visited startup companies, toured the Technion and explored the country's famed historical sites.

"I don't think many Canadians realize Israel is a startup nation," he said, referring to the book, *Start-Up Nation*, which outlines the country's success in develoing new technologies and bringing them to market.

Many blue-chip American tech companies have located in Israel, and many technologies incorporated in devices we take for granted, including computer chips and the Xbox, were developed there.

One of the technologies he witnessed allows people through eye and head movement to turn pages on a tablet ebook and otherwise control content in an open application.

Called Umoove, it has tremendous implications for people suffering physical challenges, such as ALS patients, but it no doubt will see wider applications including games, Saltzman said.

Saltzman believes there are a number of reasons behind Israel's tech creativity:

- Israel is an island surrounded by hostile neighbours and to survive Israelis have developed the drive to succeed on a global scale.
- During young people's army service, "they learn a lot and they use cutting-edge technology. They have access to high tech at a young age." The networks created in the army can later be helpful when they go into business, Saltzman said.
- Israelis have chutzpah. "That ties into them being an island in a sea of hostility… Those who drive and push forward and kick down doors are often the ones who succeed.
- It's okay to fail in Israel. The national culture doesn't see failure as a deterrent to future success. Quoting Israeli venture capitalist Jonathan Medved, he said, "Israelis eat risk" and have a drive to succeed.

That's something Bloch can relate to. "In general, Israelis are very competitive. They all grow up in a small dot on the map, surrounded by enemies. We have dreams of doing big things," he said.

As for Interlude, "we want to be the standard of interactive video, but we want interactive video to be the standard" [in video], he said.

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Correction

In the article "Fundraiser highlights Technion's hockey-training project" (Oct. 25), Hershel Recht's name was misspelled. *The CJN* regrets the error.

Canadian novelist Edeet Ravel a late bloomer

Sheldon Kirshner
Staff Reporter

Edeet Ravel's first novel was published when she was in her early 40s. But years before, as a girl growing up on a newly established kibbutz in northern Israel, she knew she would be a writer one day.

"I felt instinctively, when I was six or seven, that I would spend my life trying to write stories," said Ravel, a finalist for the Governor General's Literary Award and the Giller Prize and the recipient of the Hugh MacLennan Prize and the Canadian Jewish Book Award.

"I knew that the main requirement was an acquaintance with what lies beneath the surface of things. That need to delve into our hidden lives was tied to my understanding of what a writer needs to be able to write."

In retrospect, she mused without the slightest pretension, she is amazed she grasped this fundamental principle at such a young age, before she had even read a single book of adult fiction or had been encouraged to follow her writerly dreams.

Ravel, whose books range from *Ten Thousand Lovers* and *Look for Me* to *A Wall of Light* and *The Last Rain*, was clearly something of a late bloomer.

But she has no regrets.

"My own reasons for waiting to publish had to do with my perfectionist streak," said Ravel, who took her first creative writing course at Montreal's Concordia University when she was 27. "I'm very glad I waited, though I'm never entirely satisfied with what I write. There's always a gap between what I envision and what I create."

Now a resident of Guelph, Ont., she dips into her well of experiences when she is ready to compose a novel, the latest of which, *The Cat* (Penguin Canada), was published on Sept. 25.

"Many of the characters in *The Cat* – a novel turning on grief and hope amid a devastating tragedy – were inspired by people I know. I asked some of them to read the manuscript, since there were close parallels between their lives and those of my fictional characters."

Some novelists possess the ability to distill the essence of a foreign place and a culture almost instantly. But she does not place herself in that category.

"I have to confine myself to what is familiar to me," she said. "Margaret Lawrence believed that the emotional world is the same everywhere, and that's the world she was interested in. That is what I try to write about as well. Everything for me begins and ends with the way we think and feel."

Apart from *The Cat*, at least two of her previous novels, *The Last Rain* and *Your Sad Eyes and Unforgettable Mouth*, are broadly biographical. Ravel was born in 1955 in Sasa, a kibbutz near the Lebanese border founded by new immigrants from Canada and the United States. Her parents, Nahum and Aviva, who hailed from Montreal, were among the founders. "That story," she noted, "is part of *The Last Rain*, a fictionalized memoir about my first seven years in Sasa, a Shomer Hatzair kibbutz."

Nahum and Aviva Ravel were utopian idealists whose blueprint for a just society was inspired by Marxism. "They wanted to create a better world."

At first, Aviva was not too interested in Zionism, much less Marxism. But as Ravel recalled, "she fell in love with Israel and with Hebrew once she was in the country."

Aviva was 14 when she went out with Nahum on their first date. Their courtship unfolded through countless letters after he joined the Canadian army during World War II. "As soon as the war ended, my father took an unauthorized leave to marry my mother, who was 17."

In Sasa, Aviva was a teacher, while Nahum held various jobs. "In *The Last Rain*, I write about some of the factors that influenced their decision to leave the kibbutz. My mother, like many married women on kibbutzim, was ready to leave long before my father."

Sasa left an indelible mark on Ravel.

"I kept my memories of Sasa alive in a very deliberate way. They were extremely precious to me, and I knew I would write about them. Those first seven years shaped me, mostly for the better. There were some drawbacks, which had to do with the sleeping arrangements, but many profound benefits. I'm very grateful that I have that background."

Edeet Ravel

To her regret, she has not maintained contact with Sasa. "My parents renewed their ties with Sasa through an ex-members group, but there was no easy way for me to stay in touch. I don't know what Sasa is like today, though it's one of the wealthiest kibbutzim in Israel."

After leaving Sasa in 1962, the Ravels returned to Montreal, living in Cote des Neiges and then Notre Dame de Grace. This period, she observed, forms the background of *Your Sad Eyes and Unforgettable Mouth*.

At the age of 18, she went back to Israel.

"As far as I was concerned, I was in Canada temporarily. I continued to see myself as an Israeli. I had no idea what I was doing in Canada. Even after losing my Hebrew accent and fluency in Hebrew, I daydreamed about Israel continually and longed to be there. I was in the west, but my heart was in the east, and still is."

From the moment she landed in Israel, on the eve of the 1973 Yom Kippur War, she was convinced it would always be her home. "I was there to stay."

It was a busy time for Ravel. She completed a BA and an MA in English literature at the Hebrew University, and met her first husband, an Israeli pianist, in Israel.

None too eager to live in Israel, he convinced Ravel to leave. They settled in Montreal. "He promised it would be only be for a year, but life unfolded in its own way." Their marriage finally broke up due to his refusal to have children.

Being financially strapped, Ravel was unable to return to Israel. "Feminists used to say, 'Biology is destiny.' More often, bank accounts are destiny."

After an unsuccessful attempt to live in Britain, she returned to Montreal, where she took a creative writing course under the direction of Terry Byrnes, the first person to take her seriously as a writer. She also finished a Ph.D in Jewish studies at McGill University, specializing in biblical exegesis.

For the next two decades, she taught creative writing and Jewish studies at McGill, Concordia University and John Abbot College. She enjoyed her teaching positions, but left academia to devote herself to writing. "It was a risky move, but I'm glad I made that decision."

In the meantime, she met a man, a translator who became the father of her only child, Larissa. They divorced when Larissa was a toddler, but shared custody of her and remained on cordial terms. "Until Larissa, finished high school, he lived a few minutes' walk from us, and Larissa strolled over whenever she felt like it."

She and Larissa moved to Guelph because big-city living was no longer appealing. "It exhausted me," she said. "Guelph was a town I wanted to live in, and Guelph had a university Larissa wanted to study at. We relocated as a family of two."

Ravel would be pleased if she could find a position as an instructor in creative writing, but there are currently few openings. "As a result, I'm constantly struggling," she said, adding she would not be able to survive without her former partner's assistance.

Although Israel is very far from Guelph, Ravel is peripherally involved in Israel's peace movement. "I always say hope is a political obligation. We have no choice, though it's not easy to maintain hope."

Clearly not a supporter of the current Israeli government, Ravel said, "We are waiting for a visionary leader who demonstrates integrity and courage. Idealistic people are often not the ones who are drawn to politics. This, of course, is a problem everywhere."

Sonny Goldstein, CFP
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Natural perfumes feature Middle Eastern scents

Karin Kloosterman
Israel21C

Family circumstance and curiosity brought boutique perfumer Ayala Moriel from the city of Tel Aviv to the other end of the world, to the west coast of Canada.

After landing in Vancouver when she was in her early 20s, her appreciation of Middle Eastern scents helped her create a unique line of natural perfumes for women and men.

Now 36, and considering a move back to Israel, Moriel mainly relies on electronic communication to help her develop custom-made scents from exotic ingredients that evoke the Arab market in the Old City of Jerusalem or the verdant valleys that lead to the Mediterranean Sea from Israel's Galilee. A consultation with her artisanal perfume house can start with an online questionnaire, and even a phone interview or personal meeting in Vancouver.

Moriel has also created about 50 signature scents with names such as Zohar, Sahlab and Finjan, and is working with companies to help create a commercial line of fragrances to be repackaged under other brand names for products such as natural cleaning supplies.

Moriel's perfumes do not contain synthetic musk or odour-enhancing chemicals.

Though aware of the allergenic or toxic effects of synthetic perfumes, Moriel stays out of the politics of this debate in the perfume industry by saying that she works with only natural substances for esthetic reasons. Natural perfumes have hues and layers much more resonant and complex than synthetic big-name brands at airport duty-free shops and American department stores, she said.

Living between the juxtaposed cultures of Jewish hippies, Druze villagers and Arab farmers helped define Moriel as the exotic, all-natural perfumer she is today.

Born in 1976 in Montreal, she immigrated to Israel at the age of three with her mother and stepfather. They helped found the alternative ecological village, Klil, in Israel's north.

"It was like heaven for a little girl because we had so much freedom and loved the nature and flowers around us," she told *Israel21c*. For a few years, her family lived without electricity.

When she was in her early 20s, Moriel and her husband and baby went to look for new opportunities – and Moriel's birth father – in Canada. It would prove to be a difficult period in her life.

After a separation that left her alone with her autistic daughter in Vancouver, Moriel turned to burning incense to help her relieve stress and anxiety.

Enjoying it so much, Moriel decided to try making her own incense, but it did not live up to her expectations, smelling like a burning marijuana joint instead. Why not create scents that don't need to be burned, she reasoned? Her unique brand, Ayala Moriel Parfums, was hatched.

That was about 10 years ago.

Always looking to her Middle Eastern home for inspiration, she returned to her Jewish roots this year by launching a new perfume called Etrog, which distils the hauntingly sweet smell of the citron, an aromatic citrus fruit used as a symbol in the fall holiday of Sukkot.

Before committing to a large order of Etrog, or any other scent for that matter, for about $50 Moriel will send a broad sample of scents in the mail – each bottle containing at least a week's worth of perfume. Customers can then work with Moriel to choose the right scent.

With winter coming, her perfumes offer an exotic pick-me-up, she said. The lack of scents in chilly Canada pushes Moriel to keep surrounding herself with the rich aromas she remembers from childhood. She said the warm, humid climate in Israel contains more fragrances than colder countries, and besides coming to see her growing family in Israel every year, she is drawn to the scents.

"I am sensitive to the smells in Vancouver now and can pick up the cherry and linden blossoms. But it's really the Middle Eastern heat that brings out the best in plants and flowers," she said.

"And in the spring… there are orange blossoms in full bloom. I try to time my trips back to Israel around this time."

For more information about the perfumes, visit http://ayalamoriel.com.

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EYE ON ARTS

By BILL GLADSTONE

AUTHOR NATHAN ENGLANDER OPENS HOLOCAUST EDUCATION WEEK

The opening night program of Holocaust Education Week features **Nathan Englander**, author of the short story anthology *What We Talk About When We Talk About Anne Frank*, in conversation with **Sara R. Horowitz** in an event titled Culture of Memory. Royal Ontario Museum, Samuel Hall Currelly Gallery, 100 Queen's Park, 7:30 p.m. Admission free. Register online to guarantee your seat at holocausteducationweek.com

* * *

Film Screenings

• *Life in Stills*, an award-winning Israeli documentary by **Tama Tal**, explores urban issues in Tel Aviv on a personal level. The Koffler Centre of the Arts screening takes place at Bloor Hot Docs Cinema, 506 Bloor St. W. Thursday, Nov. 1, 7 p.m. $12; $18 includes post-screening soirée at nearby café.

• Toronto Jewish Film Society presents *Dear Mr. Waldman* and *I Was the Child of Holocaust Survivors*. Set in 1960s Tel Aviv, *Dear Mr. Waldman* focuses on a Holocaust survivor mourning his entire family, and his son who tries to comfort him by convincing him that one of his late children is alive and working in the United States. An exquisite short animated film, *I Was a Child of Holocaust Survivors* brings **Bernice Eisenstein**'s acclaimed graphic novel to life; Eisenstein is a guest speaker. Miles Nadal Jewish Community Centre, Al Green Theatre, Sunday Nov. 4, 4 and 7:30 p.m. $15, $10. Seats on sale 15 minutes before each screening. Admittance restricted to persons 18+. 416-924-6211, ext. 606.

• Two films by **Ron Furman** – *Welcome Home* (50 minutes) and *No Politics* (10 minutes) are being shown as part of the Moving Image Film Festival; Furman will be featured in a post-screening Q&A. Annex Live, 296 Brunswick Ave., Nov. 4, 7:15 p.m. $15. For details, visit www.miffest.com

• *In Never Forget to Live*, director **Marian Marzynski** explores his wartime childhood and the experiences of other child survivors. Marzynski is a guest at the screening, presented by the Toronto Jewish Film Festival. Cineplex Odeon Sheppard Cinemas, 4861 Yonge St., at Sheppard, Monday Nov. 5, 7 p.m. Free admission but registration required at holocausteducationweek.com or 416-631-5689, ext. 5153.

* * *

Arts in Brief

• Pianist-vocalist **Fern Lindzon** performs *Tout Suite* with **Heather Segger** (trombone) and **Mark Segger** (percussion) at the Tranzac Club, 292 Brunswick Ave. $7. Wednesday Nov. 7, 9:30 p.m.

• *Barbara Klein-Muskrat, Then and Now*, a collection of stories by **Sharon Abron Drache**, is "an outrageous satirical romp that calls to mind **Philip Roth** and **Dorothy Parker**." The author will be present at the book launch, Miles Nadal JCC on Thursday, Nov. 15, 6:30 p.m. Free admission, everyone welcome.

• The Pride of Israel Synagogue hosts the **Toronto Community Orchestra** performing *Music of the Masters*, including a tribute to *Fiddler on the Roof*. Sunday, Nov. 18, 3 p.m. 59 Lissom Cres. (south of Steeles & Bathurst). $15, $10 in advance. 416-226-0111.

• *Miss Caledonia*, the one-woman show currently at Tarragon Theatre until Nov. 22, is directed by **Aaron Willis**, whose credits include 2010's *Yichud* and being an assistant director at the Stratford Festival. The show begins touring in 2013.

* * *

At the Galleries

• *The Victoria Falls Series*, an exhibition of the artwork of **Rose Lindzon**, is on view in Lindzon's home studio, 176 Bedford Rd. Thursday Nov. 8, 5 to 9 p.m. RSVP to rose@roselindzon.ca. Visit www.roselindzon.ca

• Ottawa artist **Gordon Harrison** is known for his "impressionism-realism" and his uninhibited use of colour laid on with broad, loose and intense brush strokes. His landscapes have been compared to the **Group of Seven** yet are distinctly different. An exhibition of his Laurentian Collection opens at the Petroff Gallery, Nov. 15, 5 to 9 p.m. with the artist in attendance. Artist talk at 7 p.m. 1016 Eglinton Ave. W. www.petroffgallery.com

• *Oblivion*, a series of ink, gouache and collage works by *National Post* cartoonist **Gary Clement**, addresses **Nabokov**'s assertion that "our existence is but a brief crack of light between two eternities of darkness," as well as **Voltaire**'s contention that even though "life is a shipwreck, we must not forget to sing in the lifeboats." On view at Loop Gallery, 1273 Dundas St. W. to Nov. 18. Q&A with Clement and author **Cary Fagan**, Nov. 17, 3 p.m. www.loopgallery.ca

• An exhibit set up like an old-fashioned living room, complete with radio and mantelpiece, features historical details and artifacts of the Jewish community of Hamilton, Ont. Currently on view at the You Me Gallery, 70 Macklin St. N., Hamilton.

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Geoff Kolomayz, in the role of Asher Lev, paints Rachel, played by Tracey Beltrano, as Mark Albert, who plays Lev's father and the rebbe, looks over.

Art and religion conflict in Teatron season opener

Kathryn Kates
Special to The CJN

My Name Is Asher Lev, a play about a young Jewish man torn between his chassidic roots and his desperate need to fulfil his artistic promise, marks the opening of Teatron's 10th season of Jewish-themed plays.

Adapted by Aaron Posner from the Chaim Potok novel of the same name, the show is directed by Teatron Toronto Jewish Theatre founder Ari Weisberg. It runs at the Toronto Centre for the Arts Studio Theatre from Nov. 7 to 18.

The play stars Toronto actor Geoff Kolomayz in the title role. Kolomayz, who previously appeared in Teatron's *A Tiny Piece of Land*, shares the stage with actors Mark Albert and Tracey Beltrano.

Kolomayz says one of the reasons he was drawn to the play was that although it is about the artist figuring out what he needs to do about himself in respects to family and tradition and the community where he fits, it's a struggle that is truly universal.

"It is not unique to the artist. Whether you are going to grow up and be a lawyer or grow up and be a factory worker... you need to figure out where you are going for yourself and that challenge sits in respect to your exterior influences," Kolomayz says.

"Your parents may want you to be a lawyer, but if you want to be a doctor, you may have to struggle to face those challenges of not being a lawyer in their eyes. In this story, it is depicted through the very high stakes of a genius of an artist who is in a community that doesn't support his art to the level where it is actually against his religion.

"The greatest thing audiences should get out of this is story, first and foremost, is that they should enjoy themselves," says Kolomayz. "The bigger picture that I would like an audience to receive is the ability to discuss, to reflect back and hopefully make strong choices for themselves and feel satisfied about their choices."

Kolomayz says he can relate to Asher since as an actor he faced struggles that every artist faces in general. But, Kolomayz adds, he was fortunate in that although his family sometimes questioned his career choice, they were supportive of him.

Kolomayz says playing Asher is challenging since much of the play is a monologue. "This role is so demanding of me. I've done one-man shows before where you are on stage for about 45 minutes. This is a different beast. It is a two-hour show that I don't leave the stage for, and much of it is presented in a monologue format, so it is a challenge to keep all this in my head and follow the story through, and in the end, as an actor, hopefully be able to present this to an audience who will understand the story that we're putting up on the stage."

Kolomayz, a graduate of University of Waterloo's drama and theatre program, is recognized for his character work, including in the role of Templeton Rat in *Charlotte's Web*, all five roles in *The Adventures of Mazel and Schlimazel*, the barkeep in *Six Reasons Why* and Jesse in *Sundance*. He's also the co-artistic director for Mirador Theatre and the co-director of films for the Mississauga Independent Film Festival.

For more information about Teatron Theatre's production of *My Name Is Asher Lev*, visit www.teatrontheatre.com.

Dear Mr. Waldman recreates Holocaust trauma

Sheldon Kirshner
Staff Reporter

Hanan Peled's nostalgia-drenched movie, *Dear Mr. Waldman*, recreates a simpler, more innocent time in Israel when the wounds of the Holocaust were still fresh and raw.

The 86-minute 2006 film, set in Tel Aviv in 1962, is scheduled to be screened by the Toronto Jewish Film Society on Nov. 4 at 4 p.m. and 7:30 p.m. at the JCC's Al Green Theatre.

The plot is straightforward. Moshe Waldman (Rami Heuberger), a printer, is haunted by memories of the Holocaust. His wife, Rivka (Jenya Dodina), is a survivor, too, but she lives in the present and wants to move on.

Moshe's trauma is piqued by a story in a local newspaper about a U.S. government official, Jack Waldman, who has been appointed as an adviser to the president, John F. Kennedy. Claiming that Waldman is his long-lost son, Moshe writes him a letter.

At this juncture, the film takes a detour, leaving the Waldman matter aside momentarily.

Froyeke (Doval'e Glickman), Moshe's flamboyant partner, drives up in a shiny new Studebaker sedan, urging him to buy an apartment in Holon, an up-and-coming suburb of Tel Aviv.

Jenya Dodina and Rami Heuberger in *Dear Mr. Waldman*.

Moshe and Rivka would certainly appreciate a bigger flat. Theirs is so cramped that their two boys can hear them making love at night.

Peled's references to a new car and the promise of better living conditions underscore the austerity that framed the lives of most Israelis in the early 1960s. So when Moshe brings home a new washing machine one fine day, the device is treated like a gift from the gods.

Amid these events, Hilik (Ido Port), their precocious 10-year-old son, learns about the birds and the bees from a girl his age.

In what seems like a miraculous development, Moshe receives a letter from Waldman in which he writes that he jumped off a train bound for a Nazi concentration camp in Poland and thereby saved himself from certain death.

Moshe is elated. His son is alive! Or is he?

Peled weaves together these disparate strands into a beautiful cinematic tapestry, making *Dear Mr. Waldman* a film well worth watching.

An accompanying animated short by Anne Marie Fleming, *I Was A Child Of Holocaust Survivors*, is based on Bernice Eisenstein's graphic novel.

This poignant 15-minute movie, a National Film Board of Canada production, unfolds in Toronto and is about the mingling of memory and pain in a Jewish immigrant family touched by the scars of a great tragedy.

Two-part series charts Hitler's rise to power

Sheldon Kirshner
Staff Reporter

How could a failed artist and racist rabble-rouser like Adolf Hitler attain the highest office in the land in a country as modern and civilized as Germany?

The answer unfolds in *Apocalypse Hitler*, a riveting two-part DVD released by Entertainment One Films Canada Inc. on the eve of Holocaust Education Week, which starts today, and presented by Isabelle Clarke and Daniel Costelle.

Born into a working-class family of perhaps partial Jewish origin in a provincial town in Austria, Hitler was certainly not destined for immortality. Circumstances, however, decreed otherwise.

Fanatical, clever and opportunistic, Hitler turned into an arch German nationalist after serving as a lowly soldier on the western front in World War I, an event he would describe as the most sublime of his life.

A struggling artist who had been rejected by the art school of his choice, he emerged from the trenches utterly convinced that Germany had been stabbed in the back by Jewish traitors. A gifted orator, he harped on this outlandish theme after joining the National Socialist German Workers Party, the precursor of the Nazi party.

The film, which is entirely in colour, traces his role in the 1923 putsch in Munich, his imprisonment on charges of treason and his authorship of *Mein Kampf*, the turgid bible of the Nazi movement that would sell 80 million copies from 1933 onward.

We learn, in an aside, that the first black SS uniforms were designed by Hugo Boss, whose expensive menswear is all the rage these days.

The film underscores the maxim that perseverance is a quality that politicians should possess.

The Nazis hit bottom in the 1928 election, winning only 2.6 per cent of the votes. But Hitler carried on. He exploited the impact the Depression had on many Germans, and he appealed to their sense of outrage by harping on the 1919 Treaty of Versailles, which humiliated Germany.

According to British historian Ian Kershaw, Hitler would have remained on the ragged periphery of German politics, and would have been considered a nut case, had it not been for the economic crisis of the early 1930s.

A skilful manipulator, he offered Germans hope of a better tomorrow and fanned fears of a Communist takeover. And in a master stroke, he convinced a considerable number of Germans that the old political order was discredited.

When the Nazi party lost 40 of its parliamentary seats in the November 1932 election, some gleeful observers prematurely concluded that Hitler was a spent force. They were labouring under a huge misconception, of course. Within two months of this setback, Germany's ailing president, Paul von Hindenburg, appointed Hitler as chancellor.

Apocalypse Hitler makes it abundantly clear that the new chancellor played his cards extremely well.

Rather than being a compliant tool at the disposal of conservatives like von Hindenburg, Hitler, a tireless conspirator, had a plan. He consolidated his power, arrested and murdered opponents on the left and right and engineered the infamous Reichstag fire.

In line with antisemitic Nazi ideology, the propaganda minister to-be, Joseph Goebbels, openly threatened German Jews, just a month after Hitler became chancellor, and the new regime staged the first state-organized boycott of Jewish shops in April 1933. Having ordered reams of books to be burned throughout Germany, Goebbels said, "The era of Jewish intellectualism is over."

Apocalypse Hitler reaches a sombre conclusion. Most Germans embraced Hitler's totalitarian regime and displayed indifference to the persecution of Jews.

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Syria uses a 'security solution' to crush uprising: author

Sheldon Kirshner
Staff Reporter

Syria is drowning in a vicious civil war as its headstrong president, Bashar Assad, wilfully destroys the country in piecemeal fashion in a desperate bid to ensure his survival and that of his brutal, dictatorial Baathist regime.

The popular uprising in Syria – Israel's most truculent neighbour – broke out in March 2011 and has since turned increasingly violent.

With cities like Aleppo and Homs having been reduced to war zones and with the death toll having passed the 25,000 mark, the Syrian revolt has morphed into the most violent insurrection of the Arab Spring, the rebellions that have convulsed the Arab world for the past two years.

In purely financial terms, the uprising has been catastrophic as well. Economic losses have cost Syria at least $34 billion, according to Syrian Prime Minister Wael al-Halqi, but opposition figures claim that the real figure may be as high as $100 billion and counting.

The revolt began as a peaceful protest, but due to the regime's heavy-handed response, it degenerated into a life-and-death struggle.

Assad opted for a "security solution," writes Carsten Wieland in his informative and authoritative book, *Syria – A Decade of Lost Chances*, published by Cune Press in Seattle. To Assad, the uprising was and still is a zero-sum game, with the winner taking all the spoils.

Wieland, a German diplomat, knows Syria as well as any foreigner can, having lived in Damascus for two years and visited the country often. His readable book, based largely on first-hand sources and combining journalistic flair with academic gravitas, is meant for a general readership.

The revolt erupted in the periphery, in the flyblown southern town of Dara'a, and gradually spread to major urban centres such as Homs, Hama, Aleppo and Damascus, he notes.

In Dara'a, government agents arrested 15 schoolchildren who had courageously scrawled anti-regime graffiti on walls. They were thrown into prison and tortured. Protests broke out as parents demanded their immediate release.

In reaction to further demonstrations, police used live ammunition, worsening the situation. Instead of using kid gloves to defuse the tension, Wieland says, the regime, accustomed to docility from its citizens, deployed brute force.

Syrian President Bashar Assad

Citing another defining moment in the rebellion, Wieland refers to an event that occurred a month earlier in the Old City of Damascus, when the son of a textile shop owner was beaten up by police. "Nothing unusual in a police state," he observes. "However, this time something extraordinary happened. People gathered to support the victim."

Doubtlessly emboldened by revolts in neighbouring Arab countries, Syrians had lost their fear and patience and were no longer prepared to accept the status quo of stagnation, paralysis and repression. "After the Facebook-co-ordinated protests in Tunisia and Egypt, Syria experienced the first YouTube revolution in history," he writes in a succinct summation of the role that social media played in Syria's national rebellion.

This, of course, was a highly ironic development, since Assad, in the name of technological progress, had introduced satellite dishes and built a modern communication infrastructure in Syria.

Realizing that the rebellion was spinning out of control, Assad offered a series of cosmetic concessions. State salaries, pensions, subsidies and social benefits were increased and mild political reforms were ushered in.

"In the context of the times, the moves turned out to be inadequate," Wieland writes, suggesting they might have had a meaningful impact had they been phased in years earlier, when the very idea of challenging the regime would have been unthinkable.

If he had played his cards right, he says, Assad could have avoided the catastrophe currently engulfing Syria.

Having succeeded his father in 2000, following his sudden death, Assad launched his presidential career as a reformer, promising to open up Syrian society. Arts and letters enjoyed greater freedom of expression, debating clubs sprang up and cellphones and computers became accessible to a wider range of Syrians, Wieland says.

But the Damascus Spring did not last long. Far more focused on stability than on democratic experiments, Assad cracked down, nipping in the bud Syria's tentative transition toward pluralism and a civil society.

"Arbitrary arrests, confiscations, torture, solitary confinement, ill treatment and dismal conditions in crowded prisons made up the dark side of everyday life in a Syria that otherwise appeared peaceful on the surface," Wieland writes in a stinging indictment of the regime.

From the day he succeeded his father, Hafez, who was a self-styled liberalizer as well, Assad boasted of his strong personal relationship with the "beloved people of Syria." Yet Assad, having called on Syrians in his inaugural speech "to participate in the process of development and modernization," was never really ready for genuine democracy.

Certainly, Assad was shocked by the rebellion, having sanctimoniously told the *Wall Street Journal* in a January 2011 interview that Syria would not be affected by the Arab Spring.

As he put it, "We have more difficult circumstances than most of the Arab countries, but in spite of that Syria is stable. Why? Because you have to be very closely linked to the beliefs of the people. This is the core issue. When there is divergence between your policy and the people's beliefs and interests, you will have this vacuum that creates disturbances."

Precisely.

Wieland correctly points out that Syria's status as the "beating heart" of Arab nationalism, its antagonism to Israel and its pro-Palestinian rhetoric did not detract Syrians from demanding change.

"Rhetorical broadsides against Israel remained a welcomed means of creating consensus," he writes. "It was easy to gain the population's support for these matters, thus distracting them from economic and political problems at home."

But after the U.S. invasion of Iraq in 2003, Wieland adds, Assad's position on the Palestinian issue "oscillated between readiness to compromise and an ideological hard line."

In 2008, Syria and Israel launched indirect negotiations through the good offices of Turkey, which had solid relations with both sides. These talks collapsed when Israel invaded the Gaza Strip in 2009.

According to Frederick Hof, a U.S. diplomat well acquainted with the Syrian file, Israeli Prime Minister Benjamin Netanyahu and his defence minister, Ehud Barak, opened secret talks with Assad in 2010 after Israel reportedly agreed in principle to withdraw from the Golan Heights. These discussions ended early in 2011 with the outbreak of the Syrian insurrection.

Nonetheless, Wieland says, every faction in the splintered Syrian opposition concurs on the need to recover the Golan.

Syria – A Decade of Lost Chances should be read in conjunction with Stephen Starr's *Revolt in Syria: Eye-Witness to the Uprising* (Columbia University Press). Starr, an Irish journalist who has been reporting from Syria for the past five years and has many contacts there, explains why Syria – an ethnically and religiously diverse nation – was so prone to instability. His analysis of the country's minorities is especially instructive.

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Hiking trail crosses Israel without interruption

Yehezkel Laing
Israel21c.org

Just how small is the State of Israel? It is small enough for thousands of people every year to cross the entire length of the country by foot power alone.

They do it via a special hiking path called the Israel National Trail (INT) or Israel Trail for short ("Shvil Yisrael" in Hebrew) that winds its way over almost 1,000 kilometres of terrain.

Starting in Metulla, on the northern border next to Lebanon, the trail finishes in Eilat, at Israel's southern tip on the Red Sea. While many countries have hiking trails crossing large portions of their land, Israel is believed to be the only country in the world to offer a trail crossing its entire length without interruption.

It's been said that the Holy Land comprises a wider variety of landscapes in less space than anywhere in the world, and nothing proves that better than the Israel Trail. The INT includes all the wonders that Israel has to offer. Crammed into its length are snow-capped mountains, desert craters, forested hills, Lake Kinneret, the Mediterranean Sea coastline with its sandy beaches and more.

"The biggest draw is the scenery," says Gal Hart, an Israel Trail administrator. "In other countries, the landscape may change every few weeks of hiking. In Israel, the landscape changes radically every day or two, providing a feast for the senses."

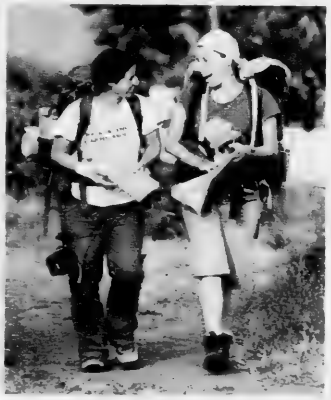
The trail also provides a cornucopia for history buffs, allowing hikers to walk in the footsteps of the Israelite tribes, ancient kings and religious leaders, with ample archeological discoveries to see along the way.

For many, the Israel Trail is more than just a nature hike. It's a way to escape the rat race, slow time down and connect with Israel – its land and people – on a primal level in a single embrace. Walking at a regular pace, the average hiker can finish the entire route in one to two months. Strong hikers have been known to finish in only three weeks.

The trail has also been subdivided to allow for shorter journeys. Hundreds of hiking groups walk these smaller portions of the trail every month, until they complete the entire length over two years.

The Society for the Protection of Nature (SPNI) in Israel recommends hiking when temperatures are most moderate, in the fall and spring. While essentially a nature route, the path frequently passes by towns, which enables hikers to easily resupply their provisions.

Though it long ago achieved legendary status, the trail is actually less than 20 years old. Like many great projects, it began with a vision. While hiking the American Appalachian Trail in 1980, Israeli journalist Avraham Tamir had an inspiration: why not build a similar trail crossing the entire land of Israel?



Hikers travel the Israel Trail.
(Flash90 photo)

When he got back home, he went straight to SPNI director Ori Devir, who fell in love with the concept. Though the trail was mostly made by joining together existing hiking routes, it still took more than 15 years to complete. In 1995, it was finally inaugurated.

"Many embark on the trail to mark the end of a special event or the beginning of a new one," says Hart.

It's common, for instance, for Israeli soldiers who have finished their mandatory three-year service to celebrate their discharge by hiking the trail. Newlyweds walk it for their honeymoons, married couples on their anniversaries and younger hikers to mark their bar or bat mitzvah.

Other regions in Israel, especially the south, are ideal for solitude. For Hart, the most beautiful section is in the Negev between Mitzpe Ramon and the Arava Desert. "There you can walk for over four days through some of the most spectacular scenery and not meet a single soul."

A few years ago, SPNI initiated the Trail Angels Program. This group of Good Samaritans (most of them veterans of the INT themselves and living in proximity to its path) open their homes to the hikers, providing them with much-appreciated amenities and refreshments.

Interested in hiking the Israel Trail? Contact the Israel Trails Committee at +972-3-638-8719/20 or shvil@spni.org.il.

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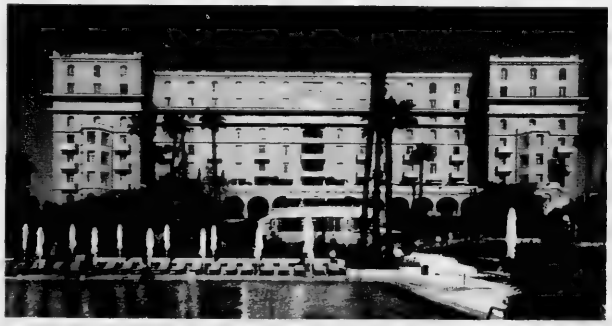

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Record numbers of tourists visit Israel in 2012

Steve Walz
Special to The CJN

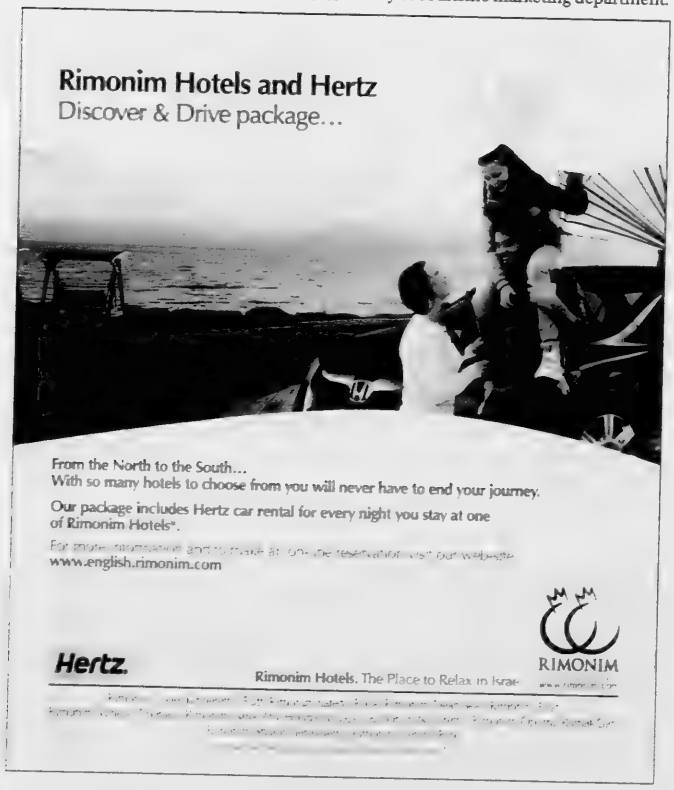
Despite dire warnings of imminent conflict between Israel and Iran, foreign tourists ignored the spectre of nuclear Armageddon and flocked to the Holy Land in record numbers in 2012.

According to Israel's Ministry of Tourism, the Jewish calendar year 5772 was the "best tourism year ever," with more than 3.5 million visitors spending at least one day in the Holy Land.

Within the context of the secular calendar year, from January 2012 until the end of September, a new record of 2.6 million visitor arrivals was registered, seven per cent more than the same period last year and six per cent more than the previous record in 2010. Of these arrivals, 2.2 million were tourists, four per cent more than the same period last year, and 444,000 were one-day visitors, 27 per cent more than last year. The Ministry of Tourism anticipates that the total number of visitors to Israel by the end of December will mimic the Jewish calendar year's record-setting statistics.

The impressive numbers caught the ministry and hotel industry executives by surprise. "At the end of the day, the statistics are surprising, because the original tourism industry forecast for 2012 was that incoming tourism would decline due to the repercussions of the Arab Spring in the region, as well as the Iranian threat," said Uri Steinberg, a spokesperson for the Ministry of Tourism's marketing department.

New glass entrance greets guests at the Inbal Jerusalem Hotel.



"What we discovered was that the lure of foreign tourism to Israel was much more resilient than we thought. Can you imagine what the numbers would have been had there been no ripple effects in the region from the Arab Spring?"

A Ministry of Tourism survey of incoming tourists conducted last year found that there was a substantial increase in the numbers North American Jewish tourists who visited Israel, Steinberg added. "The increasing trend of North American Jews visiting Israel is influenced by friends and neighbours and not by the mass media, which has not painted a positive picture of the situation in and around Israel."

In the coming months, in order to take advantage of the word-of-mouth positive experiences, the ministry will launch a marketing campaign based on the concept of 'friends inviting friends' to visit Israel. "We are taking nothing for granted," Steinberg said.

Israeli hotel executives and Steinberg are cautiously optimistic that the success of 2012 will carry into 2013. Based on a random survey of some of the top hotels in Jerusalem and Tel Aviv, bookings for the forthcoming fall and winter tourism seasons remain strong.

Tel Aviv, which has a pulsating round-the-clock Mediterranean lifestyle, has resonated with Hollywood celebrities, such as Emmy Award-winning actor Claire "*Homeland*" Danes, who recently posed for a fashion photo shoot in Tel Aviv for the *New York Times'* fashion magazine. She told late-night TV talk-show host Conan O'Brian that Tel Aviv was one of the most "intense" party towns she had ever visited. The Port of Tel Aviv is renowned for its trendy bars and dance clubs.

"As Tel Aviv is also considered the commercial centre of Israel, there is still a very strong market for business travellers from North America and the U.K., even during the winter months, with many conventions, corporate meetings, etc.," said Jean-Louis Ripoche, general manager of the five-star Sheraton Tel Aviv Hotel. "There are also many tourists who come from the U.K. to Tel Aviv for long weekends during the winter in order to escape from the cold weather back home, so they can enjoy the sea and sun in Tel Aviv. For them, 70 degrees in January is considered warm!"

In Jerusalem, Alex Herman, the vice-president of sales and marketing at the Inbal Jerusalem Hotel, which was recently tabbed by the globe-trotting readers of *Condé Nast Traveler* magazine, as being one of the top five hotels in the Middle East, said that the City of Gold's crisp, fresh air and lack of crowds makes it a great locale for a winter getaway. "During the fall and winter months, the hotel features conventions, organizational gatherings [such as the recent Hadassah Centennial mission], not to mention the Jewish and Christian holiday seasons, as well as winter vacationers who come from the U.S.A. and Canada to visit their kids in the local yeshivas and seminaries," said Herman. "The hotel features winter-themed attractions, which could include special treatments in our spa, new culinary offerings in our restaurant or local tours of the city that revolve around a holiday theme."

Several Israeli hotel chains also offer a variety of deals in the Dead Sea region, where large numbers of European, Russian and North American tourists seek to escape from the chilly weather back home in order to bathe in the warm, healing waters of the Dead Sea.

Continued on page 49

Hotels offer special rates for winter holidays

Continued from page 48

Following is an abridged list of winter deals offered by some of Israel's finest hotels:

• **Inbal Jerusalem Hotel** (www.inbalhotel.com): The hotel is continuing its free rental-car program. The Hertz promotion features a free car for guests who stay three consecutive nights (terms and conditions apply). There are also advance purchase (booking) rates available during various periods, when tourists receive up to a 20 per cent discount on rates – full prepayment required and non-cancellable. The hotel features a heated indoor pool and a state-of-the-art health club. During the fall and winter months, the hotel's award-winning chef, Moti Buchbut, preps a series of new culinary experiences in the Sofia Restaurant.

• **Dan Hotels** (www.danhotels.com):

Dan Tel Aviv is offering a special seven-nights rate from the first night of booking. The deal runs from Nov. 15 to Jan. 7, 2013. It is valid for the following room categories: standard, deluxe, deluxe, with use of King David Crown Lounge: Executive Sea View Rooms.

Dan Panorama Tel Aviv has a promotion from Nov. 25 to Feb. 28, (excluding Dec. 23 to Jan. 1) with special rates for guests staying a minimum of two nights.

Dan Panorama Jerusalem and Dan Boutique are offering special rates from Nov. 15 to 24. The Dan Jerusalem recently opened a renovated fifth floor, adding another 46 rooms to the 31 rooms, which were also renovated on the sixth floor.

• **Sheraton Tel Aviv Hotel** (www.sheratontelaviv.com): The hotel is offering a "Winter Pamper" package from Nov. 16 to March 2, 2013. The deal is based on a minimum four consecutive night stay in a Deluxe Room. The package features a daily buffet breakfast and a 50-minute massage per person, per stay. Rates: single $300 (all figures in Cdn dollars); double $320; supplement for Club Room, $45; supplement for Tower Room, $90 The hotel also features one of the best kosher restaurants in Tel Aviv. The Olive Leaf offers a French Mediterranean menu prepared by renowned chef Charlie Fadida.

Isrotel's new Royal Beach Tel Aviv Hotel

• **Rimonim Hotels** (www.rimonim.com): This growing hotel chain is offering a "Discover & Drive" package. Tourists can combine their stay at any of the participating Rimonim hotels with a Hertz rental car. A group "E" vehicle for the duration of the vacation is available at a variety of Hertz locations, allowing you to explore Israel from north to south, including the Dead Sea, Ramon Crater and Eilat regions. Tourists are encouraged to include their preferred car pickup location in their reservation remarks. Tourists who book this package are also entitled to free parking at a Rimonim Hotel (except Rimonim Optima in Ramat Gan).

• **Isrotel** (www.isrotel.com): The chain recently reintroduced its newly renovated Isrotel Ganim Hotel. Located on the shores of the Dead Sea and only a 90-minute drive from Jerusalem, the Ganim is the only hotel that features two indoor Dead Sea-water pools. The spa offers a variety of treatments, including massage, mud treatments, shiatsu, reflexology and cosmetic, as well as a hotel salon. Reservations are being taken for the hotel chain's newest "jewel in the crown" – the Royal Beach Tel Aviv. In May 2013, the Royal Beach Tel Aviv will be integrated into Isrotel's exclusive collection of five-star luxury-class hotels, which includes the renowned Royal Beach Eilat and the Beresheet and Carmel Forest hotels. The 230-room facility is located opposite Tel Aviv's beach-front promenade, with each impeccably designed room overlooking the Mediterranean and urban landscape of Tel Aviv.

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Gymnast honoured as all-American golden girl

Marvin Glassman
Special to The CJN

MIAMI — In the months since 18-year-old American artistic gymnast Alexandra "Aly" Raisman won two gold medals and one bronze at the London Olympics, she has been adored as an all-American girl.

She's graced the cover of *Sports Illustrated*, appeared on the major TV talk shows, and earned millions for her endorsements with Ralph Lauren, Pandora Jewelry, Poland Spring and others.

Raisman has also won a special place in the hearts of Israelis and Jews worldwide, as much for what she said as what she accomplished at the Olympics.

Following the medal ceremony after winning gold for her floor exercise – to the accompaniment of the Jewish folk song *Hava Negilah* Raisman said:

"The floor music wasn't intentional, but having it played on the 40th anniversary is special, and winning the gold means a lot to me. If there had been a moment's silence, I would have supported it and respected it."

Raisman's words were in reference to the International Olympic Committee's (IOC) refusal to honour the 11 Israeli Olympians murdered at the 1972 Games with a moment of silence at the opening ceremony of the London Olympics.

Raisman is currently on a 34-city American tour with her U.S. teammates, but she flew to Miami recently on an off night to be honoured by the Women's International Zionist Organization (WIZO) at a fundraising dinner attended by more than 400 supporters.

"Tonight is an honour I will never forget. I feel so proud and bonded with everyone here to support Israel and the wonderful work of WIZO. I am American, an Olympian and also a Jew who feels so elated for having my dreams come true," Raisman told the crowd.

"It is exciting to have everything I wanted as a young girl come true. To also have the opportunity of showing how proud I am of being Jewish and standing up for what I believe is right is an honour I will never forget," she added.

"Aly is very proud and upfront about being Jewish. Nobody will ever forget her message for generations to come. Aly showed how very integrated her Jewish heritage is in everything she does," said Rabbi Keith Stern of Temple Beth Avodah of Newton, Mass., who has known Raisman since she was three years old.

"Aly inspired so many with her bravery in standing up to the IOC. I had a letter from the son of a 94-year-old Holocaust survivor in Warsaw. She watched Aly on television at the Olympics and was astonished and moved both by Aly's performance to *Hava Nagilah* and her words in honour of the slain Israeli athletes," added Rabbi Stern.

According to Rabbi Stern, his congregation has received thousands of requests for Raisman to speak at synagogues, Jewish day schools and Jewish fundraising organizations in Canada, the United States and Israel.

The honours keep mounting for Raisman: Israel's minister of Diaspora affairs has invited Raisman and her family to tour the country as his personal guests; next April, she will be inducted into the National Jewish Sports Hall Of Fame in New York, and she'll be a shoo-in to be inducted into the International Jewish Sports Hall of Fame in Israel when she retires.

"I have absolutely no plans to retire yet. I have to train, compete and prepare for the 2016 Olympics and build for my team to win gold again. I have to stay focused, and will go to college after I retire," she said.

Born and raised in Needham, Mass., Raisman first took up gymnastics at age two in a Mommy and Me class. By the time she was eight, she was identified as an elite athlete and worked under coach Mihai Brestyan, who has remained with her ever since.

As captain, Raisman led the American team to a gold medal at the 2011 World Artistic Championships in Tokyo.

Her maturity and experience as captain of the five-member U.S. Olympic team, nicknamed the "Fab Five" and "Fierce Five," led Raisman to win three medals, more than any other teammate.

She was especially impressive in the floor exercise program, becoming the first American ever in her sport to win gold in that category.

Raisman in costume during the current Kellogg's Tour Of Champions
[John Cheng photo]

She began her feat with a high spring and snap, following up with impressive dance steps and concluded with a thunderous run and a perfectly timed split jump – all with *Hava Nagilah* playing in the background, lifting her spirits and building the crowd to a frenzy.

Raisman outdistanced her opponents with a near-perfect 15.6 score – her best tally ever in the most important moment in her life.

"My gold medal performance is the best performance I have ever done. That's what I worked for all my life. I just want to rejoice," said Raisman, upon learning that she won the gold medal.

Translated into English, *Hava Negilah* means, "let us rejoice," and Jews worldwide will certainly rejoice in Raisman's Olympic glory for generations to come.

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NBA head Stern to retire in 2014

JTA

NEW YORK — David Stern, the commissioner of the National Basketball Association (NBA), said he will retire on Feb. 1, 2014, after 30 years in the position.

Stern, 70, began working for the NBA in 1966 as outside counsel.

The league's board of governors approved deputy commissioner Adam Silver as Stern's successor. Both Stern and Silver are Jewish.

Silver, who began working for the NBA in 1993 and has served as deputy commissioner since 2006, served with Stern as lead negotiator during the 2011 NBA lockout.

Show fuses flamenco dance, poetry, music

Kathryn Kates
Special to the CJN

One of Europe's leading flamenco performers, Yana Maizel, is returning to Toronto for the North American première of *My Name Is Not Carmen!*

The Russian-born, Toronto-raised Maizel stars in the show, which she created and choreographed, a performance that fuses theatre, dance, poetry, music, philosophical discourse and personal revelation. She's joined on stage by Thiago Vasquez on guitar and *cante* (vocals) and Cristo Cortes, who performs *palmas* (hand-clapping) and *cante*.

Maizel, who is currently based in Paris, has been busy creating for others. A few years ago, however, she finally produced something for herself when she was asked to create a short piece for a dance festival. She expanded that piece and retitled it *My Name Is Not Carmen!*

The show's original title, *Life is a train station. I'll soon be going, but where I cannot say*, was taken from a letter by 20th-century Russian poet Marina Tsvetaeva. "Life has always been a train station for me as I have immigrated from one place to another, always having my suitcases with me. Suitcases for me, meaning clothes, meaning experience, meaning memories, meaning everything… that's from ever since I've been a child. Since my first trip from Russia, I have been in train stations and airports," she says.

My Name Is Not Carmen! is a catchier title for her show and also the name of one of the scenes. Unlike many other flamenco dancers who come from outside Spain, Maizel did not change her name to "Carmen" or another Spanish-sounding moniker but purposely kept her Ashkenazi name.

Maizel's own journey has taken her from St. Petersburg to Toronto, and to and from Spain and Paris. While in Spain, she discovered her gift for flamenco.

For the text of *My Name Is Not Carmen!*, Maizel's words are interwoven with the poetry and prose of others. She mixes languages, including Russian, English, Spanish and French, into a musical canvas of various melodies and rhythms, with virtuoso Spanish guitar juxtaposed against Rachmaninoff vocal works and the clicking of heels of traditional flamenco dance.

"This is a solo piece that I have wanted to create for myself, having wanted to do it for years and years, but never had the time or strength," Maizel says. "I had something to say about identity and what people expect me to be, what I want to be and am striving all the time to be and I'm actually not. What I am is what I actually am… it is the simplest thing.'

Maizel says she loves pure flamenco, but for the purpose of this show she takes flamenco out of its context while staying true to the traditional flamenco dance itself. Her costumes include a typical frilly flamenco dress that wasn't part of her original show.

Yana Maizel

"It is a pretty emotional show," she says. "People in Paris came away seeing themselves in the show. I tell my story, but a lot of people recognize themselves in the issues of identity that we all have. I want people to take the time to accept the different world I'm bringing to them because flamenco isn't something that's everyday. My show is in different languages. I want people to be taken by the sounds and music of the languages without panicking that they don't understand the language.

"It's a journey from one place to another and another, and I hope to take people with me on this journey."

My Name Is Not Carmen! is presented by Show One Productions in association with the sixth annual Toronto International Flamenco Festival on Nov. 8 and 9 at 8 p.m. at the Jane Mallett Theatre in the St. Lawrence Centre for the Arts. Ticket info online at: www.stlc.com or by calling 416-366-7723. For more information, visit www.showoneproductions.ca.

International Diaspora Film Festival

A scene from El Gusto

Toronto's International Diaspora Film Festival's opening night features the Canadian premiere screening of the film *El Gusto*.

Co-presented with the Ashkenaz Festival, *El Gusto* is a stunning Algerian/Irish film depicting the fascinating history of Algerian *Chaabi* music and its original Jewish and Muslim practitioners.

Now scattered across North Africa and France, these musicians and their stories reveal the mid-20th century history of Algiers' Casbah, a warren of alleyways where working-class musicians of diverse backgrounds lived and played together in harmony.

El Gusto is presented in Arabic and French with English subtitles. It will be followed by a reception featuring a concert and dance performance by Toronto's Ventanas with their exotic blend of flamenco palos, Balkan rhythms and Sephardi diaspora sounds.

Nov. 1, 7 p.m. at Innis Town Hall, 2 Sussex Ave. Toronto. The film festival is offering advance tickets for the film and concert at separate admission prices; $10 for the film and $10 for the live performance + reception. For tickets and full IDFF program details, call 416-571-2150 or visit www.diasporafilmfest.com

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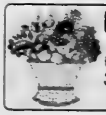

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TV HOST TEACHES HOW TO BET ON A HORSE

Cara Stern
Staff Reporter

Natalie Zak is not a betting woman, but she plays one on TV.

The Thornhill, Ont., native, who introduces herself on air as Nat Zak, is the host of *Bet Night Live*. On the show, broadcast by the Score Television Network, she teaches people at a horse racetrack how to bet.

"It's an interactive betting show based on four live races where we encourage people to play along on an online contest," she said. "The top five people qualify to a final show where we give a grand prize of $10,000 and a luxury trip to Vegas."

***Bet Night Live* host Natalie Zak teaches people how to place bets at a horse race.**

On the twice-weekly program, she approaches a random person at Woodbine Racetrack and gives her or him money and advice on how to place bets.

Though she's a betting expert these days, Zak didn't know much about horse racing before joining Woodbine Entertaiment and Gaming in 2006. Instead, she said she has developed her knowledge along the way.

"It's just honing my skills, learning as I go," she said. "If you can tell a story on horse racing, you can tell a story on anything."

After graduating from Ryerson University's radio and television arts program, Zak found a job as a server at Wegz Stadium Bar in Vaughan, Ont., owned by Woodbine Entertainment, which also operates Woodbine Racetrack.

From there, she worked her way up the ranks at the company to her current position as host and segment producer of *Bet Night Live*.

"I never thought I'd end up in sports. I always thought I'd end up in entertainment," she said.

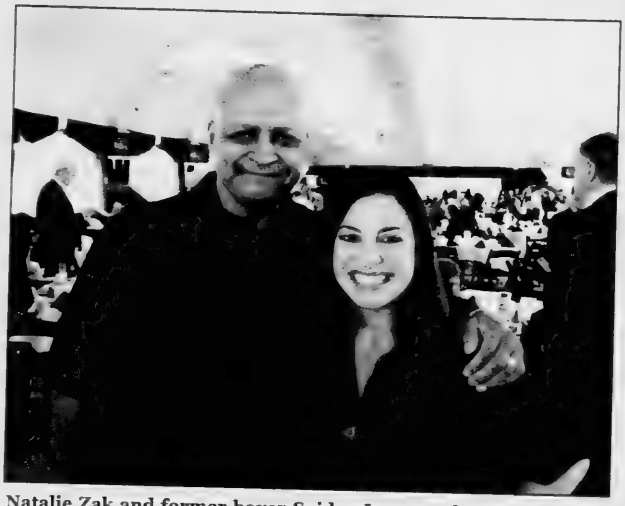
However, entertainment does play a huge part in her role on the show. She has interviewed many hockey players and celebrities, including Charlie Sheen and Anil Kapoor, all of whom discussed topics not necessarily related to horse racing.

The interview with Kapoor, known for his role as the game-show host in *Slumdog Millionaire*, focused on his film roles, as well as Indian dancing.

"He somehow made me dance," she said.

Her interviews are done in a "rapid-fire" style, meaning she throws questions at her interviewees very quickly, expecting fast, short answers. For example, before interviewing a hockey player, she planned to ask him what's the best thing about being a pro athlete, and whether he is a betting man.

Zak called the horse-racing industry very interesting, with depth beyond what the average viewer would notice. "It's like a whole other world," she said. "Someone could come to the racetrack and watch a horse race, and not realize so much happens behind the scenes."



Natalie Zak and former boxer Spider Jones at the Queen's Plate horse race

Before university, Zak said she had no idea her career path would lead to the races. She was intrigued by the entertainment industry, but her high school guidance counsellor discouraged her from applying to Ryerson's radio and TV arts program, telling her it was too competitive.

Still, she knew she wanted to find a program more specific than a general BA, so she persevered and made it into the course.

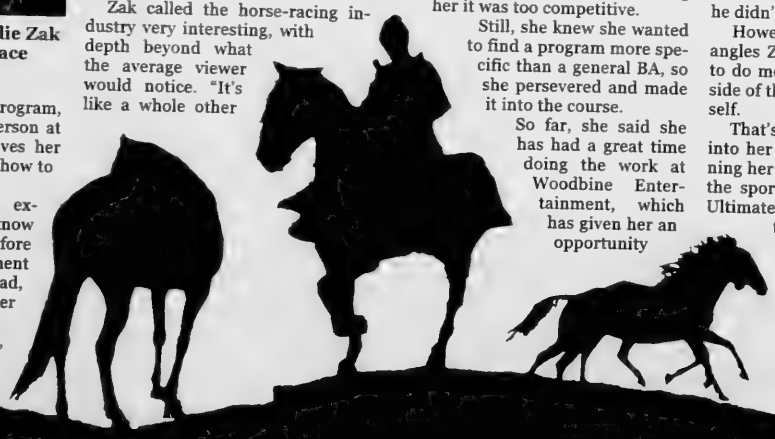
So far, she said she has had a great time doing the work at Woodbine Entertainment, which has given her an opportunity to meet really interesting people.

"Everybody has a unique story," she said. For example, she has interviewed someone who was kicked in the face by a horse, and she worked on another story about a man who had just bought a horse. He was so excited about it that he promised to take the whole stable of more than 40 people to Vegas if he won a million-dollar race. Unfortunately for them, he didn't win.

However, these are the kinds of angles Zak looks for – often having to do more with the human-interest side of the story than horse racing itself.

That's why, despite having fallen into her role in the industry, beginning her job with little knowledge on the sport, she's been so successful. Ultimately, it comes down to finding the human side of the story.

Bet Night Live airs on The Score on Sundays at 3 p.m. and Mondays at 7 p.m.



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I think he's Mr. Right, but...

Dear Ella,

I've been searching for the right man for a long time, and I think I've finally found him. Larry has a heart the size of the moon. We met during a friend's party at a club about a month ago. We left the rest of the group to have a drink on our own. He is a doll, everything I've ever wanted in a guy except for one little thing: he's separated, but he still lives under the same roof as his wife and daughter.

I know this should send up red flags, but for some reason, I trust him. He and his wife have been separated for more than seven months, but they have a young daughter together, and she's having a difficult time with daddy being gone, so Larry explained to me that his daughter must come first, and until she is stable enough, he won't leave. His daughter is seeing a therapist to help her through this, and Larry has been nothing but open and honest with me from the moment we met.

Ask Ella

By Ella Burakowski

I know this isn't the ideal situation, and all my friends are telling me that I'm an idiot, but deep down, I have a really good feeling about this guy. I don't want to give him up just because the timing is bad. What do you think?

Committed

Dear Committed,

It's difficult to find the right partner these days, so I can understand your elation over finding someone you feel is a good fit. Larry does sound like he has his heart in the right place, but the right place at the moment isn't with you. It's with his daughter. Although this is very admirable, and I can see how you would be attracted to a guy who seems so loving and caring, these emotions aren't directed at you. You may think Larry is the best person, but he's not right for you, at least not right now, while he's not in the position to make any kind of commitment. You could be investing a lot of time in him and never have anything materialize. But worse than that, you could get your heart broken.

Larry is in the early stages of breaking up his family. He has so much on his plate now and going into the future that he can really use a positive, fun diversion. That's where you come in. Dating Larry will be unpredictable at best, and you could end up playing a waiting game that you may never win.

Even if Larry's daughter comes to terms with her parents' separation, there's so much for him to work out, such as living, financial, custody arrangements to mention a few. So much has to fall into place before you become Larry's priority. You deserve a guy who is ready to put you first. A good relationship means you both have to be on the same page to make it work.

Your friends are right. This isn't the right time for you and Larry. You can only work with the reality of the situation, and the reality is that he is still living under the same roof with his wife and daughter. They're still a family unit, and you don't belong – at least not right now.

Let Larry go, and move on. The longer you prolong this, the harder it will be and the more you'll be hurt.

You need to fall in love with a man who is prepared to make you No. 1 in his life. You deserve nothing less.

Readers may submit their questions to Ella at The CJN, *e-mail: ellacjn@gmail.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

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Cream together butter and sugars. Beat in eggs and vanilla. In separate bowl, whisk together flour, cocoa and baking soda; mix into creamed mixture. Chill mixture until firm (overnight). When ready to bake, preheat oven to 350º. Place 1 tsp dough in your hand and shape it around a chocolate square. Make them fairly small so the chocolate square isn't too far away from the edges once it bakes. Roll the ball in a bowl of white sugar and place on greased cookie sheet. Do not press down, they flatten as they cook. Bake 12-13 min.

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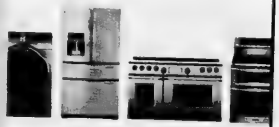

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The CJN's French-language reporter in Montreal, Elias Levy, writes about:

Israeli author A.B. Yehoshua who talks about his latest novel, *Retrospective*, which has been translated into French, and the current political climate in Israel.

The Fédération Sépharade du Canada and the Hebrew University of Jerusalem, which have joined to create a new scholarship for a Sephardi student to study at Hebrew U for a year.

Exclusive to cjnews.com

Hebrew web columnist Yossi Tastassa reflects upon the murders of King Gedalya ben Achikam and 2,500 years later, that of Yitzhak Rabin.

A suspect has been charged in connection with a series of break-ins and robberies at synagogues in the Outremont and Mile End districts.

Harry Houdini, born Erik Weisz to Austro-Hungarian Jews, was arguably the greatest escape artist ever. Magic enthusiasts from around the globe gather annually in a predetermined city to celebrate Houdini. Since Houdini died on October 31, 1926, the gathering takes place on Halloween.

How important is ice cream in your life?

Most people don't think of ice cream as being particularly important in their life, but acknowledge that they enjoy eating it. For some, however, ice cream is the ultimate treat, and given the vast array of providers, each trying to reach new heights of flavour and texture, one wonders how there was a time when the choices were generally very limited.

I recall that when I was a child travelling with my parents to upstate New York or New England for a family camping trip, we stopped at a Howard Johnson's for a memorable ice cream treat: there were 28 flavours to choose from, a number beyond anything available at my neighbourhood "candy store," where there were at most 10 flavours with vanilla, chocolate and strawberry being at the top of the list.

Senior Side of Life

Michael Gordon

Most of us have fond associations with the ice cream stories of our youth and the vendors that catered to us as children. We generally continue to enjoy the special taste and "treat" of ice cream into our later years.

It's because of this almost universal pleasurable association with ice cream that I have recently used it to explore the values and expressed wishes of patients afflicted with varying stages of Alzheimer's disease and other dementias. It helps families understand some of the decisions that they may have to make in the late stages of the condition.

One of the many serious consequences of late-stage dementia, which often occurs after an acute medical event such as a serious infection, major fracture or surgery, is often rapid deterioration and the development of what is called delirium, with serious mental confusion and agitation. This state can interfere with care and may result in the person's refusal to take food and fluids by mouth.

Sometimes, inadequate intake of food and drink is just part of the general deterioration in basic bodily activities, where the person may show no interest in eating or drinking or may keep the food in the mouth for long periods without actually swallowing. At this point, whether in a hospital, a long-term care setting or a home setting, the question of "artificial hydration and nutrition" (tube feeding) may be proposed.

It is very hard for loved ones to deny the provision of food and drink, which are universally associated with love and affection. Also, the idea of "starving" their loved one is generally anathema to caring family members.

To help them understand what a feeding tube would mean, information that should inform the final decision they may have to make, I ask them how they would feel if they could never taste ice cream again and, in fact, never taste anything again, as food will go directly into the stomach without passing through the lips and mouth.

Invariably, scores of those to whom I pose this question, answer: "Are you crazy, who would want that?" or "No thank you, I wouldn't want that."

They are beginning to understand that with a feeding tube, although perhaps one may be alive, there will be none of the joys associated with eating, and this helps them look at the decision they have to make more clearly.

I tell the family, "This is the beginning of an important conversation – remember it when things are difficult and you have to make such serious decisions on behalf of this person you love."

These conversations help ensure that family members are comfortable and can live without lingering guilt because of the decision that was made.

Dr. Michael Gordon is medical program director of palliative care at Baycrest. His latest book is Late-Stage Dementia, Promoting Comfort, Compassion and Care. His previous book, Moments that Matter: Cases in Ethical Eldercare, follows his memoir, Brooklyn Beginnings: A Geriatrician's Odyssey. All can be researched at his website: http://www.drmichaelgordon.com.

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This Week

National

Nathan Englander opens Holocaust Education Week. *Page 3*

Morris Polansky, WWII vet, sells poppies with pride. *Page 19*

Campus

Anti-Israel student switches sides. *Page 22*

Arts & Travel

Toronto producer has two projects on the go. *Page 45*

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Rescuing the Holy Books

At Mazel Academy in Brooklyn, N.Y., Torah scrolls were unrolled to dry after being damaged last week by flood waters from Hurricane Sandy. ***Please see related stories on pages 4 and 36.*** **[*Ben Harris photo*]**

Greek Jews fight neo-Nazi party

Gavin Rabinowitz
JTA

ATHENS — For every Jew who lives in Greece, there are about 100 Greeks who voted for the country's neo-Nazi party, Golden Dawn, last spring.

The party now controls 18 seats in Greece's 300-member parliament, and its popularity is rising rapidly. A poll taken last month showed that if elections were held again today, Golden Dawn would capture 14 per cent of the vote, making it Greece's third-largest party. A September poll showed that 22 per cent of Greeks have positive views of Golden Dawn, up from 12 per cent in May.

With its swastika-like flag, gangs of black-shirted thugs attacking immigrants and its ideology of Greek racial superiority, Golden Dawn's sudden and significant rise has prompted condemnations from around the world.

It also has put many of Greece's 5,000 Jews on edge. Community leaders already have begun a campaign to educate Greeks about the dangers of allowing a neo-Nazi party to flourish, and Greek Jews are trying to figure out what more they can do to arrest Golden Dawn's rise.

"We definitely think that a very basic tool to promoting social equality and combating the rise of extremists like Golden Dawn is educating schoolchildren," said Zanet Battinou, director the Jewish Museum of Greece.

The museum and its programs teach visiting schoolchildren about Greece's Jewish community, its heritage and, in particular, about the Holocaust, in which more than 80 per cent of Greek Jews were murdered.

Continued on page 38

Chayei Sarah
Candlelighting: 4:40
Havdalah: 5:42

Greater Toronto Area

First a bicycle, now Israeli invents a cardboard wheelchair – see page 37

CANADA

New Gig For Farber

TORONTO — Former Canadian Jewish Congress CEO Bernie Farber has been named senior vice-president of government and external relations by Gemini Power Corporation, company president Michael Dan said last week. It's a new position at Gemini, which was founded in 2006 and develops renewable energy projects in Ontario in partnership with First Nations communities. Farber ran unsuccessfully for the Ontario Liberal party in the 2011 election in Thornhill while on leave from Congress' successor organization, the Centre for Israel and Jewish Affairs.

Baycrest Day On Hill

OTTAWA — York Centre Tory MP Mark Adler hosted Baycrest Day on Parliament Hill last week. The Nov. 1 event highlighted the Toronto senior centre's contribution to brain health research. It featured a breakfast speech by Baycrest president and CEO Dr. William Reichman, as well as an afternoon *Jeopardy*-style event titled the Great Canadian Brain Games featuring teams of MPs from all parties.

WORLD

OTZMA To End

NEW YORK — The Jewish Federations of North America (JFNA) is closing its OTZMA Israel program for post-college young adults. JFNA president and CEO Jerry Silverman said the program, launched in 1986, would end after the current cohort finishes its 10-month trip. "Today, there are more than 200 Israel programs for young Jewish adults, built upon OTZMA's shoulders, and many offer similarly extraordinary experiences," he said. OTZMA participants live in Israel, learn Hebrew and volunteer in small communities. More than 1,400 people have taken part, with some 60 per cent of alumni serving as professionals or volunteers in their home communities.

Complaint Lodged

LONDON — Britain's Jewish umbrella body lodged a complaint with the Anglican Church about a vicar they accuse of antisemitic speech. The Board of Deputies of British Jews targeted Rev. Stephen Sizer over content on his website, the *Jewish Chronicle* reported. Rev. Sizer, a senior pastor in Surrey, has twice altered his site after linking to others promoting Holocaust denial and anti-Zionist conspiracy theories. He denies he's antisemitic. It's first time the Board of Deputies has lodged a formal complaint with the church against a clergymen. The complaint will likely trigger action under a disciplinary process set out by Parliament.

Antisemitic Incidents Down In U.S.

WASHINGTON, D.C. — The number of antisemitic incidents in the United States declined by 13 per cent in 2011, an annual audit found.

Abraham Foxman

The annual Anti-Defamation League Audit of Anti-Semitic Incidents, released Nov. 1, reported of 1,080 incidents of assault, vandalism or harassment, compared to 1,239 incidents in 2010. It's the lowest number recorded by the ADL in the past two decades, the organization said. The report did show an increase, in incidents of school bullying, with Jewish students reporting being harassed and intimidated by peers using antisemitic stereotypes or comments about Nazis or the Holocaust.

The 2011 ADL audit includes incidents recorded in 45 states and Washington D.C., including 19 physical assaults on Jewish individuals; 731 cases of harassment, threats and events, and 330 cases of vandalism.

The states with the highest totals were California, New York, New Jersey and Florida, which all have large Jewish populations.

"It is encouraging that over the past five or six years we have seen a consistent decline… across the country and that the numbers are now at a historic low," said ADL national director Abraham Foxman.

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Author opens Holocaust Education Week

Justin Dahan
Special to The CJN

Internationally renowned author Nathan Englander discussed his latest book with Sara Horowitz, director of the Israel and Golda Koschitzky Centre for Jewish Studies at York University, at the opening night of Holocaust Education Week.

More Holocaust Education Week
see pages 30-33

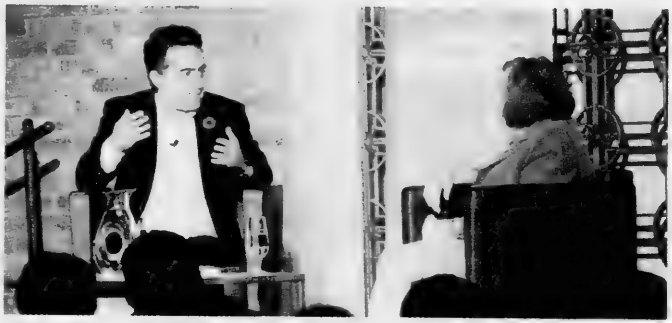
Englander, the author of the short-story collection, *What We Talk About When We Talk About Anne Frank*, had to leave his hometown of New York in dire circumstances last week in the aftermath of Hurricane Sandy.

This year's opening of Holocaust Education Week emphasized the artistic and literary representation of the Holocaust, spanning across generations and nationalities, said Mira Goldfarb, executive director of the Sarah and Chaim Neuberger Holocaust Education Centre of the UJA Federation of Greater Toronto.

Torontonians flocked to the Royal Ontario Museum on Nov. 1 to hear Englander reflect on how collective memory of the Holocaust has influenced his writing and creative process, in conversation with Horowitz, the author of *Voicing the Void: Muteness and Memory in reclaiming memory Holocaust Fiction*.

There wasn't an empty seat in the lecture room, and two overflow rooms were set up with big screens to facilitate the overcapacity crowd.

Despite using Anne Frank's name in its title, Englander's short-story collection actually has nothing to do with Anne, at least not on the surface, and she isn't a character in any of the stories.



Nathan Englander is the author of the short-story collection *What We Talk About When We Talk About Anne Frank*. [Justin Dahan photo]

However, all eight short stories have the same theme: the Holocaust and how it has affected Jewish life. Anne's essence and struggle is shown through other characters.

Continued on page 18

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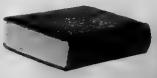

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We are our brothers' keepers

As of this writing, fully six days after Hurricane Sandy crashed into the northeastern United States, some 107 people were known to have been killed by the freakishly massive force of the storm. More than two million homes and businesses were still without power. Some 8.5 million homes and businesses were without power after the storm passed last Tuesday.

Seven states – Connecticut, New Jersey, New York, Pennsylvania, Massachusetts, Rhode Island and West Virginia – suffered the harshest blows of Sandy's severe punishment. According to *CBS News*, hurricane-related deaths were reported in five additional states, including Maryland, New Hampshire, North Carolina, Virginia and even Ohio.

From the editor's desk...

The headlines last week were as shocking as some of the images that accompanied them. Typical of the headlines were "Sandy devastates Staten Island" or "Superstorm slams Jersey shore."

Some homes and some entire communities that had formerly hugged the shoreline were lifted up, blown over or tossed away like some inconvenient fleck of dirt. Human beings and the lives they had built stood in the way of the shearing winds and giant waves of water cutting a path toward an indistinct ultimate place of dissipation.

After the storm, thousands of individuals, their strength of will resummoned, as their children stood at their side, rummaged through the rubble of their homes, Sandy's detritus, looking for fragments of a lifetime from which to start again.

We saw the images.

They could have been taken from any of the climate-change disaster movies produced by Hollywood in the past few years. But they were not cut and pasted from a film studio.

Nor were the images of a Third World natural disaster where water toppled spindly wooden homes or makeshift plywood huts.

Rather, they were from across the fence in our neighbour's yard.

In the very large Jewish community of Greater New York, including New Jersey, *JTA* reported heart-rending personal features such as "Tree felled by Sandy kills teacher, college student," or "Deluged day school, ruined Torahs and devastated communities left in Sandy's wake." (See the coverage elsewhere in this edition.)

Our distance from the storm spared us its harm.

But we must not allow that distance to spare us from understanding and empathizing with the suffering of the storm's victims.

Even the "least" damage from the storm – a lack of electrical power, for example – can be disastrous, as the cold nights of autumn have set in to the area.

A visitor last week from Toronto to one of the Jewish neighbourhoods in Baltimore told *The CJN*: "You really feel the devastation in New York here."

"Many people [in Baltimore] have children, relatives or close friends who have been without power or flooded out of their homes. Many have come here to stay with family and friends.

"I have been told that many of the people who are flooded out will not be compensated by their insurance. And after as much as 10 inches of water or sewage has been sitting in your house for a week, it's a real mess. Then there is the mould and mildew to consider.

"Shuls are collecting food, clothes, bedding, money, etc. to send to New York. A lot of Jewish families are involved. They are also sending a bus [to New York City] next week, when gas won't be as hard to find on the highway, to bring affected families back to Baltimore and Silver Spring to stay with shul members for next Shabbat."

We must all get involved.

And indeed Jewish communities in Canada and North America have done so. Federations in Toronto, Montreal, Vancouver, Calgary, Winnipeg and Ottawa have established special relief funds for this purpose.

UJA Federation of Greater Toronto said last week that 100 per cent of proceeds collected for the UJA Hurricane Sandy Disaster Relief Fund will be distributed by the Jewish Federations of North America (JFNA) as part of a North America-wide response.

We share the sentiments and echo the words of Israeli President Shimon Peres in message he sent last week to U.S. President Barack Obama: "Our hearts go out to the people of America, and I would like to extend my deepest sympathy and condolences to the families who have lost their loved ones in this superstorm."

But, of course, in addition to feelings of sympathy and condolences, we must act. We must help, even if in small personal measures, to abate the suffering of the victims of Hurricane Sandy.

The reason we do so is because we are indeed and always will be our brothers' keepers.

MBD

Community responds to Hurricane Sandy

Frances Kraft
Staff Reporter

UJA Federation of Greater Toronto has reached out to tens of thousands of people in its database to help victims of Hurricane Sandy in the Jewish and general populations.

An Oct. 30 e-mail called the hurricane "a storm of unprecedented magnitude" that left 48 people in the United States dead, and "countless more injured, homeless and unsure of what comes next."

The e-mail said that 100 per cent of proceeds collected for the UJA Hurricane Sandy Disaster Relief Fund will be distributed by the Jewish Federations of North America (JFNA) as part of a North America-wide response.

JFNA offices in Manhattan and Washington, D.C., are closed in Sandy's wake, according to the JFNA's website.

Steven Shulman, UJA Federation's campaign director and cousel, told *The CJN* that JFNA is working with "local Jewish federations on the ground in the affected areas, and conferring with emergency management officials to assess the damage and determine where dollars can best be allocated."

He added that members of the Jewish community "want to respond, and in particular they want to do so through an organization they trust, and at the same time make a statement about Jewish values."

As of Monday, more than $15,000 had been raised by Toronto's Jewish community for the victims of Sandy, Shulman said.

"I would expect donations to continue rather steadily as the extent of the devastation" becomes clearer to Canadian donors, he added.

To contribute to UJA Federation's fund, go to ujadonations.com/sandy, or call 416-631-5705.

Federations in Vancouver, Winnipeg and Ottawa have also set up funds, and Montreal's Federation CJA had raised $3,320 as of Monday.

Jewish Federations of Canada – UIA (JFC-UIA), which serves federated and non-federated communties, also set up a donation site at www.jewishcanada.org for people who "do not live in a federated community or if their federated community does not have its own fund," the organization said. As of Monday, it had raised more than $6,000 from communities across the country, excluding Montreal and Toronto.

In related news, two young Jews were killed in Brooklyn, N.Y., by a falling tree during the hurricane.

With files from JTA

New group supports nature protection in Israel

Paul Lungen
Staff Reporter

If you try to call an Israeli around Passover, there's a good chance they'll be away from home on a *tiyul*.

More than just a hike, a tiyul combines exercise, fresh air and communing with the land. Or, as an Israeli visitor to Toronto put it recently, "exploring the land through your feet."

Facilitating the people's urge to trudge are field schools – modest guest houses –operated by the Society for the Protection of Nature in Israel (SPNI), a 60-year-old organization that maps out nature trails across the country.

The NGO has a longstanding support group in the United States and it recently launched a Canadian version, the Canadian Society for the Protection of Nature in Israel. Last week, SPNI's director of foreign relations and resource development, Uri Goldflam, was in Toronto to meet with Canadian supporters and describe the good works SPNI is doing to keep Israel green and ecologically friendly. The Canadian wing of the organization is still at "the embryonic stage," he said, though it has a corporate structure and is entitled to issue tax receipts for charitable donations.

Uri Goldflam, left, Allan Shiff

Its Canadian spokesman, Allan Shiff, said the organization wants to attract friends of Israel who have an interest in environmental issues.

In Israel, "exploring the land through your feet is branded into the Israeli culture," Goldflam said. SPNI operates field schools in Ein Gedi, Har Meron (near Safed), Achziv Beach (near Nahariya) and at the Ramon Crater in the Negev Desert, to facilitate those visits.

SPNI boasts 45,000 member households in Israel, while 800,000 people have been exposed to the organization's activities, whether hiking its trails, staying at its field schools or participating in adult education programs.

Of course, SPNI is much more than an organization that facilitates nature walks, Goldflam continued. It has a broad agenda on the environment – everything from water use to the wellbeing of flora and fauna. Right now "the biggest challenge is open space," Goldflam said.

Israel is a tiny and crowded country but one that looks to get more and more crowded in the future. In 2020 there could be as many as 11 or 12 million people living there, up from seven million today. That would make it the most densely populated country in the OECD, the 27 most economically developed countries in the world.

SPNI recognizes the need for development, but it cannot be done at the cost of Israel's open spaces and ecological integrity. "We need clean air, open space, bicycle routes. We're talking about raising the quality of life in existing cities," Goldflam said.

One proposed development SPNI opposes would see the creation of 10 communities in the Negev Desert between Beersheva and Arad.

Building new communities is part of the Zionist ethos, but SPNI would like to see Zionism defined as strengthening existing communities, not building new ones, Goldflam said.

A builder by profession, Shiff said development should only go ahead when environmental concerns are taken into account. If the water and air aren't clean, it's not just the animals that will suffer; the people will suffer."

Shiff said he became acquainted with SPNI during a hiking trip to Israel he and his wife, Helaine, took a year and a half ago. All his arrangements were made through SPNI's New York office and he wondered why there wasn't a SPNI office in Canada to facilitate trips like his.

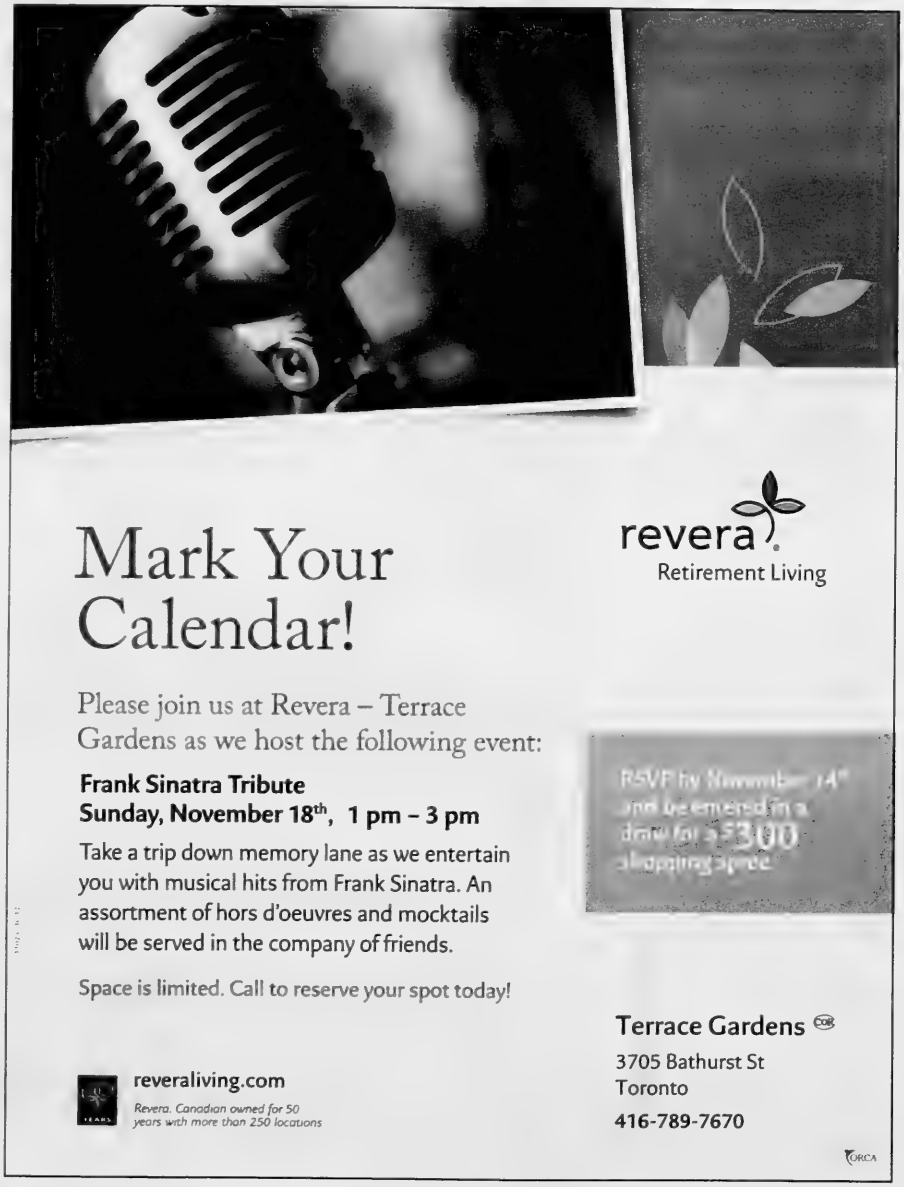
Later, he received a call from the New York office informing him Goldflam would be visiting Toronto in May 2011.

Goldflam saw Canada as fertile ground for a support group. Canadian Jews and others are strong supporters of Israel, they care about nature and have proven to be very generous to Israeli NGOs, he said.

Goldflam met Shiff and a few others, and after a brainstorming session, they put together a plan to launch a Canadian SPNI group. The organization received its charitable tax status last June.

Creation of a local office will make it easier for Canadians to support SPNI's activities. It's also a way to get young people, who might otherwise not be supporters of Israel, to attract their interest through environmental issues, Shiff said.

"My vision is that every Jewish family... would have a stake in the nature and landscape of Israel," Goldflam added.



Fred Waks to be honoured at Negev Dinner

Cynthia Gasner
Special to The CJN

Business executive and philanthropist Fred Waks, the 2012 honoree of the Jewish National Fund's 64th annual Negev Dinner in Toronto, is a dynamic man for all seasons.

The son of Holocaust survivors, Waks, 55, is one of the foremost experts in retail development and the president and COO of RioCan Real Estate Investment Trust, Canada's largest REIT, which owns and manages Canada's most extensive portfolio of shopping centres.

Waks is also a dedicated family man who cares for the environment and loves nature and animals.

Married 32 years, he and his wife, Linda, have worked for numerous charitable organizations, locally, nationally and in Israel.

Waks will be feted at the Negev Dinner on Nov. 18, at the Metro Toronto Convention Centre, as a tribute to his dedication to helping others.

"This year will be the largest dinner by every measurement in the 64-year history of Negev Dinners across Canada. This is due to the overwhelming popularity of Fred and Linda Waks, and the community's desire to build 100 per cent of Israel through JNF," said Josh Cooper, CEO of Jewish National Fund (JNF) Canada.

"I am very fortunate to have had the opportunity to work closely with Fred, Linda and their entire family and friends. It is no surprise that the dinner is so large. They are tremendous people who deserve every accolade they receive."

Waks told *The CJN* he was grateful that his parents, Henry and Sylvia Waks, "who recently passed on, were aware that this honor was to be bestowed" on him.

Reflecting Waks' love of nature, the proceeds of this year's Negev Dinner will create the Fred and Linda Botanical Garden in Akko, a beautiful port city on the northern coast of Israel.

"The botanical garden will feature educational facilities and community recreation, with beautifully landscaped walking and biking paths," Waks said.

"It will be a gathering place for all Israelis and tourists, and will foster growth and development in the city. It will improve community life for all Israelis."

Fred and Linda Waks

Waks was a student of political science and of Jewish studies at the University of Toronto, when he met Linda, who graduated with a master's degree in anthropology.

He started his business career as a commercial agent at the real estate company A.E. Lepage in 1981, and soon he developed a reputation for creating new retail opportunities for various companies.

In 1995, he joined RioCan as senior vice-president of development. In 2000, he was promoted to senior vice-president and COO, and in 2012, he became president and COO.

He has served as co-chair of the United Jewish Appeal and the Israel Emergency Campaign during the Second Lebanon War. He also established The Fred and Linda Waks Chair in Jewish Studies at the University of Western Ontario.

Currently, he is a co-chair of the Forest Hill Jewish Centre's Capital Campaign, a supporter of Lubavitch Ontario and a long-standing member of Shaarei Shomayim Synagogue.

"Fred and Linda are beloved members of our community. Fred helps to create the special camaraderie that fills Shaarei Shomayim on Shabbat," said Rabbi Chaim Strauchler of Shaarei Shomayim.

"He grew up in Shaarei Shomayim, and he is a regular attendee on Shabbat morning. Fred cares for the people in the shul. He is a person for whom Jewish community and continuity are more than words – they are a way of life. His involvement in Shaarei Shomayim is a testament of these values."

Reflecting on his philosophy, Waks said that he has "been able to cross all segments of our Jewish community. I am an inclusive person. As long as a person participates, I have time for them. For those who do not, I have very little time in my social or business life."

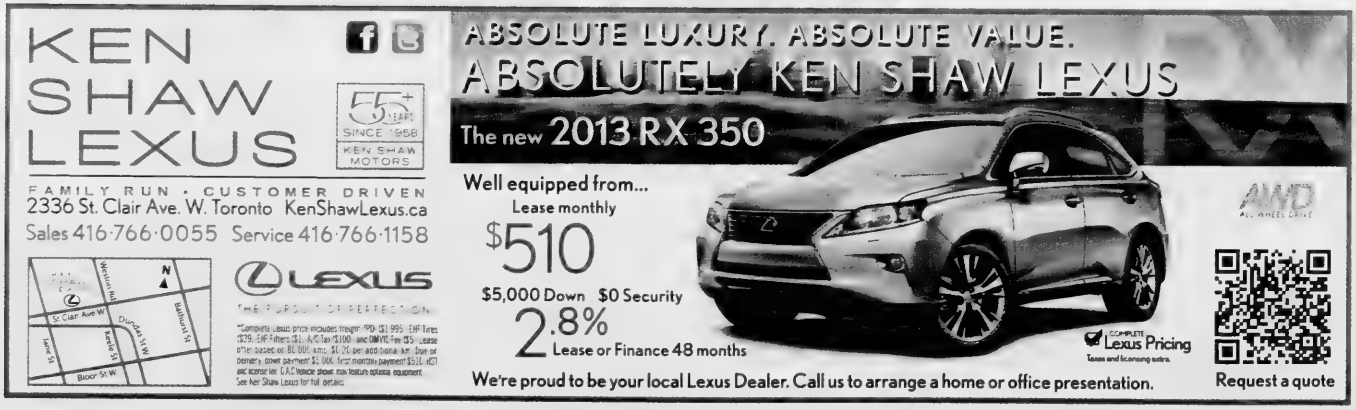
He added that he believes that if you are in a position of authority and do not leverage that position for the community, you have not fulfilled your responsibility to your community.

"I live my life that way," he said.

Waks is proud that his wife is active in volunteerism at Mount Sinai Hospital, the UJA Federation of Greater Toronto, Baycrest and other organizations.

The couple's four daughters include Jessica, Marlie, Whitney and Ariel. Animal lovers, the family has four cats and a Great Dane, Lucy.

For more information about the Negev Dinner or to make reservations, call Elana Paice Lidsky at 416- 638-7200, ext. 137, or e-mail elana.paicelidsky@jnf.ca.



Loblaw products to carry only COR certification

Jennifer M. MacLeod
Special to the CJN

Kosher products marketed under Loblaw Companies' store brands, including President's Choice, No Name and Blue Menu, will soon carry a single kosher symbol – the COR designation of the Kashruth Council of Canada – instead of the 10 different symbols currently displayed on product packaging.

The company said it made the move, which will be phased in over the coming months, so that it could communicate with one kosher supervisory body instead of the 10 it currently deals with.

All products will continue to be supervised by their current hechsher-granting agencies, – including such prominent ones as the Orthodox Union, which oversees the OU symbol, and BC Kosher, with its BCK hechsher – but will only feature the COR symbol from now on, Loblaw said.

"This has been a couple of years in the making," said Kashruth Council spokesperson Richard Rabkin, adding that Loblaw approached the Kashruth Council, Canada's largest kosher certification body, with the idea.

Loblaw announced the change to suppliers in late September and assured them it will have little impact on the certification process, provided a company's existing kosher supervisory agency's standards are acceptable to the Kashruth Council.

Rabkin said all 10 of the current hechshers meet the Kashruth Council's standards.

If, hypothetically, another agency didn't meet COR standards and wanted to certify a Loblaw store brand product, the Kashruth Council would conduct an investigation to "see if we can get them up to our standards. If we can great. If we can't, Loblaw will decide how it wants to proceed," he added.

Rabkin said the advantages to the new arrangement for both Loblaw and consumers include packaging uniformity; speeding up food manufacturing, which can be delayed by private-label agreements; and aligning with an agency that can advocate for kashrut.

He said the change won't add to costs for either manufacturers or consumers.

"No food manufacturing company has to pay us a penny," and none will be coerced into switching to COR supervision.

Rabkin added that since the announcement has just been rolled out at the manufacturer level, consumers will probably see little change on supermarket shelves for a few months. "Updating the packaging takes a lot of time... this is really the beginning of the process."

Rabbi Saul Emanuel, executive director of the Jewish Community Council of Montreal, which oversees the MK hechsher that's currently visible on many Loblaw store brand products – including No Name and President's Choice soft drinks, No Name canola oil and PC-branded herbal tea – says his organization is adopting a wait-and-see outlook to the new arrangement.

"At this stage, there's been no change in the kosher situation at these companies."

Calls to other kashrut agencies for comment were not returned by *The CJN*'s deadline.

Loblaw's in North York. *[Photo courtesy Wikimedia Commons]*

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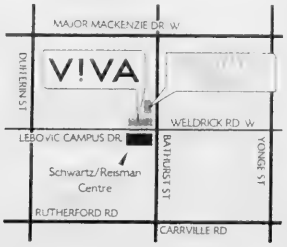

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Hold high the torch; cherish our values

During the first half of the last century, two world wars convulsed the western world and large parts of the rest.

Death, injury, disfigurement, untold human suffering and loss hideously marred Europe.

The War to End All Wars did no such thing.

Twenty-one years after the last shot of that war was fired in 1918, the Nazis invaded Poland. Merely days after World War II ended in 1945, smaller, regional conflicts erupted around the globe.

Canadian men and women fought in the two world wars, as well as in the "lesser" regional wars, and they have served since then in countless constructive roles in places of danger throughout the world.

Like most soldiers of most standing armies, they were and are mostly very young. So many, alas, never returned home from the wars in which they fought and the various other campaigns in which they served.

We remember them always, as we must, but especially on Remembrance Day next week.

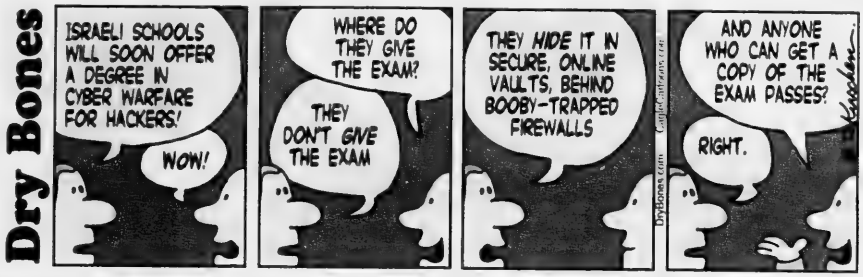
In former times, when more of the veterans of the two Great Wars still lived among us, society would actually come to a stop even if for only one moment at the 11th hour of the 11th day of the 11th month to remember the fallen of the wars. In our schools and at public remembrance ceremonies, we recited *In Flanders Fields*, the poem written by Canadian Lieut.-Col. John McCrae, that has come to symbolize the ultimate sacrifice of soldiers and the human carnage of all wars.

"In Flanders fields the poppies blow
Between the crosses, row on row,
That mark our place; and in the sky
The larks, still bravely singing, fly
Scarce heard amid the guns below.
We are the Dead.
Short days ago
We lived, felt dawn, saw sunset glow,
Loved, and were loved, and now we lie
In Flanders fields.
Take up our quarrel with the foe:
To you from failing hands we throw
The torch, be yours to hold it high.
If ye break faith with us who die
We shall not sleep, though poppies grow
In Flanders fields."

Reading the poem again, we understand that we honour the memories of the fallen and remember them best by cherishing, championing and protecting the values of the way of life of the country for which they fought and died.

25 years ago in *The CJN*

Nobel Peace Prize winner Elie Wiesel urged the Soviet Union to release Raoul Wallenberg as a concrete example that its Glasnost policy was meaningful. The Soviets arrested the Swedish diplomat at in 1945 and said he died in prison in 1947, but some disputed that claim. Wiesel made the comments to reporters in Montreal before giving a speech that's named for Wallenberg at McGill University.



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Girls, women alienated at Kotel

I was distressed reading the article "Kotel rabbi offers blessings to Canada" (Oct. 25). Rabbi Shmuel Rabinowitz speaks nicely, but his words contain continued alienation for a majority of our people. Rabbi Rabinowitz said, "Every Jewish child should have their bar mitzvah at the wall." In 1981, my family travelled to Israel on a synagogue bar mitzvah trip. I watched from afar as the boys in the group celebrated their b'nei mitzvah at the Kotel. For the girls, a service was held atop Masada. Bat mitzvah at Rabbi Rabinowitz's Kotel was not, and still is not, an option for every child.

The Kotel is a special site for me. Unfortunately, on my last trip to Israel, I felt so disconnected from the site. I had no feeling at all. Rabbi Rabinowitz calls the Kotel "the Grand Central Station of the Jewish People." I grew up in New York. Never in Grand Central Station did I feel I needed to suppress my Jewish identity and practice. I was never made to stand in a separate subway car. In Grand Central Station, I am not afraid to have my tallit and tfillin.

Rabbi Rabinowitz states that "his responsibilities include ensuring sanctity of the Kotel," and that "every note [placed in the Wall] is treated as if it were a sefer Torah." Sanctity includes caring for people at least as much as those notes. Sanctity means that all can daven at that wall, for God's house should be a house of tfillah for all people. Fortunately, today there is another option. The Robinson's Arch section of the Kotel, overseen by the Masorti movement, is open to all to gather, to pray, and to celebrate coming of age as a Jew.

Rabbi Jennifer Gorman
Toronto

* * *

Minority monopolizes holy site

It was strange for *The CJN* to print a front-page photo of the smiling chief rabbi of the Kotel, welcoming Canadians to celebrate bar – but not bat – mitzvahs at the Kotel, in the same week that a woman was roughly arrested for reciting the *Shema* at the Kotel ("Kotel rabbi offers blessings to Canada," Oct. 25). The rabbi may be happy that he is able to treat the Kotel as an ultra-Orthodox synagogue and prevent women from praying aloud, carrying a Torah or even wearing a tallit. But most of us should be outraged that the holiest site in Judaism is monoplized by a small minority and unwelcoming to most Jews. This would be a better topic for a front-page story.

Jeff Denaburg
Toronto

* * *

Need to counter Arab propaganda

I am afraid that Lawrence Hart's call in his column for vociferous reaction to the art exhibition, *A Child's View from Gaza*, at the Hamilton Public Library is too little, too late (Where is our advocacy?, Nov. 1). The public was already influenced by the exhibit, and objecting to it would be viewed as "muzzling the voice of the poor people of Gaza." A more effective way is to demand an equal space and equal time to display our exhibition. Such exhibit should be readily available and should follow to counter any Arab propaganda exhibit.

Ami Farkas
Toronto

* * *

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz

Torah not susceptible to impurity

I want to clarify one point that was made in the article "Course brings Jewish and Muslim women together" (Nov. 1). Nevin Reda commented on the fact that both Judaism and Islam share similarities as far as menstrual laws go. Indeed, there is a strong taboo on sexual relations during menstruation in both traditions. However, while Islamic law exempts menstruating women from prayer and fasting and prohibits them from touching the Qur'an, there is no halachic prohibition against Jewish women praying or reading from the Torah while menstruating. Nonetheless, in some Jewish communities, such customs did persist at certain points in time, and often women did refrain from entering the synagogue during their periods. There is a persistent myth that it is because of women's "impure" status that they were prevented from reading or touching the Torah, but the Talmud is quite clear that the words of the Torah are not susceptible to impurity.

Shari Golberg
Toronto

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Is 'free' Judaism a good idea?

Gary Rosenblatt

Maybe I'm just jealous of the free offers being made to young Jews today, but part of me worries that down the road, these well-meaning programs and proposals – like trips to Israel, High Holiday services, books for children and Shabbat meals – may have a negative effect on a generation that is being coddled and spoiled Jewishly.

The fact is that college students and Jews in their 20s are being showered with a variety of opportunities of engagement from a Jewish community deeply concerned about its future and believing that the best way to attract the next generation is to provide benefits at no cost.

A young woman in her 20s who is actively engaged in Jewish life in New York told me she enjoys going to synagogue but would never consider paying for membership or for High Holiday seats. It's just an alien concept to her, and she doesn't have to make the choice because free services are available.

Surely free offers have appeal for the targeted audience, but is this a sign of strategic planning or desperation?

Should limited resources be focused on young people who have shown little interest in Jewish engagement rather than, say, parents who want very much for their children to have a day school education but are struggling mightily to meet increasing tuitions? And who is to make these major decisions? Have communal leaders and organizations relinquished their role to the philanthropists and private foundations with the funds to generate these programs?

There are no simple, across-the-board answers, but it's a discussion the community should be having.

When we think of "free" in the American Jewish community, Birthright Israel is the first program to come to mind. For more than a decade now, this bold project, conceived by a few mega-donors and now supported as well by Jewish federations and the government of Israel, has brought Jews between the ages of 18 and 26 to Israel for 10 days free of charge. The results have been incredible.

Not only have more than 350,000 Diaspora young people participated, but studies show that the impact of the trip on their attitudes toward Israel and their Jewish identity have been significant and positive.

An early skeptic, I now am a major believer in the program, having gone on two trips myself and seen the transformation that takes place among these young people. But it doesn't have to be completely free.

Some Birthright programs, like those for South American Jews, have established a practice where participants take the modest $250 deposit they put down for the trip and return it to the program when they come home. And that seems to be working just fine, with "a very high rate of participants" giving back, according to a Birthright spokesperson.

I was pleased to learn recently that North American participants now get an email about a month after their return from Israel with directions on how to get the refund of their $250 deposit and asking if they would like to donate it, or a portion of it, back. Fifteen to 20 per cent of alumni donate a portion or all of their deposit, the spokesperson said.

If everyone donated the deposit, it would increase the coffers of the highly costly program by about $10 million a year. Perhaps more importantly, it would create a model for Jewish giving for young people who have been conditioned to expect things for free, from pop music to news online.

The Torah provides us with a paradigm here. When the Israelites were in the desert, God commanded that they each contribute a half shekel, in part for census keeping and in part to maintain the mishkan, the portable sanctuary. The overarching message was that everyone is counted by being a contributor, even through a modest amount. It's a lesson that still applies.

We need to recognize that the prevalent notion in our society is that cost equals value. In our daily lives as consumers we've come to believe that we pay for what is important to us and see "free" offers as a come-on with hidden expenses down the line.

David Bryfman of the Jewish Education Project in New York focused on the "free" issue in an ELI talk (the Jewish equivalent of TED talks) and in his writings recently, suggesting that "the value of Jewish life and living has been... distorted by the increasing addition of free initiatives," which he believes can have unintended but "potentially devastating consequences."

He argues that "free adds value only if it is connected to something else." Because someone else is paying for it, it isn't sustainable, and it isn't really free. "And when [donors] are paying for one thing, it often means that they are not paying for something else."

David Cygielman, the CEO and founder of Moishe House, an international organization that subsidizes rent for single young Jews in return for their promise to host events with Jewish content, wrote a piece on the eJewishPhilanthropy website recently saying it's a mistake and missed opportunity to downplay the significant cost absorbed by funders underwriting these "free" programs.

"If my peers... are being taught that everything is free, how can we expect them to give back down the road?" he asked.

In his essay, called "The Myth of Free," Cygielman said Moishe House launched a campaign that makes its budget transparent so residents and alumni can see the level of philanthropic support the program receives. More than two-thirds of Moishe House residents contributed to the program last year, and Cygielman suggests that "sharing our budget and being transparent" was a key factor.

"Free," in and of itself, is neither a good nor bad policy, according to Mark Charendoff, former head of the Jewish Funders Network. He says the key is the rationale and intention of the donor. Citing the Birthright program, he suggests that the donors' goal is not simply to give young people a free trip to Israel, but to lead them on a path where they come to appreciate the values of Jewish life.

"If they get a taste of it [through the Israel experience], they may become lifetime consumers," says Charendoff, noting that the donors "have confidence in their product," which is Jewish life.

Chabad has been remarkably successful around the world in providing free services and courses and, once their consumers are pleased, asking them for donations. That formula, and raising large sums from wealthy donors, the vast majority of whom are not ritually observant, has made Chabad the envy of every Jewish organization.

But with a number of major foundations concentrating on young people, many other segments of the community are finding it increasingly difficult to raise funds for their projects.

One frustrated rabbi seeking support for a major adult Jewish education program told me recently that "people over 40 in our community are the walking dead," virtually unnoticed by significant funders.

Of course it's the funders' prerogative to decide who and what to support, but that brings us back to whether the community as a whole has a say as to which programs are free and which aren't.

A final note to Jewish leaders: don't judge the Jewish commitment of our young people by whether or not they join synagogues and longstanding Jewish organizations. They are of a new generation, with multiple interests and identities, and they tend to express their Jewishness by rolling up their sleeves rather than pulling out their wallets.

They will give of themselves if they believe in the authenticity of a cause. It's our job to show them that Jewish life is a cause well worth investing in.

So take my advice. It's free.

Gary Rosenblatt is the publisher and editor of the New York Jewish Week, *where this article first appeared.*

Young North Americans land in Israel as participants in the Taglit Birthright program

To everything a season

I just finished reading Adam Gopnik's *Winter: Five Windows on the Season* (Massey Lectures, 2011). I know – I'm either way behind or a bit ahead of that part of the year, but his lectures got me thinking about the change in seasons we are undergoing right now.

We out here in La-La Land have rejoiced in the most wonderful, warm autumn in recent memory. For Rosh Hashanah and Yom Kippur, we saw delightful sunshine, while on Sukkot, most days and evenings, one could sit in the sukkah without earmuffs. Instead of grey and gloom, we had light!

Jean M. Gerber

in Vancouver

In Israel, the climax of these holidays is a ceremony called Bet Hashoevah, the water-drawing ceremony, held at the site of the spring that long ago fed a vital pool of water at the foot of Jerusalem's City of David.

The Mishnah records ecstatic celebrations that took place on the last evening, as throngs danced, prayed and pleaded for rain after a long, arid summer. They stood, if you will, at the corner of dread and desire. An outsider would be forgiven if he were confused: are they beseeching the God of Israel or the goddess of nature? As the season changed, the fate of the next agricultural year hung between heaven and the dry earth. No rain meant hunger, and perhaps famine. Only rain would assure a sturdy and plentiful crop.

No wonder we ask for the rain to fall.

Exiled from Eretz Israel, Jews still retained prayers for abundant rain, even without access to the land.

The rabbis of the Talmud did well to shift the emphasis on Sukkot and Simchat Torah from waiting for rain to the receiving of Torah, which would satisfy our thirst for spiritual nourishment just as rain did for crops. The result was to focus the fall celebration on the moment when the membrane between physical needs and spiritual thirst is thinnest.

As with all three pilgrimage festivals (the Shalosh Regalim), we invoke the redemption of the messianic era: on Sukkot, we pray "renew for us the sukkah/kingdom of David, fallen" and to be restored at the end of all seasons.

Annually, Vancouver rabbis remind their flocks that the prayer is for Israel, not the Pacific Rim.

Who needs to pray for that which falls from the heaven without prayer? However, this year we gloried in the postponement of the wet.

We enjoyed an autumn rarely seen, one in which maples and other trees have presented intense reds and yellows, russet and golden in the sun. It's all the more striking when these trees are nestled among what one local columnist calls "fifty shades of green." Particularly amazing was our recent ferry trip from Vancouver to Victoria, past island inlets where the contrasts were most vivid. We sailed past an island ferry nestled up to a harbour teat, the whole picture framed by an array of green, gold and scarlet.

Lately, snow has appeared on the far mountains. At the shoreline, brilliant colors still make a unique contrast.

Autumn also signifies the season of aging, when we decline into frail old age. However when John Donne contemplated change in seasons in his poem *The Autumnall*, he compared autumn to the changes we undergo in our relationships as we age. Donne made beautiful his beloved's season of maturity: "nature did blesse her youth with ages glory."

It's now time to enter the dark time of the year. Fall colours can't stave off the winter. We're moving from a season of hope to a season of dread and darkness, cold and ice, the season that shaped Gopnik's reflections.

So, rain, Torah wisdom of age, season of hope – autumn is all of these.

And after all, when winter comes, can spring be far behind?

Our changing relationship with authority

I vote in two federal elections, Canadian and American. I consider it a privilege and a responsibility. Recently, it has been a difficult choice because of all the negativity. The U.S. presidential race especially has emphasized the negative qualities and actions of both candidates.

Yet my obligation is to find a candidate to vote for to whom I will yield authority over my country and myself. This isn't an easy or casual task.

When citizens elects an official, especially a president or prime minister, they authorize that person to act on their behalf, to legislate or to yield power over them in order to ensure the functioning of the country, or more generally to guarantee the common good. Giving someone about whom I know mostly negative traits the right to command or the power to enforce obedience is a frightening or absurd mission.

Thankfully, in most democratic societies, the power given to control and legislate is not unilateral or absolute. Founding elders were wiser than current publicists. They established checks and balances on the power of any executive. So while this may get in the way of some reform and quick action, it also protects the electorate from the absolute authority of an authoritarian official.

But we do yield authority in elections, and the issue is a valid one. It's especially important to consider where authority lies and where it's valid.

For example, parents have authority over their children, but that dominion is currently being challenged. In previous generations, no one doubted a father's right even obligation to "take the strap" to a wayward child. Now we hear of laws that ban spanking. What does that mean to our society? We have engaged a new level of government control – a level of government interference, some say.

But we also reveal a level of concern for children and child abuse. Children are no longer seen as the property of their parents. Parents may be the "authors" of the children, but they don't retain sole authority. Yet they're expected to raise, feed, clothe, protect, mould, train, etc. There's a mixed message in that bag that's not yet sorted out. At this moment, we could say that authority is shared, but the route is unclear and the results unknown.

What other levels of authority in our lives are at play as modern notions of power over people are being redefined?

Education is an interesting field in which the relationship between teacher and student is being renegotiated. In the past, the teacher had absolute authority in the classroom. No one doubted her or his jurisdiction in the room or her command over text and people. But that's no longer the case.

Now there's a contract that one must gently finesse. Students rate the teacher's performance. They can complain about any aspect of the situation, from her command of the subject matter – implicitly accepting the fact that they know enough to judge this – or his classroom preparation or any part of the course. Of course, the teacher still marks students, which is a form of power over them.

Norma Baumel Joseph

in Montreal

But many teachers avoid the authoritative approach and opt for a shared classroom experience. Yet the educational experience is at times based on the authority of the teacher as an expert in a specific field. What is gained and lost in this new non-authoritative approach?

In Judaism, we have a mixed bag of legal and non-legal issues. The believing Jew has a sense of God as Creator having authority over oneself, and the entire world for that matter. In halachic terms, the issue is confusing. The law is the authority, but there's no one rabbi who has authority over the individual Jew. Rabbis are learned in the law, so some experts can be seen as authoritative legalists. But that doesn't automatically give them personal authority over individuals.

Jews are directly responsible to God. There are no intermediaries. That's our strength. When you ask a direct question to a specific rabbi, then by definition you accept that rabbi's authority for that issue. But many people today fear individual responsibility in life, and, therefore, they accept the authority of a specific rabbi in all things.

The face of Judaism is changing, and with it, that fierce independence of the individual might be disappearing.

German army was a 'criminal organization'

It was a remarkable discovery.

In 2001, while in London, German historian Sonke Neitzel stumbled upon a thick bundle of files at the British National Archives that offered new insights into the mindset of German soldiers who had fought during World War II.

Neitzel, a University of Glasgow faculty member, was familiar with reports pertaining to interrogations of German prisoners of war, particularly U-boat crewmen. But he had never heard of a covert program in which the Allies had secretly recorded the conversations of German POWs.

Sheldon Kirshner in Toronto

Yet that's precisely what he found while reading some 800 pages of meticulously transcribed conversations of about 14,000 German soldiers who had been covertly bugged by the British and Americans.

"I was electrified," he said.

The transcriptions were declassified in 1996, but no one recognized their historical value until Neitzel appeared.

Shortly afterward, he discovered that the National Archives in Washington, D.C., held an even larger collection of such material.

Teaming up with German social psychologist Harald Welzer, Neitzel has written a book that draws a chilling and definitive portrait of the soldiers who served in the Wehrmacht, the German army, during the war.

Originally published in German, *Soldaten: On Fighting, Killing and Dying* (McClelland & Stewart) was released on Sept. 25.

As Neitzel said in a recent interview, it offers empirical proof that the Wehrmacht under Adolf Hitler's overall command was a "criminal organization."

By his estimate, the Wehrmacht murdered about 20,000 Jews in the former Soviet Union and supported Einzatzgruppen units in the killing of more than one million Russian, Ukrainian and Baltic Jews.

In addition, he noted, Wehrmacht soldiers killed some 20,000 Jews in Poland and other Nazi-occupied countries.

"The [transcripts] make it clear that practically all German soldiers knew or suspected that Jews were being murdered en masse," the authors write in *Soldaten*.

The supposition that Germany's army fought a "clean" war was exploded by a 1990s exhibition in Germany, *Crimes of the Wehrmacht*, which sparked a nation-wide debate.

Compiled by the Hamburg Institute for Social Research, it's widely regarded as having marked the end of the myth that the Wehrmacht emerged from the war with its hands unsoiled.

Neitzel, 44, says the Wehrmacht participated in the murder of Jews as executioners, witnesses, accomplices and support workers. Only on very rare occasions did Wehrmacht officers intervene to stop atrocities.

Soldiers in the Wehrmacht, having been bombarded by Nazi state propaganda that depicted Jews as outsiders and even sub-humans, had grown accustomed to regarding them as the enemy.

Although most Germans supported the regime's antisemitic laws and applauded the forced emigration of German Jews, German soldiers on the front lines viewed the murder of Jews as something bad, a line that had been crossed and a shameful blot on German history, said Neitzel, editor of the academic journal *German History in the 20th Century*.

And yet, some soldiers in the 17-million-strong Wehrmacht proved to be heartless, cold-blooded killers.

Murdering Jews gave them something of a vicarious thrill. "They had the power of life and death," said Neitzel, whose late father, born in 1930, was a true believer in the Nazi system. "You do it because you can do it."

In *Soldaten*, the authors write, "Soldiers were only interested in carrying out their tasks, not questioning them."

At the end of the day, Neitzel agreed, the crimes against humanity these soldiers committed in Germany's name are a devastating commentary on the enduring consistency of human nature.

"It's a big illusion to think that 'clean' wars can be waged. Atrocities in wars are unavoidable." In wartime conditions, he added, mass violence, including rapes, is common. "The banality of war is astonishing. Future wars will be no different."

The transcripts laid bare the attitudes of soldiers, who came from all walks of life and regions, and represented a rainbow of political convictions.

"The sample is not representative in a statistical sense, but gives the richest picture of the mentalities of soldiers ever recorded," he said.

By his estimate, only 0.3 per cent of the transcripts refer to Jews, but they speak volumes.

As he and Welzer write, "Many of [the soldiers] are antisemites, but that is not identical with being Nazis. Nor does antisemitism have anything to do with willingness to kill.

A substantial number of the soldiers hate 'the Jews,' but are shocked at the mass executions [of Jews] by firing squads. Some are clear anti-Nazis, but support the anti-Jewish policies of Hitler's regime."

They add: "Most of the soldiers are scarcely interested in ideology, politics, world orders, and anything of that nature. They wage war not out of conviction, but because they are soldiers and fighting is their job."

The majority of Wehrmacht soldiers had what is perhaps a unique definition of war crimes, defining them as the murder of women, children and POWs. And yet German troops killed upward of 3.3 million Soviet POWs, not to mention Jewish civilians, he said.

Sönke Neitzel *[Petra A. Killick photo]*

Neitzel maintains that virtually every German civilian adult was at least dimly aware of the Holocaust, though their knowledge of the telling details was limited.

"They knew that Jews were being put on trains bound for the east, and that they were not coming back."

Germans obtained their information from soldiers, railway workers and bureaucrats. "There were a lot of rumours."

Long before *Crimes of the Wehrmacht* startled Germans, scholars such as Neitzel were keenly aware that the Wehrmacht had compromised itself. Nonetheless, the German edition of *Soldaten* angered some Germans.

"We were accused of being traitors," he recalled.

Their detractors, primarily right-wing Germans, claimed the Allied transcripts were rank forgeries.

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JCT to honour federal minister

Institution helps haredi, Orthodox students obtain skills to join the workforce

John Baird

Andy Levy-Ajzenkopf
Staff Reporter

The Jerusalem College of Technology (JCT), one of Israel's main institutions of higher learning geared towards the Orthodox community, will bestow an honorary degree on Canadian Foreign Affairs Minister John Baird on Nov. 25.

A gala dinner at Toronto's Ritz-Carlton hotel will recognize Baird's "unwavering support for Israel and his role in making Canada an example of international responsibility and morality," according to the Canadian Friends of the JCT.

Speaking to *The CJN* in advance of the event, Shimon Vinger, executive director of the college's Canadian fundraising chapter, said the institution plays a vital role in Israel in helping haredi and Orthodox students obtain skills to join the workforce.

Established in 1969, the college produces graduates with marketable skills in the engineering, high-tech and business management fields while providing instruction in Torah. It has recently begun focusing on helping solve some of Israel's societal issues surrounding the productivity of haredi populations.

Haredi students now comprise a full one-third of the college's 4,000-plus student body.

"Our niche is the combo of tech, applied sciences and the study of Jewish heritage," Vinger said. "We feel it's good for the [haredi] students and their families if they qualify for our programs.

"Our [college] answers a societal need in Israel, and we're positioned well to provide haredim a door to contribute more to Israeli society. Israel has this need to help the growing haredi community enter the workforce and institutions on every level."

Vinger said JCT is often compared in programming to the Technion – Israel Institute of Technology, with the added bonus of Torah study.

In 2011, the college honoured Minister of Citizenship and Immigration Jason Kenney with a similar award at a dinner. That event raised more than $900,000 for JCT.

Vinger said his organization hopes to surpass that total this year.

Asked whether JCT had any joint initiatives or exchange programs with Canadian universities or institutions, Vinger said the college would like to "do partnership programs with Canadian hospitals or high-tech institutions" but nothing has been formalized so far.

Baird told *The CJN* it will be an honour to receive recognition from the college.

"Israel is one of the most innovative countries in the world, and every time I visit, I marvel at the ingenuity of its people," Baird said.

"This award should not signify my commitment to the state of Israel, but instead, should highlight the commitment of the Canadian people to a free, peaceful and prosperous Israel."

For more information, visit www.cfjct.org.

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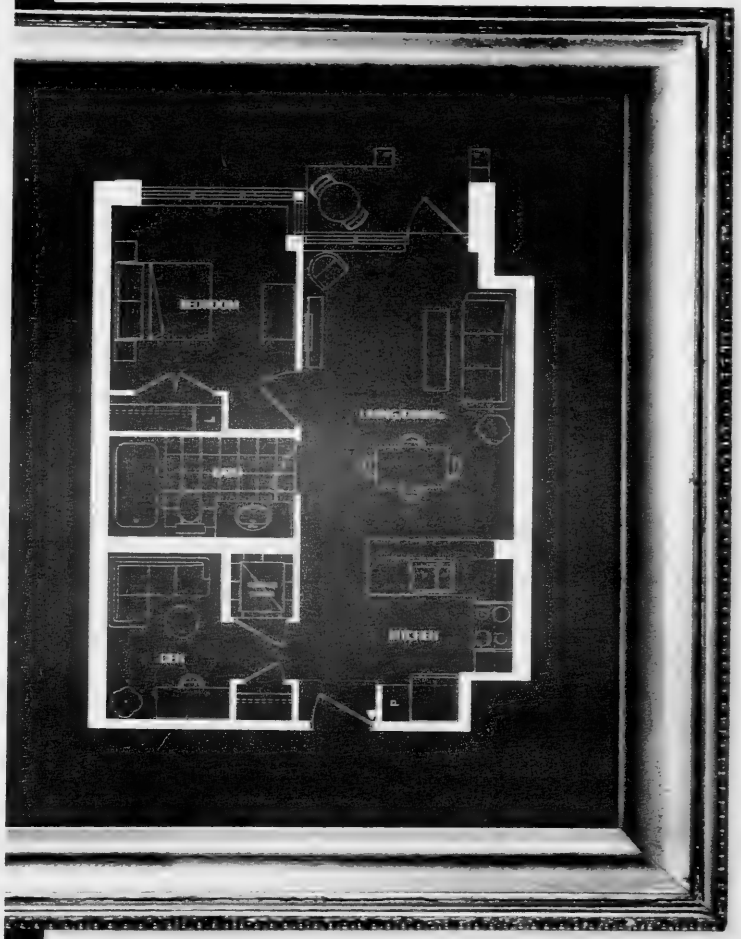

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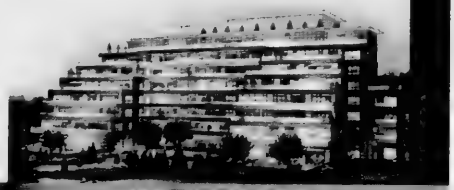

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Weizmann Institute to open new research centre

Weizmann faculty member looks to future at annual meeting

Vicky Tobianah
Special to the CJN

Dr. Ido Amit envisions a future in which doctors can tailor individualized treatment plans for diseases based on a person's genetic makeup.

His lab at the Weizmann Institute of Science in Israel is researching "personalized medicine," the understanding of how an individual's genetic makeup determines one's immune response to diseases and treatments.

In the Weizmann Institute newsletter, Amit explained that researchers have identified a strong genetic predisposition for breast cancer, and now they believe they can predict how cancer patients will respond to chemotherapy based on their own genomes.

"This has a lot of predictive value – we could know what our children might be susceptible to," said Amit at the Weizmann Canada national annual meeting on Oct. 25. "This is what the future holds."

Now the Weizmann Institute is working to establish the Israel National Center for Personalized Medicine, a state-of-the-art research institute that will focus on understanding the roles genes play in diseases and its treatments. Amit believes that will completely change the way medicine is practiced.

His mission is to create "accurate missiles to treat people's diseases, and not something else." His research has been getting worldwide attention: in 2009, the journal *Science* said his research, which revealed new regulatory circuits that control the immune system, was a scientific breakthrough.

Jacqueline Craig, International Summer Science Institute Scholarship Winner with Sharon Zuckerman, International Summer Science Institute Scholarship Supporter.

"Every cell in our body has the same genomes, the same information but we express lenses only in our eyes not in our legs," he said. "This is achieved by the fact that we have special regulatory mechanisms that activate the right gene at the right time at the right place."

To raise funds for the new centre, Weizmann Canada is launching a major fundraising initiative.

Founded in 1964, Weizmann Canada is part of a worldwide network that supports, funds and raises awareness about the work done by the Weizmann Institute in Israel.

In addition, it nurtures future scientists and researchers in Canada through programs like its Math-by-Mail program, an extracurricular math program for grade 3 to 8 students; its Shalheveth Freier Physics Tournament, in which high school students compete to win a trip to Israel; and its Dr. Bessie F. Lawrence International Summer Science Institute program, which sends senior high school students to work with researchers at the Weizmann Institute in Israel.

While it is hoping to raise $8 million dollars to refurbish and equip the new centre, Weizmann Canada also wants to people to become aware that medical breakthroughs like Amit's can affect anyone personally.

Weizmann Canada's national annual meeting was called "Let's get personal," and its board members, national presidents and supporters spoke about how this research is personal to them.

"It's unique in the way it provides me with an opportunity to get involved in areas of research that speak to me personally, that it affects the future we're hoping to create for our children," said Carolyn Cohen, a Toronto board member.

Amit doesn't take all the credit for his work. He said personalized medicine has been around for a long time, but the new centre's multidisciplinary approach and its advanced technology will allow his team to significantly increase the speed of discovering and testing new theories about the treatment of specific diseases.

"The changes in our genomes are what usually make us different," said Amit. "If we can understand that, then we can treat people with personalized drugs, instead of just general treatments."

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Spiritual leader helps build a stronger community

Habonim honours Rubenstein for 25 years of service

Cara Stern
Staff Reporter

Eli Rubenstein is being honoured on Nov. 11 for his many years of dedication to the Jewish community, and his synagogue, Congregation Habonim.

His synagogue is bestowing the honour in the 25th year of Rubenstein's service as a spiritual leader to the congregation, along with recognizing the long service of Cantor Esther Ghan-Firestone and her accompanist Larry Clements.

"Eli's a true Jewish leader, and because of his longevity in the shul, I think the congregation felt it was appropriate," said Avrum Rosensweig, associate religious leader for Congregation Habonim.

Rosensweig called him a bit like the pied piper in the way he attracts the people he meets.

"He's a very funny person, and I think when he works with young people and adults, he brings out the best in them," he said.

Eli Rubenstein, right, is seen here with Wesley King from Beausoleil First Nation on Christian Island.

Rubenstein, who has worked with many bar and bat mitzvah students over the past several decades, said he loves to work with young people to inspire them and help their reach their full potential.

"In my life, I often meet people who don't realize the potential and ability they have," he said. "How wonderful it is to help them grow into the person they don't necessarily know they can be."

Twenty-five years ago, then-president of Habonim, Gangolf Herman, did the same to him. The rabbi at the time had announced his resignation, and so Herman begged Rubenstein to take over the synagogue, telling him it was his duty and responsibility given that Holocaust survivors built the synagogue, and they feared without Rubenstein's help, the synagogue would disappear, Rubenstein said.

He agreed to help out until they found someone more permanent. But 25 years later, he's still there. "I realized that I was able to fashion a kind of Judaism that worked for me and the community," he said. "We've created a very safe space for people of a variety of backgrounds."

He said inclusiveness is incredibly important to his life, and his synagogue.

"There's enough strife and criticism and pettiness outside, let's not take that into the synagogue," he said.

That's an attitude he's held through all areas of his life, Rosensweig said. "Eli seems to cross all boundaries. I'm not sure how he does that, but I don't think he sees lines between people."

For example, he has integrated himself into the community on Christian Island, where he owns a house. The island, located in Georgian Bay, is mostly inhabited by First Nations people.

Bonnie Sylvester lives on the island, and has known Rubenstein for about five years. She said he is very hospitable, allowing people to stay in his home whenever they need it, noting one time during a family tragedy when he opened his doors to her visiting family.

"He talks a lot," she said (a sentiment that Rosensweig echoed), "and he's friendly and we got to know him very well. He taught me a lot about his culture, and he would ask us a lot of questions about ours."

Rubenstein is also national director of the March of the Living, an educational trip for young adults and high school students to learn about the Holocaust.

Continued on page 17

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WHERE TECHNOLOGY & TRADITION MEET TO STRENGTHEN AND SHAPE ISRAEL'S FUTURE

Eli Rubenstein is seen here with bar mitzvah boy Ian Hanson. [*Richard Koegl photo*]

Rubenstein heads March of Living

Continued from page 16

He originally became involved with the organization when he noticed that applicants tended to echo his own questions about the Holocaust, such as how it could have happened.

Since then, he's realized that he was asking the wrong question: Why did the Holocaust happen? He came to the conclusion that it could never be answered satisfactorily, so he encourages participants to ask another question.

"How do we respond to the Holocaust?" he said. "By building a more loving, caring, compassionate world. By building a stronger Jewish community, a stronger Israel and reaching out to smaller communities – people who are now considered the 'others.'"

This is the underlying theme in Rubenstein's work, as well as his thought that no matter who or where you are, you can learn from the people around you.

"Wherever I am… there's an opportunity to learn from another human being, to sharing and working together," he said. "It makes a huge difference in our lives, and the lives of others."

He insisted he has received much more than he has given to the people he's helped.

"Everyone has challenges, we all have issues and we've helped each other out," he said, emphasizing that the people around him are always willing to help him when he needs it.

For that, his response to the synagogue's tribute to him is one of gratitude.

"I think it's me who should be thanking the community for 25 years," he said, "because over 25 years, I've experienced the most extraordinary love and kindness."

Congragation Habonim is honouring, from left, Cantor Esther Ghan-Firestone, Eli Rubenstein, and accompanist Larry Clements. [*Michael Beckley photo*]

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Israel & Overseas Committee

FROM LEFT TO RIGHT, TOP TO BOTTOM: Shoel Silver, Sa[illegible]nberg, An[illegible] Rohringer (Co-Chair), Harold Wolfe, Brian Schachter, Morland Brown, Elyse Lackie, Todd [illegible]anovsky ([illegible]Chair), Henry Morton (Vice-Chair), Evan Cooperman

ABSENT: Barbara Bank, Alan Greenberg, Warren Kimel, Lorri Kushnir, Sam Mizrahi, [illegible], Debbie Kimel

UJA Federation's Israel & Overseas Committee is the volunteer team that provides oversight and stewardship for philanthropic resources from UJA's Annual Campaign that are allocated in Israel and in Jewish communities in need around the world. The volunteers meet monthly in Toronto and travel to Israel at their own expense three times per year. The committee works closely with Jewish Federations of Canada-UJA's Israel office to ensure that UJA donors receive the maximum impact for their philanthropy in Israel and throughout the Jewish world.

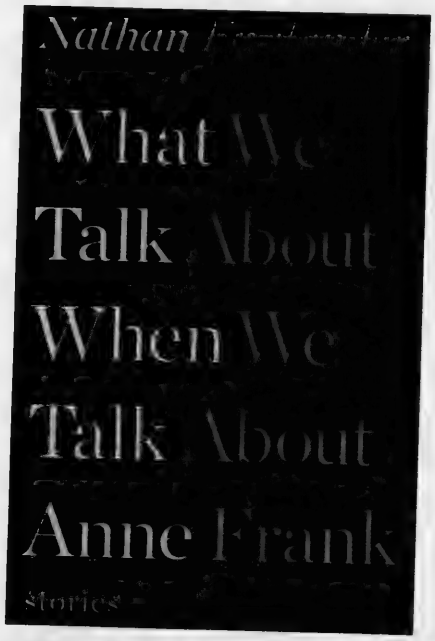
Israel Engagement Committee

[illegible] TO BOTTOM: Joseph S[illegible], Sara Z[illegible], Michael Diamond (Chair), Tamara Fine, S[illegible] [illegible] (Vice Chair), [illegible]anne Leboff, Carr[illegible]us Gr[illegible], Consul General DJ Schneeweiss, Randi Wolo[illegible]

ABSENT: Andrea Shugar-Herman, Michal Mizrahi, Theodore Zittell

The Israel Engagement Committee is responsible for the creation and maintenance of the portfolio of specific initiatives of the UJA that engage the Toronto community with Israel: the highly successful ShinShinim Program, premiere Diller Teen Fellows leadership program, and, Institutional Change Incubators for synagogues, day schools, and summer camps, to become an *'Israel Engaged'* institution.

'In the event of a second Holocaust, who would hide us?'



Continued from page 3

Englander grew up in New York and was part of an Orthodox community in West Hempstead. He told the crowd that as a youth he often wondered, "In the event of a second Holocaust, who would hide us?" He said this was a reoccurring thought to him.

Though Englander's stories are fiction, he said they are based on truth. "Made up, it is, but that doesn't mean it's not real," he said. The stories may be fiction, but they are based on his experiences.

The stories may be fiction, but they are based on his experiences

Although writers are frequently advised to "write about what you know," Englander said that growing up in the suburbs, he was frightened at the prospects of being trapped in a "literary suburb." Instead, he decided to write about what he knew, but in a different way.

For example, Englander reasoned that yearning for an Atari video game system on his bar mitzvah taught him what it was like to yearn, and he used that experience later in life to understand what it was like to "yearn" for freedom – a major theme in his stories.

The 32nd annual Holocaust Education Week, which ends today, brought many other speakers and events to Toronto, all focusing on the theme the "culture of memory."

Nathan Englander
[Elean Seibert photo]

"Reflecting upon the culture of memory invites new audiences and new generations to engage in a subject that is universal and continues to be so relevant in today's world," Goldfarb said.

"The programs are diverse and compelling, offering multiple points of entry and dialogue."

She said UJA Federation hopes to inspire a new generation to get involved in Holocaust education through the programming.

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Veteran, 91, sells poppies with pride

Frances Kraft
Staff Reporter

This month is significant for Morris Polansky in two ways.

With Remembrance Day approaching on Nov. 11, the personable 91-year-old Canadian army veteran has been spending much of his time distributing poppies to Toronto schools and subway commuters. He is first vice-president and poppy campaign chair of the Royal Canadian Legion's General Wingate Branch 256, its only Jewish branch.

"We want people to wear this poppy with pride, because this is the poppy that's used to remember all those people who gave their lives for our country and for freedom," he told *The CJN*.

As well, this month, Polansky is celebrating an adult bar mitzvah, reading a Haftorah for the first time. Growing up on a farm in Oxbow, Sask., about 180 miles from Regina, he had no formal Jewish education, nor did he have a bar mitzvah.

He and his brothers were the only Jewish children their age, although there were four other Jewish families in town. Polansky got along well with his non-Jewish peers, he said, but recalls antisemitism on the part of adults.

A retired electrical engineer, he said he could easily have become a farmer, but he disliked farming "with a vengeance."

Polansky's paternal grandparents immigrated from Ukraine in 1892, and homesteaded in Saskatchewan, where Polansky's father grew up and became a farmer, too.

As a teenager during the Depression, Polansky would leave home in the summer to work in prairie harvest fields, threshing grain, milking cows and driving a team of horses.

Morris Polansky pins a poppy on a Toronto commuter. [*Frances Kraft photo*]

In 1940, after finishing high school, he left for Winnipeg and joined the Canadian Army.

"I was in Canada a little more than a year for basic training," he said.

Because he had expressed an interest in becoming an electrician, he learned to work on military vehicles before being posted to England. He also served in Italy, France and Belgium, arriving in Holland by the time the war was over. He returned home Dec. 31, 1945.

After the war, Polansky attended the University of Manitoba, graduating as an electrical engineer.

His mother, who had immigrated from Russia to Brandon, Man., at age 14, was instrumental in setting him up with his late wife, Bea. Living in Winnipeg during the war, Polansky's mother became "chummy" with a young Jewish woman, who was working at a department store.

Bea agreed to her future mother-in-law's request to write to Polansky. He proposed six months after returning to Canada. As one of many veterans who returned to school, Polansky found that jobs were scarce when he graduated in 1950. "I tramped the streets… It was most discouraging."

His first job was a non-engineering position at Ontario Hydro, and he was happy to get it, he said. By this time, he and Bea had a young child, the first of their two daughters.

Before long, he had a new job at the Canadian Standards Association (CSA), where he worked for almost 35 years before retiring in 1986.

The Polanskys raised their children in a house near then-fledgling Congregation Beth Am on Keele Street between Sheppard and Wilson avenues, which later became part of Beth David B'nai Israel Beth Am Synagogue.

Bea, who had a more traditional Jewish background than her husband, encouraged him to become involved in synagogue life. He eventually became president of the congregation. Polansky credits his mother for bringing Judaism into his childhood home. "She insisted on kosher meat… and [tried] to keep a kosher home to the best of her ability."

When the cold weather came, several Jewish families would arrange to bring the shochet down from the Jewish colony of Hirsch, Sask., 25 miles away, to kill their chickens, he said.

Polansky's youth on the farm may have contributed to his vigour as a nonagenarian – he is a golfer and walks regularly – but he "put[s] it down to being lucky."

"Being active is my choice, I guess… I enjoy it."

Prof's screed on TV series slanders Jews

According to Reports

By PAUL MICHAELS

A popular, Emmy award-winning TV drama series, *Homeland*, has recently attracted a lot of attention for another reason – controversial charges that it promotes anti-Arab and anti-Muslim stereotypes.

The show, seen in North America and in Britain, is based on a hugely successful Israeli series called *Hatufim*. *Homeland* deals with the terrorist threat to the United States by an American soldier who returns home as a "sleeper" after having been "turned" during eight years of captivity and torture following his capture in Afghanistan by Al Qaeda.

In his Oct. 27 column "Homeland: Is Obama's favourite show racist?" John Doyle, the *Globe and Mail*'s TV critic, drew attention to Joseph Massad, an associate professor of modern Arab politics and intellectual history at Columbia University.

As Doyle notes, Massad "heaped scorn" on *Homeland* in an *Al Jazeera* blog for what he considers to be its blatant racism against Muslims. Doyle cites a couple of lines from Massad's 3,000-plus-word piece without passing any critical judgment on the quality or validity of Massad's complaint. Apparently in reference to Massad's title at Columbia, Doyle refers to Massad only as a "scholar."

However, when one looks carefully at what Massad has written on the *Al Jazeera* site, questions immediately arise about just what sort of scholar he is.

It's one thing for Massad to raise strong objections about what he takes to be extreme anti-Muslim stereotyping (something Jews in particular should understand, given their justified sensitivity to negative portrayals of themselves as a people). But it's quite another matter when Massad unfurls his critique by engaging in the bashing of Jews and Israel. (Here, Massad has quite a track record, including instances at Columbia, where Jewish students have formally complained about hostility they've encountered in his class when they've expressed views that don't accord with his.)

Massad begins his lengthy article with an acknowledgment of the abundant critiques that have long appeared about how Arabs have been misrepresented by Hollywood and on American TV. He then immediately segues to his main target: Israel and the confluence, he alleges, between "racist" Israel and "racist" America: "Just as Israeli racist representations of Arabs are a reflection of an overall Israeli Jewish structural racism that pervades every aspect of Israeli Jewish society, American media racism is also just a branch of a larger American racism and racialism on which much of American culture, history, and national identity is based."

There isn't space in this column to even begin to rebut Massad's vile, invidious characterization of Israel. But the sheer extremism in his language alone, including his repeated references to and emphasis on "Jewish" racism (even if couched as "Israeli Jewish" racism), should signal to any fair-minded reader that something is seriously, if not dangerously, askew in Massad's complaint.

For Massad, *Homeland* is immeasurably tainted by its association with the Israeli series upon which it's based. Doyle grasps this as he quotes a line that he identifies as Massad's "main point": "'The racist representation of Arabs is so exponential, even for American television (and this is clearly the manifest effect of the Israeli Jewish identity of the show) that one does not know where to begin."

Before long, "Israeli Jewish" yields to just "Jewish" in Massad's piece, as he incessantly reminds readers that one of the *Homeland* characters, Saul Berenson, is the "American Jew Saul Berenson" or simply the "Jewish Berenson," and so on *ad nauseum*.

In a particularly revealing passage, which hints at the perverse nature of Massad's mind, Massad mentions that "the Jewish Berenson" is married to a "brown" woman, a Hindu Indian, a union that suggests "the Indian Hindu-Israeli Jewish right-wing alliance against Arabs and Muslims in the minds of the scriptwriters."

Similar absurdities pile up throughout the remainder of article, to such a degree as to render the honorific of "scholar" laughable.

If only Massad's message weren't so pernicious.

Paul Michaels is director of research and senior media relations for the Centre for Israel and Jewish Affairs.

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Mom's advocacy pays off: disabled boy attends class

Frances Kraft
Staff Reporter

Two weeks ago, on Oct. 20, 10-year-old Jacob Trossman began to attend Elkhorn Public School three full days a week, after seven months of advocacy by his mother, Marcy White.

In late August, *The CJN* reported that the Toronto District School Board (TDSB) wouldn't allow the youngster to attend the school more than one half-day a week, as he did last year for the first time. Jacob has Pelizaeus-Merzbacher Disease and can't walk or talk.

His first week attending three days was "amazing," White said. His friends at the school "just flocked to him." One boy started to read him a book, and a group of boys asked to take him out to the playground after lunch, she said.

"From the first day, the kids were thrilled, and he was thrilled. For anybody that was concerned about a transition period, it's been nothing but big smiles and lots of laughter," White said.

"All I want is for my son to have the academic and social education he deserves," White said in an interview in August. She added that there were no children his age at his cognitive level at Sunny View Public School, where he is part of a program that works on communication in partnership with Holland Bloorview Kids Rehabilitation Hospital. Jacob is at his age level cognitively, his mother said.

As well as the social benefits, White is pleased that Jacob is learning from a standard curriculum with his fellow students at Elkhorn.

She credited the TDSB's Sandy Spyropoulos and her team for the new development. White said she'd been working with Spyropoulos and her team since the beginning of the school year.

Spyropoulos, who is chief academic officer for special education programs and student support services, told *The CJN* in an email she could not discuss individual student cases, but that she is happy that everything worked out.

Jacob Trossman and Cheryl Libman, his teacher at Elkhorn Public School

The TDSB ensured that proper supports were in place at the school for Jacob, and no construction had to take place, White said.

At one point, she was told that Elkhorn needed a ramp in order for Jacob to attend the school. However, the school already had a ramp and even a disabled parking spot, she said in August.

Reflecting on her persistence in the past months, White said, "I kept persevering, because I knew it was the right thing for him."

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Going Gold – Kol HaKavod!

Kol Hakavod to **Noam Gershoni** for his inspirational and monumental achievement!

Noam, 28, a former Apache Helicopter pilot, who was critically wounded during the Second Lebanon War, won a gold medal in wheelchair tennis at the 2012 London Paralympics.

Noam's accomplishments are even more heroic, given the challenges that he has faced in his young life. During the Second Lebanon War, Noam was severely wounded in his spinal cord, arms and legs when the helicopter he was flying crashed into another helicopter and plummeted to the ground.

After many months of hospitalization and rehabilitation, Noam visited Beit Halochem Tel Aviv, and remembers being captivated by the wheelchair tennis program there. He had never played before and decided to give it a try.

"I began playing wheelchair tennis for the fun of it but didn't think for one moment I'd make it to such high levels."

"Noam stood out from the very first of his training sessions and it was clear we were dealing with a very talented young man. Three times a week, he trains hard, works out at the fitness hall and receives specialized physiotherapy," says his Beit Halochem coach, Nimrod Bichler.

Noam's determination and devotion led him to win a gold medal after only four years of playing. Noam credits the dedication of the coaches and staff at Beit Halochem for his success at the Paralympics.

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This summer, Noam Gershoni won a gold medal in the men's singles quad tennis tournament at the 2012 Paralympic Games in London. Noam trains three times a week at Beit Halochem in Tel Aviv and also receives physiotherapy there.

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Anti-Israel student changes sides

Myron Love
Prairies Correspondent

WINNIPEG — Dylan Hanley is an unlikely person to be advising Jewish university students on Israel advocacy. In the first place, he is a Canadian of Irish ancestry who had no connection to Israel or Jews while growing up in Calgary.

What makes his recent presence at a Hillel program in Winnipeg even more bizarre is that he used to be the leader of Students for Palestine in his younger days at the University of Calgary.

Today, he is the Toronto-based Centre for Israel and Jewish Affairs' associate director of University Relations and also serves as director of Canadian Academics for Peace in the Middle East.

Addressing the student gathering in Winnipeg on Oct. 30, Hanley noted that when he was 23, he had never met anyone of the Jewish faith.

Hanley's introduction to anti-Israel and other radical leftist activity came as an undergraduate. "At 19, some young people tend to gravitate to the extreme left politically as a way to stand out," he said. "You are in effect saying to your parents that you know what they don't know – that the system is flawed."

He described the anti-Israel issue as part of the cocktail that makes up the extreme left-wing platform. He also fought against globalization, for example.

"You find people on the far left are reflexively anti-Israel," he said. "We were frequently exposed to images and literature outlining Israel's human rights' abuses against the Palestinians."

He adds that the far left doesn't really understand the issues, but then again neither do many of Israel's right-wing supporters.

To illustrate the situation that Jewish students find themselves in on some Canadian campuses, Hanley cited a survey conducted at Carleton University on the feelings of minority student groups. While Muslim and aboriginal students felt uncomfortable in Canadian society, Jewish students felt more comfortable off rather than on campus.

Ironically, it was an anti-Israel professor from Jordan who was teaching at the University of Calgary who put Hanley on the course of redemption, so to speak. "I was assigned to write a paper on [former Israeli prime minister] Ariel Sharon," he recalled. "I went to the Internet to Arab and left-wing sources, and painted a portrait of 'Sharon the Butcher,' who was responsible for the murder of hundreds of Palestinian women and children at the Sabra and Shatilla refugee camp in Lebanon [during the Israeli invasion of Lebanon in 1982].

"It's funny," he adds, "that no one ever blamed the Christians who actually fired the bullets."

So Hanley submitted his paper and, to his great surprise, the professor told him to redo it basing his work on "reasonable sources."

Dylan Hanley

"I went to a library and picked up a biography of Sharon," he said. "It was the first time that I was exposed to a Jewish/Zionist narrative. It turns out that there were atrocities on both sides and that the Arab States started some of the wars.

"I began to moderate my views."

His views were further moderated by another class in which he was enrolled, one taught by an Israeli professor that encouraged dialogue between Jews and Arabs.

"It's all about the narrative," Hanley said in suggesting how Jewish students can combat anti-Israel sentiment on campus. "The anti-Israel/Palestinian narrative is that Israelis are nameless, faceless, brutal thugs who prey on Palestinians' children. We need to tell our story about the historic Jewish connection to the land, Israeli technological achievement, Israel's buoyant economy and thriving culture."

Another piece of the answer is to educate Canadians as to how small Israel is, Hanley said. Many Canadians have no idea how small Israel is.

He also cited a survey that found that many Canadians don't know that Israel is a Jewish state.

Antisemitism has always been couched in terms of the highest ideals of the times. In our times, those ideals are for human rights and against colonialism and racism. Israel, especially since the UN World Conference against Racism in Durban, South Africa, in September 2001, is smeared as a colonial, apartheid and racist state and a regular violator of human rights.

Those anti-Israel activists on the left aren't conscious of the fact that they hold Israel to the same double standard that have always applied to Jews, he said.

When advocating for Israel, Hanley said, you have to tailor your approach to your audience. For example, when talking to a New Democratic Party group, focus on Israel's human rights record. A Conservative group will want to hear about Israel as a democracy.

He cautioned against getting into arguments with anti-Israel speakers in public. The speaker, he says, has the advantage. He or she has the stage and the microphone. You aren't going to change his or her views, and if you lose your cool, you play into the hands of the anti-Israel crowd.

"It is important to try to remain and appear reasonable," he said.

The most important thing students can do, he said, is educate themselves about the facts and the issues.

Hanley added that you can be both pro-Israel and pro-Palestinian.

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Antisemitic events rare on campus, study shows

Sammy Hudes
Special to The CJN

OTTAWA — Few anti-Israel and antisemitic events are taking place on the vast majority of university campuses in Canada and the United States, according to a study released last month by the American-Israeli Cooperative Enterprise (AICE).

The findings of the study, titled "Israel and the Campus: The Real Story," indicate that neither antisemitism nor anti-Israel sentiments seem to be a problem on 97 per cent of campuses in the United States and Canada.

The report's co-authors, AICE executive director Mitchell Bard and the organization's campus liaison, Jeff Dawson, tallied a total of 674 anti-Israel events on 108 campuses during the 2011-12 academic year. However, one-third of these incidents took place on just 10 campuses, according to the study.

These efforts were countered in large part by pro-Israel students working under the professional guidance of their local campus Hillels and other Jewish organizations.

The report also touched on the lack of success encountered by the campus-based anti-Israel divestment effort.

"The BDS movement has largely backfired, and ties [between Israel and North American universities] are stronger than ever and continue to grow," the authors wrote.

The results of the American study were released just a few weeks after Carleton University acknowledged that an antisemitic atmosphere is being felt by many Jewish students on its campus.

The admission came in a report by the university's Commission on Inter-Cultural, Inter-Religious and Inter-Racial Relations on Campus. The commission had circulated a campus-wide survey in 2010 that revealed "Jewish students feel that public venues on campus are not always welcoming and safe places for them, particularly if the student is easily identified as Jewish."

Judy Zelikovitz

Carleton's report also stated that Jewish students said they've experienced "disrespect, as well as physical and verbal harassment, including antisemitic comments that often stem from anti-Israel sentiments."

Avi Benlolo, president and CEO of the Friends of Simon Wiesenthal Center Canada, said he was "flabbergasted" by AICE's conclusions, citing Carleton's own report and other examples of anti-Israel activity on many Canadian campuses.

"What we see is a situation on university campuses that has its ups and downs and depends on the campus," Benlolo said, adding that Carleton's report "in fact validated the fact that antisemitism does happen on campus, that students are concerned and feel intimidated."

Benlolo said antisemitism on Canadian campuses is still a "widespread problem," a conclusion also held by the Canadian Parliamentary Inquiry into Anti-Semitism, which revealed its finding in July 2011 after a two-year investigation on antisemitism in Canada.

But despite instances of antisemitism on campus, the AICE study in many ways does reflect the reality at Carleton, according to Sunny Cohen, president of the Carleton branch of the citywide student-run Israel Awareness Committee (IAC).

"Obviously Carleton has had issues in the past with anti-Israel activities. However, it's usually restricted to a small number of students on campus," Cohen said. "The majority of students don't hold any kind of anti-Israel or any antisemitic biases."

While groups promoting anti-Israel sentiments generally try to keep religion separate from their cause, Cohen said, they're often unsuccessful.

"Given the fact that anti-Israel activism is generally tied into anti-Zionist activism, I think it's inevitable that you're going to have some antisemitic views or maybe actions that can be perceived as antisemitic used as part of anti-Israel tactics."

While most Jewish and pro-Israel students at Canadian universities tend to have positive experiences, there have been instances over the years in which "students have been subject to harassment or intimidation by anti-Israel activists," said Judy Zelikovitz, vice-president of university and local partner services at the Centre for Israel and Jewish Affairs (CIJA).

"While being cautious not to paint too broad a picture, the trend in this regard has generally improved in recent years," Zelikovitz said via email.

However, she noted that student governments being manipulated into adopting anti-Israel resolutions is an ongoing problem.

"While there have been rare symbolic successes for anti-Israel activists, most such initiatives have been defeated," she said.

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דער יידיש ווינקל

דזשערי קעין

משה אורי בן יחזקאל האַרט

מיר דערמאָנען דעם פאָטער פון דער יידישער געמיינדע אין קאַנאַדע

חתן איך קוק קריק אויף די פאַרשיידענע קאָלומס האָס מיר האָבן געשטעלט אין אונדזער ווינקל מוז איך אַנערקענען אַז דיזער ווייניק פון די האָבן צו טאָן מיט דעם לעבן פון יידן אין קאַנאַדע; ספּעציעל מיט דער רעשטער פּעריאָד פון עגלישער קאָלאָניזאַציע.

אַהרן פיליפּ האַרט – די מען האָט אים גערופן אויף ענגליש– האַלט מען די דער פאָטער פון דעם קאַנאַדער יידנטום. ער איז געבוירן געוואָרן אין לאָנדאָן ענגלאַנד, אין 1724, צו אַשכנזישע עלטערן וואָס האָבן זיך איבערגעצויגן פון בייערן/באַוואַריע קיין ענגלאַנד. זייערס איז געווען אַ כשר און יידיש רעליגיעזע היים. אין באַוואַריע האָט די משפחה געהייסן "הירש" – אָבער חתן די זענען אָנגעקומען קיין ענגלאַנד האָבן זיי איבערגעביטן דעם נאָמען אויף "האַרט" – דער ענגלישן איבערזעצונג פון "הירש."

אַהרן איז געווען אַן אַמביציעזער און האָט נעדאַן אַז אין די נייע אַמעריקאַנישע קאָלאָניעס לינט אַ געלעגענהייט צו מאַכן זיין קאַריערע און גרויס פּרנטה. און משפחה האָט ער שוין געהאַט אין נייוואַרק. דאָרט האָט ער אין גיכן געמאַכט אַ נאָמען פאַר זיך. די ענגלישע באַאַמטע האָבן אים אָנגענומען די איינעם וואָס די קענען געטרויען.

חתן די זיבן יאָריקע קריג האָט זיך אויסגעבראָכן צווישן פראַנקרייך און ענגלאַנד איז האַרט געוואָרן אַן אָפיציר–קוואַרטאיר מייסטער- אין דער בריטישער אַרמיי, און מאַרשירט מיט איר ביז וואָס איז הייַנט מאָנטרעאָל אין קוועבעק. דאָרטן האָט ער זיך באַדעצט און אָנגעהויבן בויען זיין מזלות. ער האָט חתונה געהאַט מיט אַ קוזינע פון ענגלאַנד. אַנדערע משפּחה זענען אָנגעקומען און מיט אַ מאָל איז געוואָרן אַ באַזעס צו בויען אַ יידישן קיבוץ אין קאַנאַדע.

די דערמאָנט, איז האַרט געווען אַ יידיש רעליגיעזער, אַשכנזישער יידן, אָבער די מעהרהייט פון די אַנדערע יידן וואָס האָבן זיך געפּרוּווען אין קאַנאַדע זענען געווען ספּרדים. חתן ס'איז געקומען די צייט צו גרינדן די ערשטע שול אין קאַנאַדע איז האַרט געווען איינער פון די גרינדער. די שול האָט געהייסן –און הייסט נאָך הייַנט–שאַרית ישראל– און פאָלגט נאָך די ספּרדישע מנהגים.

אין די יאָרן פון דער אַמעריקאַנישער רעוואָלוציע איז האַרט געשטאַנען מיט די ענגלענדער קעגן די אַמעריקאַנער.

האַרט איז געוואָרן אַ גביר דורך אַ דאַנק איינעסטירונגען אין פוטער לאַנד, און האַנדל. אַזוי באַוווּסט איז ער געווען אַז דער פּרעס דעפּוטאַט איז אים געקומען זען. פּרינץ עדוואַרד, דער פאָטער פון קוניג וויקטאָריאַ האָט אים אויך אויסגעזוכט.

האַרט האָט געהאַט פיר זין און פיר טעכטער. איינער פון זיינע זין, יחזקאל, איז געוואָרן דער ערשטער יידישער בריטישער עמפּעריע צו ווערן דעדערוויילט צו אַן עפענטלעכן אַמט.

משה אורי בן יחזקאל האַרט–דער פאָטער פון אונדזער קאַנאַדער יידיש קיבוץ–איז געשטאָרבן אין 1800. די מעהרהייט פון זיינע קינדער און אייניקלעך זיינען געבליבן יידן. אָבער די וואָס זיינען געבליבן אין סוריד'יזיער האָבן זיך אַסימילירט אין דעם פראַנצויזישן קאַטוליזישן לעבן.

Emulating our most giving forefather

Rabbi David Appelrouth

One of the remarkable characteristics of our Jewish community is the amount of philanthropy we have. I'm aware of innumerable worthy local and international organizations that the Toronto Jewish community provides for. Our community is like the perennial "Giving Tree" that keeps on giving.

The trait of giving isn't new to our nation. In fact, our spiritual DNA is predicated on a desire to help others. While it's wonderful that Toronto emulates the trait of our ancestors, let's appreciate for a moment just how far "giving" can go.

Our forefather, Abraham, is known as the pillar of charity, the "*Amud Hachesed.*" In this week's Torah reading, we get a sense of his wide charitable net.

The community of Sodom and Gomorrah was the antithesis of Abraham when it came to charity. Even though they lived in the most opulent place in Canaan, the Sodomites drafted legislation that forbade charity. Not only was it a crime to host a guest or feed the poor, but it was punishable by death!

Before God lays waste to Sodom, he beckons Abraham to defend it.

"Could you destroy the city if you could find 50 righteous men?" Abraham argues. It would be inappropriate, Abraham reasoned, to destroy Sodom if even a handful of righteous people resided there.

Abraham pleads until he realizes that in the absence of all righteousness, Sodom indeed deserves destruction.

In principle, how could Abraham defend Sodom? Wouldn't he loathe Sodom for its stinginess? Even if

Rabbinic Reflections

there *were* 10 righteous individuals, what about the thousands of wicked locals?

The Nitziv, in the introduction to his magnum opus the *Emek Davar*, answers with certainty that Abraham hated the city. He disagreed to the core with what it stood for. But Abraham differentiated the crime from the criminal. He understood that despite their wicked acts, people could still possess a vestige of goodness.

We may never attain Abraham's level of giving. But there is something we can do.

We live in a large Jewish community. We could pick a shul or a neighbourhood with like-minded people. We could find our niche and never look beyond it. This is the most comfortable option, but it's a closed mentality.

In my few years in Toronto, in my job as a rabbi, I've learned to embrace Jews from all walks of life. I, too, must struggle with not identifying people by their dress. But by getting to know people, pushing past the externals, I learn to see the pearls of greatness that lie within Jews from across the entire spectrum.

We are a city of givers. We're a philanthropic bunch. Like our ancestor Abraham, let us learn to not just give with our wallets, but to see with our hearts.

You don't have to defend a Sodomite, and you don't have to change your bling. You just have to think outside of your box. And in doing so, you climb one rung closer to the greatness of our most charitable forefather.

Rabbi Appelrouth is educational director at the Temmy Latner Forest Hill Jewish Centre in Toronto.

May the best person win

Once again, we're in the midst of election fever. This week's U.S. presidential vote featured two distinct visions for America, and Israel became a major issue in the campaign. Soon Israelis will also head to the polls, and with the recent announcement by Ontario Premier Dalton McGuinty that he is stepping down, a provincial election may soon follow.

As I watched some of the U.S. debates, my favourite part was the "truth checker" on one of the networks, where candidate statements were checked against the actual truth. To the surprise of no one, not every claim made by those wanting to be president of the United States was actually true. While I believe that most politicians enter politics to serve the public, something about the culture of politics makes it increasingly difficult to be successful while simultaneously being dedicated to the principal that "the signature of God is truth."

Money Matters

Rabbi Jay Kelman CA

To some extent – though to one much less than is the current norm – we can excuse politicians for their liberal definition of the truth when speaking. But what's inexcusable is to *act* against the public good for political gain. Such appears to be the case in Ontario, where the premier prorogued the legislature and thus avoided any further investigation into the cancellation of planned gas-fired power plants just before the last election. Those cancellations helped secure seats for his party, but ended up costing hundreds of millions, and possibility billions, of taxpayer dollars.

Of course there may be another explanation – the one above is touted by the opposition parties, who themselves may stretch the truth – but by refusing to deal with the issue, it does give much credence to such claims. Such politically motivated decisions are, sadly, par for the course.

It's for this reason that the recent death of James Coyne garnered so much news coverage. Coyne was appointed head of the Bank of Canada in 1955 and was forced to resign in 1961 after refusing to rubber-stamp the monetary polices of then-prime minister John Diefenbaker. Coyne's principled stand helped ensure the independence of the bank. It's sad that it's often those people who don't need to be elected by the public who can display the most integrity.

A recent news article noted how when Mark Carney, the current governor of the Bank of Canada, makes a promise, markets can rely on it, something they might not be able to do when an elected official makes a similar statement.

Our political leaders should be moral leaders first and foremost, and in this instance, morality shouldn't be equated with one's religious beliefs, but rather with one's personal character. And (perhaps sadly) the correlation between the two is often quite negligible.

Whether one is pro life or pro choice, or whether one favours same-sex marriage or not, seems to me less important than whether those running for public office are people to whom truth, integrity, fairness and the ability to put the common good ahead of their own personal interest are paramount.

Let's literally hope that the best person wins.

Send comments to rabbijay@torahinmotion.org.

Antisemitism not exclusive to left-wing worldview

Scholars in recent decades have tried to analyze and explain the origins of antisemitism, "the longest hatred." Yet we still have no consensus.

Did the antisemitism of the West originate with the classical Greeks and Romans who saw the Jews as misanthropic enemies of humanity? Or did it come from Christian supersessionism, the "replacement theology" that argues that Jews have been replaced by Christians as God's chosen people and are now accursed for not following God's plan for the world? As for the different forms of antisemitism in the 20th and 21st centuries, are they natural outgrowths of pre-modern antisemitism or are they radically different?

Views & Reviews

Martin Lockshin

One of the most prolific and skilled of these antisemitism scholars is Hebrew University of Jerusalem professor Robert Wistrich. Much of his early writing centred on antisemitism in the contemporary Arab world. Two years ago he produced a magnum opus on the history of antisemitism, *A Lethal Obsession: Antisemitism from Antiquity to Global Jihad*. Now he has published a book of more than 600 pages, titled *From Ambivalence to Betrayal: The Left, the Jews, and Israel*.

Wistrich's latest book is based on careful, meticulous scholarship and cogent analysis. He explains the potential for tension between modern Zionism and modern left-wing thinking, both of which arose in Europe in the 19th century. Many thinkers were convinced that a "Jewish problem" existed, and that it was not clear where Jews could fit in in a radically different modern world.

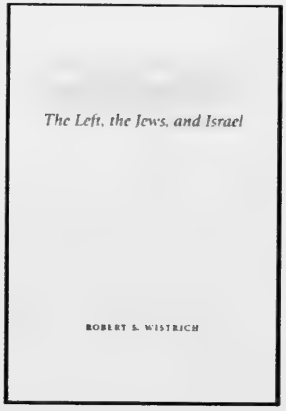
Zionists tended to argue that there was no hope for Jewish integration in Europe; Jewish national autonomy in the Land of Israel was the only answer. Leftists, on the other hand, who had ambivalent, or worse, attitudes to nationalism, thought that encouraging Jewish nationalism was counter-productive to the goals of socialism. Many of them believed that the radical reorganization of European society that they advocated would solve the Jewish problem once and for all.

Wistrich, of course, acknowledges that even in the 19th century some Jews (and some gentiles) successfully combined Zionism with left-wing ideology, just as some do today. But his basic premise is that today's leftist anti-Israel ideology that is so often mixed with elements of antisemitism can be at least in part traced back to the original tensions between these movements.

One of the most disturbing chapters describes in detail some of the worst types of anti-Zionism and antisemitism in the radical left in contemporary Great Britain. As Wistrich explains: "It needs to be emphasized that this kind of new antisemitism in Britain is not exactly the same kind of hatred that prevailed in Europe 70 years ago. The complex multicultural society of Great Britain will not readily tolerate cries of *Sieg Heil*, jackboots, or the openly racist mythology that was irrevocably stained by the Holocaust… The spearhead of this [new] assault has been the 'anti-racist' left in Great Britain which now attributes to Jews and the State of Israel the worst sins of the West – racism, ethnic cleansing, 'crimes against humanity' and even genocide. This conscious attempt to 'Nazify' Judaism, Zionism and Israel deserves to be regarded as one of the most scandalous inversions in the history of the longest hatred."

Another chapter shows how, against all reason, some radical leftists have made common cause with Islamists, united by their animus to Jews and Israel despite the fact that virtually all other parts of their ideologies are incompatible.

This book will be useful for scholars of antisemitism, but it appears that Wistrich has a political motive beyond the academy. In the introduction he writes, "This book goes to the heart of what has become a serious mental derangement in the hope that it might help the left… to regain their sanity."



The way Wistrich presents his arguments leads the average reader who is concerned about antisemitism to conclude that the left constitutes the greatest danger. This is a common claim made by people with neo-conservative agendas. For example, in a series of tendentious articles on Jews, money and U.S. politics in the *National Post* this summer, Lawrence Solomon argued that Jews in the United States used to vote Democratic since they were convinced that the right was antisemitic. Now that rationale is gone since, he argues, much of contemporary antisemitism derives from the left.

But does it? The worst antisemitic episode of history, the Shoah, was perpetrated by a modern right-wing ideology, and right-wing antisemitism, especially on the radical right, is hardly a spent force. Even after reading this well-researched book I don't know whether I, as a Jew, should be more afraid of the loony left or the radical right. And while I was convinced by Wistrich that the phenomenon of leftist anti-Zionism and antisemitism is worse than I had imagined, I still don't know how much of the left is implicated. Is it five per cent, 50 per cent or 90 per cent? While I learned from this book that Holocaust denial or "Holocaust inversion" (the claim that the Jews are perpetrating a Holocaust in Palestine) exists on the left, surely the true home of Holocaust denial is on the right (as Wistrich notes in passing).

Wistrich himself documents that even within the ranks of the most strident leftists one can still find principled support for Jews and the State of Israel. He cites, among others, Jean-Paul Sartre and Simone de Beauvoir. He quotes from a recent interview with Fidel Castro who asserted that Israel had an unequivocal right to exist, adding that "I don't think anyone has been slandered more than the Jews. I would say that they have been slandered much more than the Muslims because they are blamed and slandered for everything. No one blames the Muslims for anything."

You can choose to take a leftist or a rightist worldview, but avoiding antisemitism shouldn't, on the evidence before us, be the motivating factor for your choice.

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Cure for IBD disease closer: gastroenterologist

Jennifer Libman
Special to The CJN

Canada has one of the highest incidences of inflammatory bowel disease (IBD) in the world, afflicting an estimated 233,000 people, with 28 being diagnosed each day.

IBD, which is a range of conditions including Crohn's disease and ulcerative colitis, develops when parts of the body's immune system begins attacking the gut. Symptoms can include diarrhea, cramping, weight loss, ulcers and intestinal scarring. Those who are afflicted have a lowered life expectancy, an increased risk of colon cancer and will likely require surgery at least once in their lifetime.

Though the incidence of IBD in Canada is as common as Type 1 diabetes and epilepsy, and more common than multiple sclerosis and Parkinson's disease, it remains a stigmatized disease that is relatively unknown and misunderstood. IBD costs in Canada are estimated to be $2.8 billion per year, and the quality of life of someone with IBD is low across all groups when compared to the general population.

To raise both awareness and funding, the Crohn's and Colitis Foundation of Canada (CCFC) was launched in 1974 by a group of parents whose children were suffering from IBD. Since then, the CCFC has become a world leader in IBD research funding.

On Nov. 1, to kick off Crohn's and Colitis Awareness Month, CCFC launched a report intended to raise awareness of IBD in Canada, and to lead to new research opportunities and improved quality of life for Canadians living with IBD.

At a panel discussion held at Toronto's Mount Sinai Hospital on Nov. 1, Mount Sinai president and CEO, Joseph Mapa, said that "digestive health is one of the key programs at Mount Sinai, and we employ some of the most talented people in the world. I am proud that the CCFC allows us to be part of the discussion and solution to IBD, so we can continue our important work."

Joseph Mapa

Dr. Kevin Glasgow, CEO of the CCFC, discussed some of the findings of the report, as well as the goals of the CCFC. "In CCFC's perfect world, people would already be cured," he said. "We are getting closer, but we're not there yet. Until that day comes, we have an obligation to improve quality of life by reducing the impact of living with IBD."

Glasgow talked about some of the challenges that a person suffering from IBD faces, including general lack of awareness of the disease, late diagnoses, poor access to IBD specialists and clinics, and lack of insurance coverage for expensive yet critical medications.

"Employment issues are very common, with 21,000 people with IBD unable to work every year, and over 40 per cent of people taking short-term leaves," he said. "Even those in remission suffer from fear and anxiety in anticipation of a future relapse."

Panellist Ruth Scully, a volunteer with CCFC, has two children with IBD. "As a mother, it is so difficult to watch my kids in pain. I wish I could take it all away from them," she said.

Her son requires more than $40,000 worth of medications per year to manage his disease. She worries that soon he will not be covered by the family insurance policy and that paying for the drugs will be a burden for him for the rest of his life.

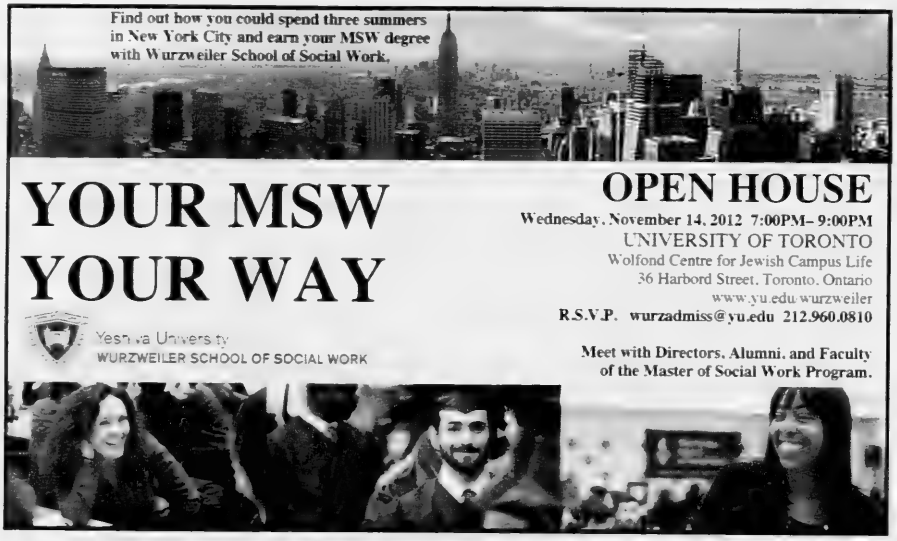
"My strategy to cope with the IBD in my family is to do anything I can to help. I volunteer, raise money and speak to other parents whose children have been diagnosed," she said. "It's a common disease, but people aren't talking about it."

Each year, the Scully family participates in the CCFC's Gutsy Walk, to raise money for IBD research. Her children have raised more than $100,000 in pledges since they began participating. "I am more committed than ever to improving my children's future," Scully said. "We need to find a cure for IBD, but in the meantime we need to help people live with it."

Dr. Hillary Steinhart, the head of the division of gastroenterology at Mount Sinai, spoke about what it's like as a physician to see the impact of IBD. "I've been in this field for 21 years, and while treatments and surgeries have changed, the impact of IBD is still the same," he said.

"I am proud to be part of this centre of excellence, where we've been able to harness the energy and talent of some brilliant people into one place. Our clinicians see over 4,700 patients each year, many who come from outside of Toronto and Ontario to find the help they need to manage their complex disease."

Though there is still no cure, clinicians at Mount Sinai are leading cutting-edge research studies to discover the causes and treatments of IBD. "We're getting closer," Steinhart said. "With every advance in research, we are that much closer to a breakthrough."



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RUNNING PROUD: The team from Bialik Hebrew Day School took part in the Fall Jewish Day School Sports League's cross country meet on Oct. 25. The team, comprising students in grades 4 to 8, placed in the top 3 in every boys and girls and grade category.

Environmental group gets $100,000 grant

Carolyn Blackman
Staff Reporter

Shoresh Jewish Environmental Programs has become the first Canadian organization to be accepted into the Joshua Venture Fellowship.

The fellowship supports visionary leaders and groundbreaking ideas that they believe "will impact the Jewish world and the world Jewishly."

The New York City-based Joshua Venture Group awards the fellowships every two years. Eight were awarded this year. Shoresh will get $80,000 in unrestricted funding and $14,000 in personalized coaching, training and networking.

Shoresh, which offers educational programs and grassroots initiatives rooted in Jewish social and environmental values, was selected for the grant based on its proposal to develop a rural centre for sustainable land-based Judaism at Bela Farm in Hillsburgh, Ont.

In 2009, it opened the Kavanah Garden, an organic educational garden at UJA Federation of Greater Toronto's Joseph and Wolf Lebovic Jewish Community Campus in Vaughan.

Risa Alyson Cooper, Shoresh's executive director, said the group was selected for the two-year grant out of 10 Canadian organizations that applied. "This acknowledgement is a vote of confidence for us. We are adding a voice to the Canadian food and farming movement."

She said that Bela Farm, which is in its early stages, is a 115-acre privately owned farm. "We would like to produce vegetables and develop value-added products such as pickles, cheese and jam. In the future, we'd like to supply kosher local organizations with ethically raised meat.

Shoresh also plans to offer hands-on educational opportunities such as group visits and internships.

"I am very excited about [this opportunity.] I feel like my personal and professional goals are coming together in one project."

HOOP DREAMS: Israeli basketball player Itzik Ohanon, right, plays with grades 5 and 6 boys at Joe Dwek Ohr HaEmet Sephardic School during a visit last month.

Mazel Tov
מזל טוב

Mazal tov to proud parents, Avi & Rivka Kagal and David & Gail Halbrich, on the engagement of their children, Lori and Alon.

Mazel tov to David Hall & Kristy Bignell on the birth of Luke Orion from thrilled grandparents, David & Susan Bignell.

Mazel tov to Shirley and Alex Richman on their 65th wedding anniversary, Nov 6. All our love from your children, grandchildren and great-grandchildren.

Joseph & Betty Gilfix, Winnipeg, celebrated their 65th anniversary, Mom's 90th & Dad's 95th birthday. Love, Brian (Eleanor), Debby (Brian), grandchildren and great-grandchildren.

Shauna & Jeremy Bornstein welcomed Judah Ryan (Binyamin Uriel) on Oct. 11. Sister, Hannah Claire, is thrilled. Grandparents are Gilda & Barry Waltman, Brenda & Rick Bornstein.

Mazel tov to "Bubbie Bru" (Bruria Cooperman) on her special birthday! Lots of love, Ella, Jacqui, Ava, Adam, Ethan & Nate.

Email your digital photos to cblackman@thecjn.ca or go online to www.CJNews.com and click the "Family Moments"

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What's New

By LILA SARICK

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Deadline reminder: Nov. 12 is the deadline for the issue of Nov. 22. Nov. 19 is the deadline for the issue of Nov. 29. All deadlines are at noon. Phone 416-391-1836, ext. 269; fax 416-391-0829 or send an email to: whatsnewcjn@gmail.com.

Thursday, Nov. 8

MENTAL HEALTH CARE

Dr. Cliff Posel discusses "Mental Health Care: Consent, Capacity and Involuntary Commitment," 7:30 p.m., Adath Israel Congregation.

BURN THE BOOKS

Rabbi Sean Gorman discusses rabbinic disputes in medieval commentaries. Weekly, 7:30 p.m., Pride of Israel Synagogue. 416-226-0111, ext. 10.

Saturday, Nov. 10

HONOURING VETERANS

Temple Kol Ami honours veterans at its Shabbat morning service, 10:30 a.m. RSVP rabbistreiffer@kolami.ca.

Beth Tikvah Synagogue honours all Canadian, Russian and Israeli veterans at services, 9 a.m. Call **George Stern**, 416-223-7481.

B'NAI SHALOM

B'nai Shalom Congregation of Halton-Peel meets at 10 a.m. in Oakville. Call 905-901-9889; www.bnaishalom.ca.

RABBIS' CHANGING ROLES

Rabbi Dow Marmur, Rabbi Howard Morrison, Rabbi Steven Saltzman and **Rabbi Yossi Sapirman** discuss "The Changing Role of the Rabbi,"with entertainment by The Cantors 5, Adath Israel Synagogue, 8 p.m. 416-635-5354.

Sunday, Nov.11

REMEMBRANCE DAY SERVICE

Jewish War Veterans of Canada, Toronto post, holds a Remembrance Day service, 11 a.m., Sherman Campus, 4600 Bathurst St. In case of rain, in the Lipa Green Centre. Reception to follow, 416-636-1880, ext. 5181.

HOLOCAUST TESTIMONY

Budapest Ghetto survivor **Alexander Eisen** discusses his experiences in Nazi Europe and Israel, Temple Kol Ami, 6 p.m.

LADIES' EVENT

Allison Josephs, from Jew in the City, is the guest speaker at Westmount Shul's ladies event. $36, prepayment required. shareen@westmountshul.com.

Monday, Nov. 12

FRIENDS OF TEL AVIV U

Canadian Friends of Tel Aviv University host a reception for president **Joseph Klafter**, 7 p.m., The Uptown Loft, 2464 Yonge St. RSVP louise@cftau; 416-787-9930.

MITZVAH KNITTERS

Mitzvah knitters at Shaar Shalom Synagogue welcome anyone interested in knitting and crocheting for non-profit organizations. 905-889-4975.

FALL LECTURE SERIES

Temple Emanu-El's fall lecture series continues at 2 p.m. **Nelson Wiseman** discusses Canadian multiculturalism. Call 416-449-3880.

Continued on page 29

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Touch of Klez
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www.bethsholom.net

Continued from page 28

Tuesday, Nov. 13

BEIT ISSIE SHAPIRO
Bill Tatham and David Ossip discuss "Punching Beyond Our Weight," at the Canadian Friends of Beit Issie Shapiro breakfast meeting, 7:30 a.m., Churchill Park Condominiums, 336 Spadina Rd. email cfobis@rogers.com or 289-597-0500.

MUSIC OF TCHAIKOVSKY
Rick Phillips discusses the music of Tchaikovsky, Temple Har Zion. Bring your lunch at noon, program at 12:30 p.m.

LUNCH AND LEARN
Norm Gardner discusses "A History of Jews in the Military," Beth Tikvah Synagogue. $20. RSVP 416-221-3433, ext. 352.

CHABAD MARKHAM GALA
Chabad of Markham holds a gala dinner to support building expansion. Info at 905-886-0420, ext. 221, or www.chabadmarkham.org.

Wednesday, Nov. 14

JUDAISM YOUR WAY
Rachael Turkienicz teaches "Doing Judaism Your Way: Explaining, Understanding and Choosing," at Rachael's Centre, Nov. 14- Dec. 19. 416-630-6488 or www.learningwithrachael.com.

ISRAEL NATURALLY
Learn about a nature tour of Israel with City Shul, 8 p.m. RSVP israel.naturally2013@gmail.com.

JEWS FOR JUDAISM
Rabbi Michael Skobac discusses "Why Jesus Didn't Have to Die For Our Sins," 8 p.m., Zichron Israel Congregation of Associated Hebrew Schools. Call 416-789-0020 or toronto@jewsforjudaism.ca.

BIBLICAL CHARACTERS
Hana Werner discusses "The Multi-faceted Sarah," 1:30 p.m, Beth Tzedec synagogue. RSVP 416-781-3511.

Thursday, Nov. 15

HALACHAH AND HEALTH
Dr. Michael Gordon discusses "Halachah and the Health Care Role," 7:30 p.m., Adath Israel.

WHAT'S NEW

LOOKING FOR A RENTAL?
Are you looking to rent your basement apartment or an extra room in your house? List it free with Jewish Information Service of Greater Toronto. If you're looking for a place to live, JIST can help you as well. 416-635-5600, jinfo@ujafed.org.

LEGACY GIRLS STUDY
The Legacy Girls Study invites girls 6 to 13 years old and one parent to come to Princess Margaret Hospital twice a year for 5 years. The study is looking at factors that may influence the risk of breast cancer later in life. Email dhanna@lunenfeld.ca; visit http://legacygirlsstudy.org or call 416-946-4501, ext. 5222.

JF&CS GROUPS

Registration is required for all programs. Groups and workshops are open to all members of the community and fee reductions are available. All classes at Lipa Green Centre, 4600 Bathurst St., unless otherwise noted. Call **Shawna Sidney**, 416-638-7800, ext. 6215, or www.jfandcs.com.

Life Skills For Today's Woman. A 6-session group for women on time and stress management, self-esteem, assertiveness. Starts Nov. 7, 35 Madison Ave. or Nov. 8, Lipa Green Centre, 7 p.m.

Parenting the Child With ADHD. A 4-session group for parents. Starts Nov. 8, 7 p.m. Promenade Mall, Suite 313. Call for pre-group assessment, 416-638-7800, ext. 6215.

Understanding Adult ADHD. A 1-session workshop. Nov. 12, 7 p.m.

Looking Ahead. A 6-session group for newly separated or divorced individuals. Starts Nov. 13, 7 p.m., Promenade Mall, #313.

Beyond the Chupah, Becoming a Couple, a multi-session marriage-preparation group starts Nov. 15, 7 p.m., Adath Israel Synagogue.

Effective Parenting. A 4-session group for parents of children 2-11. Starts Nov. 21, 7 p.m.

When You're About to Separate: What to Tell the Kids. A workshop for parents in the early stages of separation. Nov. 22, 9:30 a.m., Promenade Mall, #313.

Understanding Social Skills in Children with Learning Disabilities and ADHD. A workshop for parents and professionals. Strategies on how to understand and support your child's needs. Nov. 22, 7 p.m.

High Conflict Divorce. A workshop for parents, not for individuals in an abusive situation. Nov. 28, 6:30 p.m., Promenade Mall, #313.

BEREAVED PARENTS
Bereaved Jewish Families of Ontario provides self-help groups. Panel on "The Many Facets of Personal Tragedy and Grief," **Nov. 14,** Beth Sholom Synagogue. **Beth Feffer** at JF&CS, 416-638-7800, ext. 6244, or bfeffer@jfandcs.com.

FOR SENIORS

Association of Jewish Seniors. Susan Jackson, executive director of Women's Philanthropy- UJA, discusses "What's Happening in Jewish Toronto," Nov. 15, 9:30 a.m., Shaarei Shomayim synagogue. RSVP **Tammy**, 416-635-2900, ext. 458.

Charming Earl Bales Seniors Club in the Park. (60+). **Valerie**, 416-395-7881. The clubhouse is now open. Open house with Omni Fitt, Nov. 13, 11 a.m. Casino Rama, Nov. 14. Dance with live music, Nov. 18, 7 p.m.

Seniors Cultural Club meets Tuesdays, 10 a.m., Borochov Cultural Centre, 272 Codsell. 416-630-9444.

New Horizons is a Jewish Hungarian seniors club that offers kosher food, card games, casino trips. 416-256-1892.

Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub. Refreshments $2. Call **Sheila**, 416-665-3333, or **Marcia**, 416-932-1229.

Beth Emeth Bais Yehuda Synagogue welcomes new players for mah-jong and Rummikub Monday and Wednesday afternoons. 416-633-3838.

Earl Bales Seniors Woodworkers has a full woodworking facility with state-of-the-art equipment. Call 416-630-6487; **Morty**, 416-783-6078; **Loren**, 905-764-6310.

Active Seniors & Boomers, Miles Nadal JCC, 416-924-6211, ext.155. Nov. 15, "How to Not Outlive Your Savings," with **Jamie Golombek**. Dec. 6, guided ROM visit. Pre-pay $15 by Nov. 19.

Bernard Betel Centre, 416-225-2112. Nov. 13, **Gerald Ziedenberg** discusses Jonathan Pollard, 10 a.m.; Nov. 14, Yiddish Is Alive Festival, with lunch 10 a.m.- 3 p.m.; Nov. 15, **Karen Thomson** discusses "Understanding Arthritis," 1:30 p.m.

Circle of Care is sponsoring a support group on dealing with stress. Starts Nov. 7, 6 p.m. at Bernard Betel Centre. 416-635-2900, ext 463, or 437.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com.

Drop-in duplicate bridge, Thursdays, 12:30 p.m.

Seniors social art in the media of your choice, Mondays, 2 p.m.

Art Appreciation series with **Osnat Lippa** looks at Vermeer's work, Tuesdays Nov. 13, 1 p.m.

Kevin Courrier looks at the films of Steven Spielberg, Wednesdays starting Nov. 21, 1 p.m.

Iain Scott discusses opera's sopranos, Wednesdays starting Nov. 14, 7 p.m.

MILES NADAL JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org.

Remembrance Day ceremony, 10:45 a.m., Nov. 11. Ext. 154.

Monthly support group for adult children of Holocaust survivors, Nov. 12, 6 p.m. **Shoshana Yaakobi**, 416-785-2500, ext. 2271, or syaakobi@baycrest.org.

Toronto Jewish Film Society 2013 subscriptions available. esthera@mnjcc.org.

Adult daytime choir meets Tuesdays, 1:30 p.m. Women's Chorus meets Mondays, 7:30 p.m. email gillians@mnjcc.org. No experience needed. Play in the MNJCC Klezmer Ensemble directed by **Eric Stein**, Tuesday evenings. music@mnjc.org.

Shlomo Schwartzberg discusses "Cops, Crooks and Corruption," in the films of Sidney Lumet, Nov. 12, 7 p.m. Ext. 606.

Sharon Abron Drache launches her book, *Barbara Klein-Muskrat, Then and Now.* Nov. 15, 6:30 p.m.

Tickets on sale now for Hadar Noiberg Trio, Nov. 22. Ext. 0.

Baruch Sienna teaches a course on Thinking Jewish, Nov. 15-Dec. 6, 7:30 p.m. Ext. 154.

Toronto Jewish Family Info Fun Fair, Nov. 20, 6:30 p.m. Children's author **Andrew Larsen** presents at 7 p.m.

Michael Bernstein Chapel holds services Thursdays, 7:15 a.m., Sundays, 8 a.m. **Coleman Bernstein**, 416-968-0200.

SCHWARTZ REISMAN CENTRE

Lebovic Campus, 9600 Bathurst St., Vaughan. 905-303-1821. www.srcentre.ca.

Red Cross babysitting course, for ages 11 and older. Nov. 23, 9 a.m.

Grandparents, grandchildren brunch with crafts and music, Nov. 25, 10 a.m. Ext. 3037.

SINGLES EVENTS CAN BE FOUND ON PAGE 34

Survivor was left for dead in frozen swamp

Cynthia Gasner
Special to The CJN

"Holocaust survivor Fay Kieffer is the most amazing woman I have ever met," said Rochelle Bowmile, the head of special education at Unionville High School.

Bowmile met Kieffer two years ago, when she came to speak at the high school. As she drove Kieffer home, Bowmile asked the then-82-year-old survivor if she would be willing to tell her the entire story of how she survived the Holocaust.

Kieffer agreed, and the two met regularly for a year, during which Bowmile wrote Kieffer's memoir. Through our meetings, we "formed a strong and fast friendship," Bowmile said.

The memoir, titled *The Day That Changed My Life*, will be published by the Azrieli Foundation, which supports a wide spectrum of initiatives through the Holocaust Survivor Memoirs Program.

"Fay's story is much like the many amazing survival stories we have heard and read before," Bowmile told *The CJN*. But "while Fay's story is one of horror, grief, pain, uncertainty and fear, it is also [one of] hope, compassion, love and optimism.

"Her story rises above hate and evil and instead [it] portrays a woman who has truly learned to face each day with faith, kindness and care."

In the memoir, Kieffer also recalls the "many souls that helped her along the way… without their help, she would surely have perished," Bowmile said.

Two years ago, when she wanted to have a Holocaust survivor speak at her school, a colleague told Bowmile that his mother-in-law had a neighbour who was a survivor and an incredible woman. The neighbour always has a smile on her face, he said, even though she is not well and has faced many tragedies in her life.

When Kieffer was approached, she agreed to talk at the school, although she said that she had never before spoken about her life during the war.

"At the school, Kieffer spoke to the grade 6, 7 and 8 students. She spoke so well, so eloquently," Bowmile said.

"Never before had I seen so many students so engrossed and engaged. By the end of her talk, there was not a dry eye in the gym."

Kieffer was born in Bieniekonie, Poland, a small town near Vilna. She had a happy childhood until the lives of her family – her grandparents, her parents Sarah and Nachim Wolpianski, her sister and her brother – were shattered in June 1941 when the Nazis came to her town. She was 13 years old at the time.

In the book's introduction, Bowmile writes, "Imagine being a 13-year-old girl whose family has been forced into an unimaginable situation, compelled to move out of their homes with hundreds of other families into the Vilna ghetto.

"Imagine watching half of these families being marched out of the ghetto only to be shot and buried in the graves that were dug just the day before. And try to imagine being 13 years old and given no choice but to leave the ghetto as a slave labourer every day to lay railway ties, wash streets, clean toilets and other unbearable jobs instead of going to school.

"And then coming home late one day to find your family has vanished, been taken away and having no idea where they are or if you will ever see them again."

In an interview, Kieffer said she was able to escape because the slave labourers were taken out of the ghetto to work every day.

"My brilliant eight-year-old brother told me to escape. And every time I was ready to give up, I heard my brother's words. He said, 'You must survive to tell the story.'"

In her memoir, Kieffer tells about the horrors of being alone, of starvation, cold, of being a fugitive and being hunted like an animal, running from one place to another and not knowing where she was, and of being raped and left for dead.

Educator Rochelle Bowmile, right, wrote survivor Fay Kieffer's memoir.

With tears in her eyes, Kieffer recalled the incident. "I must have passed out and they left me for dead. They mutilated my body, and I have suffered the rest of my life both physically and mentally."

She wandered for eight months, and miraculously, a partisan found her frozen in a swamp, where she had fallen asleep.

"My legs were frozen into my boots, which were filled with water, and my hands were frozen. When they removed my boots, the skin came off," Kieffer said.

"It was a very painful recovery, and after two months, I was able to help with others who were sick and wounded, as the Germans were bombing the area."

The day they were liberated, she had an attack of appendicitis and was operated on without an anesthetic, as there were no medical supplies, she said.

Kieffer returned to her town to discover that the Jewish homes were empty, windows were broken and the families' possessions had been stolen.

Of the 600 Jews in Bieniekonie, only 14 survived the war. She later discovered that her mother, who was searching for her, had survived in the Bergen-Belsen concentration camp in Germany.

Kieffer left Poland with a false passport under the name of a Greek girl. When she reunited with her mother in Germany, she said, "We couldn't say a word. We were paralyzed with emotion," Kieffer said.

"I came to Toronto when I was 20, when [David] Dunkelman of Tip Top Tailors came to look for people to work for his company," she said, explaining that this was a ploy by the founder of the menswear manufacturer to bring Jews to Canada.

Kieffer, who has two sons, Norman and Rudy, and two grandchildren, said, "I am grateful for surviving, for living in a free country, and hoping Canada will always be free.

"If Hitler didn't leave the survivors physically crippled, he left us mentally crippled forever."

With bright blue eyes she smiles and said, "But I count all my blessings, and when I am tormented with my memories, I get up and thank God that I am independent and grateful for what I have now."

For more information about *The Day That Changed My Life*, send an email to rochellebowmile@gmail.com.

Correction

The article "Polish films have memorialized the Holocaust" (Nov. 1), identified scholar Marek Haltof as an American, when in fact he is a Canadian.

OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Mr. Joseph Clodman	Oct 2/12	7700 Bayview Avenue
Charles Orenstein	Oct 18/12	2045 Lakeshore Blvd. W.
Emily Fenten-Shapiro	Oct 17/12	1463 Eglinton Ave. West
Linse Penturn	Oct 20/12	1 Yonge Street
Leo Cook	Oct 18/12	27 Windham Drive
Norman Sculnik	Oct 18/12	547-B Parliament Street
Sylvia Roth	Oct 22/12	1035 Eglinton Ave. West
Hilde Breuer	Oct 22/12	11 Ridgewood Road
Albert Lovett	Oct 22/12	7460 Bathurst Street
Pearl Marcus	Oct 23/12	115 Calvin Chambers Rd.
Chloe Mondrow	Oct 22/12	366 Lawrence Avenue, W.
Honey Rose	Oct 24/12	188 The Bridle Path
Ben Reisman	Oct 23/12	55 Ameer Avenue
Betty Katz	Oct 23/12	205 Cummer Avenue
Ron Swartz	Oct 23/12	300 Glenview Avenue
Manuel Greenblatt	Oct 25/12	866 Sheppard Ave. West
Hanna Citrin	Oct 27/12	1131 Steeles Avenue W.

HEBREW BASIC BURIAL

Hans Reicher	Oct 19/12	4330 Lakeshore Blvd
Isidore Bemrubi	Oct 20/12	5935 Bathurst Street
Earl Barlow	Oct 21/12	73 Widdicombe Hill Blvd.
Ida Gotter	Oct 23/12	541 Finch Avenue, W.

Steeles Memorial Chapel

Fox, Fanny	Oct. 14/12	3 Casino Crt
Farkas, Alex	Oct. 15/12	28 Ellison Ave
Blakey, Meta	Oct. 14/12	10 Nadolny Sachs Private
Creatchman, Judy	Oct. 15/12	Private
Pupko, Irving	Oct. 16/12	338 Mullen Dr
Grunier, Daniel Joel	Oct. 14/12	Private
Oniel, Michael	Oct. 16/12	Private
Shneiderman, Polia	Oct. 17/12	50 Disera Dr
Lednar, Margit	Oct. 17/12	100 Antibes Dr
Koplis, Gertie	Oct 19/12	784 Centre St
Feldman, Leonid	Oct. 20/12	525 Lawrence Ave. W.
Goldhar, Myrna	Oct. 21/12	1555 Finch Ave. E
Hills, Pamela	Oct. 21/12	London, England
Goldman, Ann	Oct. 21/12	3560 Bathurst St
Hauer, Carl	Oct. 22/12	130 Neptune Dr
Holzberg, Robert D.	Oct. 22/12	12 Frontenac Ave
Forrai, Olga	Oct. 22/12	11 Goldfinch Crt
Jacobs, Ruth	Oct. 18/12	10 Northgate Cres
Barak, Moshe	Oct. 24/12	91 Townsgate Dr
Reznikovski, Igor	Oct. 23/12	Private

Former Dachau inmate recalls imprisonment

Sheldon Kirshner
Staff Reporter

"I was a number in Dachau," mused Erwin Schild, a retired Toronto rabbi who endured about a month of captivity in Nazi Germany's first concentration camp.

Like the more than 200,000 prisoners from more than 30 different countries who passed through this hell on earth in southern Germany from 1933 onward, Rabbi Schild was dehumanized and demonized in Dachau, which served as a prototype for other Nazi concentration camps later built in Germany and German-occupied Europe during the Holocaust.

To the Nazis, prisoners like him were merely numbers whose lives did not count. Upon arriving in Dachau, they were compelled to relinquish not only their clothing and possessions, but their names, rights, dignity and identity as well.

Rabbi Erwin Schild

Last week, at an exhibition at the consulate of the Federal Republic of Germany, Rabbi Schild – the former spiritual leader of Adath Israel Congregation and a member of the Order of Canada and of the Order of Merit of Germany – was given back his identity, so to speak.

The exhibit, *Names Instead of Numbers: The Dachau Remembrance Book Exhibition*, is part of Holocaust Education Week in Toronto.

Through the medium of photographs and text, it tells the story of 22 people, including Rabbi Schild, who were imprisoned in Dachau, a former munitions factory near Munich where some 43,000 people died, primarily from malnutrition, disease and suicide.

Running until Nov. 30 at the consulate (2 Bloor East, 25th floor), it was created in Germany in 1999 with the objective of remembering individuals rather than dry, anonymous statistics.

In the last 13 years, the biographies of more than 100 ex-Dachau prisoners have been compiled by, among others, German high school and university students.

As German consul general Sabine Sparwasser suggested in a brief speech introducing *Names Instead of Numbers*, it is an ongoing memorial project designed to confront Germany's Nazi past with unflinching honesty and solemnity.

Prisoners sent to Dachau, Jews and Christians alike, hailed from all walks of life and from different nations, and were immediately subjected to inhumane treatment.

Rabbi Schild, who was born in Cologne in 1920 and immigrated to Canada after spending a year in Britain as an enemy alien, met a similar fate, as he noted in a highly personal talk.

Transported to Dachau from Wurzburg, where he had studied at a Jewish teachers seminary, he arrived in the camp after the eruption of Kristallnacht in November 1938. Describing Kristallnacht as "an orgy of destruction" and a "dress rehearsal for the Holocaust," Rabbi Schild said the nation-wide pogrom was "a premeditated plan" by the Nazi regime to show Jews they had no place in Germany.

As frenzied mobs attacked his seminary, he could hear the jubilant roar of ruffians, their heavy steps and the crash of glass. "I thought my life was over," he recalled.

At Dachau, "unimaginable cruelty" and deliberate pain were inflicted on him. "I lived under constant terror, and was stripped of my individuality and humanity."

Forced to wear a pajama-like uniform, he subsisted on meager rations. And although he was there only relatively briefly, it felt like 300 years. "It was just horrible."

The low point of his incarceration came when he met his father there. Released not long afterward, his father and his wife would perish in "the darkness and pain" of the Riga ghetto, two of the six million victims of the Final Solution.

Calling *Names Instead of Numbers* yet another manifestation of Germany's struggle to remember and atone for the long night of the 12-year Nazi era, Rabbi Schild observed, "We can only say 'Never again.' This is the only thing we can do for the victims of the Holocaust. Never again should innocent people be persecuted and murdered for who they are."

A promoter of interfaith dialogue and Jewish-German reconciliation, he called on all of "God's people" to coexist in "peace and harmony."

The evening ended on a lyrical note when a young and upcoming German musician currently studying at the Royal Conservatory of Music, Constanze Beckmann, gave a stirring piano recital of the works of two Holocaust survivors, Gyorgy Ligeti of Hungary and Austria and Paul Ben-Haim of Germany and Israel.

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Jewish partisan recalls wartime experiences

Sheldon Kirshner
Staff Reporter

"My pillow was my rifle and the sky was my roof," said Faye (Faigel) Schulman, poetically recalling her two years as a Jewish partisan in eastern Poland during the depths of World War II.

Schulman, now a grandmother, became a partisan in 1942 and remained one until that area of Poland was captured by the Soviet Red Army in 1944.

"I never slept in a house for almost three years," said Schulman, a resident of Toronto since 1948.

Her role as a partisan is recounted in *Vengeance*, one episode of *War Story*, a 14-part TV series that will premiere on the History Channel on Thursday, Nov. 8 to commemorate Remembrance Week.

Vengeance, which tells the story of three other Jewish partisans aside from Schulman, will be broadcast on Sunday, Nov. 11 at 10:30 p.m.

In an interview, Schulman said she joined a partisan group after her parents, Yacov and Razel, and six of her seven siblings were murdered by the Nazis.

Schulman, who prefers to keep her age confidential, was born in Lenin, a town of about 10,000 inhabitants in what is presently Belarus.

Lenin, half of whose population was Jewish, was occupied by the Red Amy in 1939. But after Germany invaded the Soviet Union in 1941, Lenin was taken over by the Wehrmacht, the German army.

The Nazi invasion had an immediate impact on Schulman. As she put it, "They came in the middle of the night and woke up my whole family, forcing us to lie on the floor and sing."

Almost immediately, Schulman began working for the Germans as a photographer, having learned the craft from her oldest brother. Her duties included developing photographs of mass Jewish graves, enlarging photographs for portraits and taking passports photos, for which she was compensated with scraps of food.

Once, she was threatened with death if she did not finish a job within an hour. "I then realized what we faced," she said.

In 1942, the Nazis liquidated the ghetto and killed the Jews of Lenin in a series of mass shootings, burying the corpses in trenches. She and a handful of Jews were spared because they were considered essential workers.

One of her brothers, studying at a yeshiva elsewhere, survived. An Orthodox rabbi, he lives in New York City today.

Shortly after Lenin's Jews were massacred, the town's Christians were slain, and Lenin was razed.

Partisans attacked Lenin, and Schulman joined the Molotava Brigade, consisting of several thousand Red Army soldiers who had escaped from captivity.

"I left Lenin with the Russians," she said. "The partisans accepted me right away."

The commanders of the brigade knew that Schulman, who went by the name of Fania, was Jewish. The fighters, however, were not privy to that knowledge. "It was easier to survive," she said.

One of 20,000 to 30,000 Jews who drifted into partisan formations in Europe, Schulman worked mainly as a field nurse, having been trained by the brigade doctor, a veterinarian by profession.

Partisans, backed materially by the Soviet Union, engaged in guerrilla warfare and sabotage against the Germans and their local collaborators.

Faye (Faigel) Schulman, front right, during her days as a partisan

Schulman, though not a combatant, accompanied fighters to the front lines and treated the wounded. "I saved many lives," she said.

For about a year, she protected an eight-year-old Jewish girl whose parents had been killed. She was airlifted to the Soviet Union, and Schulman never heard from her again.

Schulman and her fellow partisans lived deep in a dense forest, in shelters made of logs and branches. Life was hard and rough, and although starvation always loomed, they never went hungry. Food, medical supplies and ammunition were obtained in raids on local villages and Nazi encampments.

Surprisingly enough, these conditions did not affect her health. "I never had a cold, but today I suffer from arthritis."

Schulman's brigade liberated the city of Pinsk in the summer of 1944, by which time the Wehrmacht was in retreat.

After the liberation, she worked as a newspaper photographer in Belarus.

She met her husband-to-be, Morris Schulman, a former partisan commander, during this period. Soon, they found themselves in a displaced persons camp in Landsberg, Germany, where Adolf Hitler was imprisoned after participating in a failed coup and where he wrote his political manifesto, *Mein Kampf*.

Schulman spent three years in the DP camp, giving birth to her first child, Susan, now a psychiatrist, and smuggling rifles to the newly formed state of Israel.

She and her family immigrated to Canada in 1948, living in a windowless attic for a while. She had a second child, Sidney, now a surgeon, in 1952.

Like many Holocaust survivors, the past is a source of anguish for Schulman. Several years ago, she unburdened herself by writing a book, *A Partisan's Memoir*, published in 1995.

Yet bitter memories of her parents' and siblings' deaths remain deeply embedded in her heart and soul.

"How can I not think about it? I cry every day. I can't forget. It's on my mind."

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Holocaust stories must be preserved: Lessing

Cara Stern
Staff Reporter

Only time will tell whether efforts to compensate Austrian Holocaust survivors and their heirs have been successful, said Hannah Lessing, secretary general of an Austrian government organization dedicated to compensating survivors.

Hannah Lessing

Lessing spoke to two audiences last week, both Holocaust Education Week events, to share stories and challenges she has encountered in her work at the National Fund of the Republic of Austria for Victims of National Socialism, as well as the General Settlement Fund for Victims of National Socialism.

The funds together try to compensate Holocaust survivors and their descendants for their suffering and loss.

"Most of the people come to our offices and say, 'I have an Uncle Moshe, I don't even know his family name but here are the names of my parents,'" she said, as an example.

Therefore, research is the key to this organization's success, and that often requires lots of time. "But time is something Holocaust survivors don't have," she said.

There are two funds: the national fund and the settlement fund. The former deals with direct Holocaust survivors and provides a single lump-sum payment to victims, while the latter considers damages and losses of assets, and compensates heirs of the original victims.

In June, the claims committee for the settlement fund decided on the last of the applications, and today, the majority of the money has been distributed – $209 million (Cdn) to 20,500 beneficiaries, Lessing said. Additionally, the national fund equally divided up funds to 20,400 survivors.

Despite the apparent success of the programs, Lessing said that Holocaust remembrance must go beyond monetary restitution.

"Dealing respectfully with the past is not only a question of payments. Coming to terms with the past demands both material restitution and symbolic recognition. And each new generation must learn the lessons of the past for itself," Lessing said.

She said the organizations, having fulfilled much of their mission of compensating survivors and descendants monetarily, still have to educate the country about the Holocaust through academic research and through preserving the memories of the victims.

"Our legacy is to collect the life stories, and we are now starting a collection of books, which is partly German, partly English, that will be distributed to all schools and libraries in Austria," Lessing said. Additionally, many of the stories have been published online.

The key to teaching young generations about the Holocaust is helping them relate to the victims. For example, Lessing suggested reminding Muslim students about the Islamophobia that erupted in the United States and in Europe following the Sept. 11 attacks. That parallel would give some students an idea of what the Jews faced in terms of persecution during the Nazi era.

A major problem with education is that the Austrian government, Lessing said, has no funding earmarked for Holocaust education.

"It's difficult to explain why, after 70 years, we're still talking about the Holocaust," she said. Therefore, many Holocaust-related organizations are slated to close within the decade.

However, Lessing said it's her goal to keep the national fund going. She will argue that the organization must continue as long as there is at least one Austrian Holocaust survivor alive – but afterward, it's going to be difficult.

Events like Holocaust Education Week allow the victims of the Holocaust to be remembered in a very personal and dignified way, Lessing said, adding that European countries must learn from this approach.

"It shows that memory is a powerful force which can safeguard the legacies of a broken past," she said.

For more information about the work of the national fund, visit www.nationalfonds.org.

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Lung transplant recipient breathes freely again

David Lazarus
Staff Reporter

MONTREAL — Jay Sokoloff is short and wiry, and when he walks and talks, all 120 pounds of him walks and talks quickly, with new purpose and vigour.

His vigour can be attributed to his new set of lungs.

After suffering from cystic fibrosis (CF) his entire life, 41-year-old Sokoloff woke up on June 24 in his Notre Dame Hospital room and marked the Fête nationale holiday with his new set of bellows pumping fresh, unfettered air into him.

Sokoloff said that from the very moment he came to after 10 hours of dual-lung-transplant surgery four months ago, he realized that the years of gasping for breath on stairs and hills, of coughing, and of mucous-choked lung infections, had come to an end.

"It was like a breath I hadn't had since I was 14 or 15 years old," Sokoloff said in a recent interview. "It was an excitement I couldn't come down from."

Through overtures made by friends, Sokoloff even received refuah shleimahs from former U.S. president George W. Bush, Prime Minister Stephen Harper, sportswriter Frank Deford and a longtime sports broadcasting hero of Sokoloff's, Bob Costas.

"I could not believe that we were actually emailing each," said Sokoloff.

Sokoloff took the surgery in stride, as he did his CF during the decades leading up to the operation. He lived as normal a life as possible with a genetic disorder that triggers lung infections, scars the pancreas and claims many by their late teens. Diagnosed at age three, he grew up with three older siblings, attended Jewish day school, and competed in sports and outdoor activities without any real problems until puberty, when CF symptoms began to make their presence more known.

But regular life still continued. In 2001, Sokoloff married his wife, Virginia, and they had two daughters, Sarah, now 8, and Nora, 7. Sokoloff also established a flourishing gift store – Mortimer Snodgrass – in the west end before relocating to Old Montreal.

But in August 2010, because his CF was steadily getting worse and at the advice of his doctors, Sokoloff applied to be put onto a double-lung-transplant wait list in Quebec.

Equipped with a beeper and told never to be more than an hour's drive from the city, Sokoloff and his family waited and waited while carrying on with their normal routine. On the eve of the surgery, Sokoloff was still walking the family's two dogs – Lucy and Mortimer – around the block.

On June 24, his daughter Sarah had just been dropped off for summer camp and family friends were visiting in the backyard when Sokoloff's beeper suddenly went off.

"You wait and you wait, but it was still a shock," Sokoloff said. "I knew it meant lungs were available." He had been number 12 on the list, and the transplant team had to make sure the lungs were compatible and would fit Sokoloff's relatively slight frame.

A few hours later, he was on the operating table.

"All I took was my slippers," Sokoloff said. "There was anticipation and a little anxiety, but I was calm."

Sokoloff spent only 19 days in the hospital. Life now, he said, has become a daily regimen of dozens of anti-rejection pills and medication to help his CF-damaged digestive system, as well as blood tests, not to mention a suppressed immune system that only days before speaking to *The CJN* landed him in the hospital with pneumonia.

Jay Sokoloff

"That was the first 'hiccup' I had," Sokoloff said. One doctor told him that in a way, he was "trading one disease for another" because of the new risks and regimen.

But if that's the case, being able to breathe freely again despite the rejection issues is a "disease" he has no problem dealing with. At the beginning of September, his store held a huge sale to celebrate the transplant, and Sokoloff is champing at the bit to return to work full time.

He is also planning to take his family to Colorado on a ski trip next February, even though he would not be covered by Medicare, U.S. government health insurance, if transplant-related issues surfaced there.

"I'm willing to take that gamble," Sokoloff said.

Reform shul gets new rabbi

Compiled by CJN Staff

MONTREAL — Rabbi Lisa Grushcow was formally installed as senior rabbi of Temple Emanu-El-Beth Sholom at Shabbat services on Oct. 19.

She's the first woman to hold that title in the Reform congregation's 130-year history, as well as the first woman to lead a Canadian shul with more than 1,000 member families.

The ceremony drew a full house, including representatives from across the Jewish religious spectrum, as well as community, political, academic and cultural leaders, and Christian clergy.

In addition to family and friends from Rabbi Grushcow's hometown of Toronto, a large contingent of her former congregants from Congregation Rodeph Sholom in Manhattan chartered a bus to Montreal to be part of the weekend-long celebrations.

Rabbi Lisa Grushcow

Temple president Stephen Yaffe and search committee chair Victor Goldbloom, among others, spoke of Rabbi Grushcow's warmth, intellect, and the impact she has already made both at the temple and in the community since her arrival in July.

The installation was performed by Rabbi Robert Levine, senior rabbi of Rodeph Sholom, where Rabbi Gruschow was an associate rabbi for nine years.

Temple Emanu-El-Beth Sholom's rabbi emeritus, Rabbi Leigh Lerner who retired as senior rabbi in June after 23 years, also participated in the ceremony.

Rabbi Grushcow responded by thanking congregants "with whom I have travelled to this point, with whom I have shared so much. I want to express my gratitude to the congregants who brought me here, to this sacred congregation, the oldest liberal synagogue in Canada."

The evening's service included musical performances by the temple's cantorial soloist and musical director Rachelle Shubert and the HaNeshama Choir, accompanied by Lucie Bouchard on flute, Rona Nadler on piano and Olga Gross on harp.

The celebration continued on Saturday morning. After Rabbi Grushcow's weekly Torah study session, Paul Leszner, president of the Canadian Council for Reform Judaism, joined her for a discussion about the movement today. The weekend's festivities concluded on Sunday with a family outing to the Ecomuseum zoo in Ste. Anne de Bellevue.

Rabbi Grushcow, 40, is a former Rhodes Scholar who earned a master's and doctoral degrees in philosophy at Oxford University. She was ordained in 2003 at the Hebrew Union College Jewish Institute of Religion in New York.

Rabbi Grushcow has come to the temple with her spouse, Rabbi Andrea Myers, and their daughters Arielle, 8, and Alice, 2.

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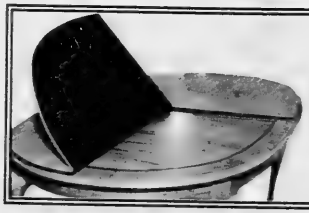

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SACH cardiologist addresses fundraiser

Decision on saving children not based on political ideology

Diane Koven
Ottawa Correspondent

OTTAWA — Dr. Livia Kapusta, a senior pediatric cardiologist with Save a Child's Heart (SACH), which save the lives of critically ill children, recently spoke at a Jewish Federation of Ottawa (JFO) fundraiser.

Dr. Livia Kapusta
[*Howard Sandler Photography*]

Kapusta, the keynote speaker at the sixth annual Choices dinner, organized by the Women's Campaign of the JFO, recalled the many choices she has made in her life.

Born in Israel, where she graduated from Tel Aviv University's Sackler School of Medicine, Kapusta furthered her medical career and specialization in pediatric cardiology in the Netherlands.

"I met a nice Jewish Dutch guy... and I decided to follow my heart and went to the Netherlands," she said. "My second choice, to combine motherhood with a profession. Only two women were practising pediatricians in the hospital, and both were unmarried and without children."

Kapusta made another life-altering choice when she and her husband met representatives from Save a Child's Heart (SACH) at a dinner party. "My husband and I made a choice to join the organization," she said.

After several years of working with children from around the world who are brought to Israel for lifesaving cardiac surgery, Kapusta decided, in 2010, to return to her country of birth. "I followed my heart when my family made aliyah," she said. "I chose to work full time at the Wolfson Medical Center [in Holon, Israel] where SACH is based."

The SACH team performs lifesaving cardiac operations mainly in Israel, but also in various other countries where they are needed. The SACH team takes along its own equipment and portable machines. SACH also offers medical training programs "to build a new generation of doctors and nurses," said Kapusta. "We have 73 people coming [to train in Israel] from China, Tanzania, the Palestinian Authority, all working together to save children's lives."

Following Kapusta's lecture, she was interviewed by *Canadian Press* reporter Stephanie Levitz. Asked by Levitz if she would find it difficult to choose which child to operate on, in the case of a choice of a Jewish child or a Palestinian child, Kapusta replied that it is not an "either, or" situation, that children are chosen based on a variety of medical criteria and not on political terms.

"We have operated on more than 3,000 children – half of them from the Palestinian Authority, but also from China, Zanzibar and other countries... if we think they can be operated on, we do it."

The Choices event, chaired for the third year in a row by Sandra Zagon, was held at Congregation Agudath Israel on Oct. 24. In order to attend Choices, women had to make a minimum donation of $150 to the annual JFO campaign. This year's dinner attracted nearly 300 women, many of whom were attending for the first time.

For more information about SACH, visit saveachildsheart.ca.

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Dozens of communities besieged by the storm

Ben Harris
JTA

NEW YORK — When Rabbi Avremel Okonov arrived on the morning of Oct. 29 at the school he co-founded 10 years ago in the Brighton Beach section of Brooklyn, the water in the basement had already receded from the high water mark. It only came up to his knees.

Everywhere he looked around his school, Mazel Academy, there was destruction. On the walls of the school's lower level, which sits several feet below the street and just blocks from the Brooklyn waterfront, he could see the mark where the water level had risen. It was at head level.

Four pumps had run for several hours to rid Mazel Academy of water. On Oct. 31, as the cleanup effort began to make headway, several puddles of water remained and the stench of seawater was inescapable. Hundreds of waterlogged prayer books were laid out on tables in the vestibule and piles of black trash bags lined the sidewalk filled with papers, books and other supplies destroyed by the surge of Hurricane Sandy.

But it was in the main sanctuary of an old synagogue now used by the school that the most poignant image was on display. Six Torah scrolls, stored during the storm in a safe on the lower level, were fully unrolled to dry, their parchment blotched and black lettering distorted by the floodwaters.

"We're drying them out," said Rabbi Okonov, the school's executive director. "But I'm looking closely – a lot of these pages, it's not reparable. This is just heartbreaking to look at."

Across southern Brooklyn on Oct. 31, residents took stock of the devastation wrought by the most destructive natural disaster in memory to hit New York. Downed trees blocked countless roads, and the sound of generators powering pumps could be heard on virtually every block in Brighton Beach as residents laboured to dry out their basements.

Without electricity to power signal lights, traffic was perpetually snarled. And with temperatures predicted to drop with the sun, residents were bracing for another cold night without heat.

In the nearby Brooklyn neighbourhood of Manhattan Beach, where the storm had left streets covered with sand and thick black muck, a lone worker shovelled water and debris from the entryway of Temple Beth-El. The cost of post-storm reconstruction in the region will take weeks to assess, but estimates suggest that the costs for the New York area will be in the tens of billions of dollars.

"We still didn't get through to our [insurance] broker," Rabbi Okonov said. "Our insurance papers are underwater. We have a lot of work ahead of us."

A volunteer helping clean up at the Mazel Academy Brooklyn after floodwaters from Hurricane Sandy destroyed the school's ground floor, Oct. 31, 2012. ***[Ben Harris photo]***

The storm known as Sandy took dead aim on Oct. 29 at some of the most populous regions of the country, home to tens of millions of people as well as the nation's largest Jewish communities. As the floodwaters rose from the Atlantic Ocean and Long Island Sound, dozens of Jewish communities were besieged.

With electricity and phone service still spotty in affected areas as the week wore on, it was difficult to fully gauge the storm's impact on local Jewish communities. Calls to Jewish agencies across the northeast only occasionally went through – and even then, more often than not, were answered only by voicemail.

Jewish Federations of North America, which later this month is expected to host more than 3,000 people in Baltimore for its annual General Assembly, was shuttered, its headquarters in the flood zone in lower Manhattan. The umbrella group's president, Jerry Silverman, was stuck overseas, unable to get a flight back to the New York area, and early in the week even emails to federation officials were coming back undeliverable.

Over in New Jersey, where the worst of the storm's impact was felt, some local federations were silent, too.

"We haven't been able to get through to a couple" of local federations, said Steven Woolf, who is helping co-ordinate the response for the Jewish Federations of North America.

On Oct. 30, many Jewish organizations began responding in earnest. Several of the largest – including Jewish Federations of North America, the Union for Reform Judaism, the United Synagogue of Conservative Judaism and B'nai B'rith International – set up funds to help the victims. Others helped organize volunteers to aid in the relief effort.

But little could be done, at least in the short term, to alleviate the human loss and suffering caused by the storm.

"Lots and lots of seniors who didn't evacuate are stuck in the dark, with no refrigeration, no elevators, and no stores open anywhere within walking distance," Lenny Gusel, a Russian Jewish activist who had visited Brighton Beach, wrote in an email on the morning of Oct. 31. Gusel urged his fellow Russian Jews to come help, noting that some elderly residents couldn't easily leave their buildings without elevator service. (On Oct. 31 in the evening, Con Edison, the local power company, announced that it had restored power to the Brighton Beach area, though it noted that some buildings may still be without electricity due to flooding or storm damage.)

At Mazel Academy, Rabbi Okonov tried to put on a brave face, but the hurt was palpable. He helped start the academy 10 years ago with three students. Today, he has 140, drawn mostly from the ranks of secular Russian Jews that settled in Brighton Beach and surrounding areas. With the school growing rapidly, he had renovated the school's ground floor just last year.

Now, everything they had built was ruined.

"Everything is brand new," Rabbi Okonov said, gesturing toward the recently laid floors and new furniture, all of it waterlogged and beyond repair. "Here we go again."

In related news, Israeli President Shimon Peres wrote to President Barack Obama expressing sympathy and friendship on behalf of the people of Israel in the wake of Hurricane Sandy.

In a letter sent to Obama Nov. 1, Peres wrote that he is "joined by the people of Israel in an expression of concern for the ravages caused by hurricane Sandy and the destruction it left in its wake. Our hearts go out to the people of America and I would like to extend my deepest sympathy and condolences to the families who have lost their loved ones in this superstorm."

"I am sure that as in previous occasions when the people of America had to face challenges posed by nature or man, this time, too, you will prevail," Peres wrote.

Peres concluded: "We are looking with admiration upon the courage of the American people and its leaders in dealing with the present ordeal. Our hearts are with you."

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Start-Up Nation Goes Global:

How Higher Education in Israel Can Build Bridges and Open Doors Around the World

Dr. Joseph Klafter
President Tel Aviv University

Tuesday, November 13, 2012
8 p.m. President Klafter's Address
9:30 p.m. Reception

What's next after 'start-up'?

How is higher education the key to preserving Israel's strength and competitive edge?

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How can improved literacy in the Middle East strengthen the peace process?

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Cardboard wheelchair to roll from Israel

Viva Sarah Press
Israel21c.org

Israeli entrepreneur Nimrod Elmish is positive that the idea for a wheelchair made out of cardboard has crossed many people's minds. But it took an Israeli team to make it a reality.

"Welcome to the startup nation," says Elmish, an expert in leading early-stage startups to maturity. "We have seen you can build agriculture in the middle of the desert. We recognize a major problem in the world and we find the best solutions. We can always find a solution – you just need persistence and patience."

With great feedback and global interest in their first venture – recyclable cardboard bicycles – Elmish and automation expert Izhar Gafni of I.G. Cardboard Technologies have quietly added the cardboard wheelchair project to their operation. It's made of less than $10 worth of durable recycled cardboard, plastic bottles and recycled tires.

"Anything that you make out of wood, plastic or metal can be made out of our material," Elmish tells ISRAEL21c. "Cardboard bikes, wagons, wheelchairs, chairs for airplanes or trains, toys, even cars. We're not building cars yet. But I say, 'yet.' We believe that nothing is impossible and anything is possible."

An international non-profit organization dedicated to providing free wheelchairs for the disabled in developing nations heard about the cardboard bicycles and got in touch with ERB, the parent company of I.G. Cardboard Technologies.

Since 2001, the organization – which requested anonymity – has bought 120,000 metal wheelchairs from Chinese manufacturers every year to ship to Africa, at an annual cost of more than $6 million.

The world's first wheelchair made out of cardboard could be a game-changer for thousands of people with disabilities. ***(Illustration of wheelchair uses Shutterstock.com images)***

"It will cost him a one-time fee of $6 million to build a factory for the production of cardboard wheelchairs in Africa and then almost nothing to produce them," says Elmish, CEO of I.G. Cardboard Technologies.

"He can produce as many wheelchairs as he wants once the factory is running. All we need is access to old car tires, plastic bottle recycling and cardboard recycling."

The maintenance-free cardboard wheelchair, weighing eight or nine kilograms (less than 20 pounds), can withstand water and humidity, and can carry riders weighing up to 400 pounds. It is even cheaper and simpler to create than the cardboard bicycle.

Elmish says the chairs would be made on largely automated production lines supplemented by a workforce comprising people with disabilities.

"The feedback is amazing," says Elmish. "A year and a half ago, the most common reaction we got was that no one would even think of buying our product and that the markets would reject it. Now that's the least of our problems. Everyone wants a part of this."

JEWISH FAMILY & CHILD
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DIRECTOR, CLIENT SERVICE

Jewish Family & Child (JF&CS) is a multi-service social service agency serving the Jewish and broader communities of the Greater Toronto Area and York Region. Our client-centred services focus on: Increasing Safety & Security, Improving Mental Health and Wellness and Reducing the Effects of Poverty. JF&CS is mandated by the Ontario Ministry of Children and Youth Services as a Children's Aid Society.

With the upcoming departure of our Director responsible for child welfare and the delivery of client-centred, mixed-practice services, JF&CS seeks a Director of Client Service commencing February 2013. The Director will serve as a member of the Agency's senior management team in a decision-making and leadership role with reference to all child welfare matters. The incumbent will play an active role managing strategic change from program-driven to client-centred services.

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If you are interested in applying, please submit your resume to resumes@jfandcs.com. No phone calls please.
Emails should reference Director of Client Service in the subject line.
To learn more about JF&CS, please visit: www.jfandcs.com

Jewish Family & Child is committed to the principle of equal opportunity in employment. We thank all applicants for their interest; however, only those considered for an interview will be contacted.

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UJA Federation is Everywhere

With over 100 partner agencies and schools, UJA Federation of Greater Toronto's reach is farther than you might realize.

J. Academy Camp is a unique sleepover arts camp for teens (ages 12-16) from Russian-speaking Jewish families across the GTA. Funded through UJA Federation of Greater Toronto and the Genesis Philanthropy Group operating as part of the Schwartz/Reisman Centre, J. Academy Camp provides its young participants with a connection to a wide array of programs and activities, all with a focus on Jewish values, culture and identity.

Spearheaded by education emissary Kate Abazov, faculties at J. Academy Camp include theatre, design, dance, journalism and several others. Campers have referred to the experience as 'indescribable,' learning valuable lessons from the Russian Jewish madrichim who volunteer, while establishing lifelong friendships. J. Academy does not end at camp however, extending into a year-round program for students of all ages that build new skills and new forms of Jewish expression in art and music, including JWave magazine.

Campers and counselors [illegible] at J. Academy as they pose [illegible] Kate Abazov (front row, right)

UJA Federation of Greater Toronto

The party has a clear antisemitic streak

Continued from page 1

The museum also has set up a traveling exhibition, works extensively with Greek schools to aid in teaching about the Holocaust and, together with the Israeli Embassy in Athens, sent 24 Greek teachers to the International School for Holocaust Studies at the Yad Vashem Holocaust memorial and museum in Jerusalem.

"It certainly is a very strong weapon against misinformation, bigotry and prejudice," Battinou said. "But the biggest benefit is, and should be, to teach young people to think for themselves."

While Golden Dawn mostly has targeted those it holds responsible for Greece's dire economic plight and its international humiliation – immigrants from Asia and Africa, politicians and the Communist opposition – the party also has a clear antisemitic streak.

The Golden Dawn logo
[Wikimedia Commons]

Golden Dawn's leader, Nikolaos Michaloliakos, denies there were gas chambers or ovens at Nazi death camps and has a penchant for giving the Nazi salute. Statements from the party refer to Israel as a "Zionist terror state." Party spokesperson Ilias Kasidiaris, who made international headlines when he punched a female Communist party member in the face during a live television debate, recently read out a passage from the anti-Semitic forgery *The Protocols of the Elders of Zion* in parliament.

"We must react to everything they do against the Jews," David Saltiel, president of the Central Board of Jewish Communities in Greece, told *JTA*. "We protest, we fight in every instance where there are displays of antisemitism and will not let ourselves fall down. We take every measure we can within the spirit of democracy."

The Greek Jewish community is also trying to maintain a dialogue with the government and mainstream political parties and urging them to take a stronger stand, according to Saltiel.

Outside Jewish groups are stepping in, too. In response to the rise of Golden Dawn, the Conference on Jewish Material Claims Against Germany, which assists Greece's 500 Holocaust survivors, has begun funding the Greek Jewish museum's travelling exhibition on antisemitism.

"For survivors that went through what these people went through during the war, many of whom were saved by the underground efforts of other Greeks, they never expected that in their lifetime they would see Greek support for a Nazi-like party," said the Claims Conference's chairman, Julius Berman. "There must be complete horror."

Golden Dawn's political ascendance has been fast and furious, propelled by a Greek public weary of five years of economic depression, massive unemployment and what they see as Greece's international humiliation and its betrayal by the politicians who got them into this mess. Similar factors led to Hitler's rise in Weimar Germany, some have noted.

For years, Golden Dawn had lingered as a tiny party on the fringes of society. In the 2009 elections, the party won just 0.29 per cent of the vote. But in elections in May and a do-over in June, the party captured just under seven per cent of the vote. Its popularity has been growing ever since.

Given the relatively small size of the country's Jewish community, Jewish leaders are aware that their efforts may appear like a drop in an ocean of hate, and that they alone cannot fight Golden Dawn's rise.

"It is not possible for only a few thousand remaining Jews. There must be mainstream involvement or a big segment of the mainstream like newspapers, universities and the politicians," said Hagen Fleischer, the emeritus professor of history at the University of Athens and an expert on the Holocaust and the German occupation of Greece.

The Austrian-born Fleischer, who is not Jewish, organized a public event aimed at countering the growth of Golden Dawn, bringing Holocaust survivors to tell their stories. But, he says, "You cannot solve the problem of Golden Dawn only with enlightenment or telling people there really was a Holocaust."

Initially, many Greeks and leading politicians downplayed the party's rise, dismissing it as a knee-jerk reaction from Greeks looking for a shortcut out of the country's economic crisis but who did not really identify with Golden Dawn's fascist ideology.

As Golden Dawn has become more brazen, violently attacking migrants, gays and Communists, disrupting theatre productions deemed blasphemous and holding racist events such as setting up a blood bank for "pure" Greek blood only, Greek political leaders have begun to mount a stronger response.

In October, parliament voted to lift the immunity of three Golden Dawn members of parliament accused of attacking immigrants. Public Order Minister Nikos Dendias announced the creation of a special police unit to deal with racist violence – a welcome move after repeated allegations that police were deliberately turning a blind eye to, or sometimes even colluding with, the black-shirted gangs in their attacks on foreigners.

Perhaps most significantly, the head of the Church of Greece, Archbishop Ieronymous II, spoke out. "The church loves all people, including those who are black, white or non-Christians," he said.

Saltiel says these developments give him a glimmer of hope.

"If all the political groups, the church, the universities and the media come together to try and put things in the right way, I think that this will change," he said.

Either way, the Jewish community will keep up its efforts.

"I frankly don't know if it is enough, but it is something," Battinou said. "And several small sources of something will hopefully amount to something far-reaching in this dark tunnel of racism and antisemitism."

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For the 27th consecutive summer, a group of outstanding Jewish teenagers from the United States and Canada, coming from a wide variety of backgrounds and entering the twelfth grade of school, will be recipients of the Bronfman Youth Fellowships.*

They will spend five fullfilling weeks of study, dialogue and travel in Israel. The Bronfman Youth Fellows will be selected on the basis of character, intellectual interests, special talents and leadership qualities. Fellowship activities begin July 2, with a return from Israel on August 7. All meals will be kosher, and Sabbath activities will be keeping with the sanctity of the day. While in Israel, the Fellows will engage in an intense interaction with a diverse faculty of master educators, representing a wide range of Jewish perspectives. They will explore Jewish texts against the background of Israel's land, culture and customs, meet with Amitei Bronfman, our parallel Israeli Fellowship, and take part in seminars with some of the country's leading political and cultural figures. They will debate a constant flow of ideas and search for insights on the various ways to define oneself as a Jew today - all in an atmosphere of mutual respect and open dialogue. Upon returning home, the Fellows participate in a series of seminars, a weekend with the Israeli Fellows, and a wide range of alumni activities, programs and projects, all aimed at promoting our goals of commitment, pluralism, study and dialogue. For many Fellows, the summer in Israel is just the beginng of a lifelong association with fellow "Bronfmanim."

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* Fellowships cover roundtrip transportation between New York and Israel, educational programming, room and board, and travel in Israel

COMPLETED APPLICATIONS MUST BE RECEIVED BY JANUARY 7, 2013

Christians threatened

Several Christian-Arab youths are being targeted and slandered by Arab media and leadership for taking part in an Israel Defence Forces (IDF) conference. Last month, more than 120 Arab Christian high school students in the Nazareth area came together for an event sponsored by the Defence Ministry's youth and community department on IDF enlistment and national service. The Christian Arab youths who participated in the event were depicted as traitors, and journalists wrote articles promising to "take care of them" and hunt them down, *Israel Hayom* reported. One writer said, "We will uproot you from the source. The mission that failed 50 years ago will fail now, too." One of the local Christian Orthodox priests, Jobrail Nadaf, who participated in the event and supports enlistment of Arab Christian teens, had been suspended from his duties as priest and excommunicated from his church by a local council. Nadaf also asked for protection by the local police after several threats were made against him. According to *Israel Hayom*, each year more than 50 Arab-Israeli Christians enlist in the IDF.

File from JTA

Abbas recants 'right of return' comments

Times of Israel Staff and Raphael Ahren
Times of Israel

Palestinian Authority President Mahmoud Abbas clarified in an Egyptian TV interview that he had not intended to undermine the traditional Palestinian demand for a "right of return" for millions of Palestinians to Israel, when he made seemingly moderate comments on the subject in an Israeli TV interview Nov. 1.

That was "a personal position," he said, when asked by his interviewer on Egypt's Al-Hayat TV station late Nov. 3 about his declaration that he would like to visit his birthplace in Safed, but did believe he had the right to live there permanently.

"It's my right to see it, but not to live there," Abbas said of the northern Israeli city on Israel's Channel 2 on the evening of Nov. 1, adding that "Palestine now for me is the '67 borders, with East Jerusalem as its capital. This is now and forever... This is Palestine for me. I am [a] refugee, but I am living in Ramallah... I believe that [the] West Bank and Gaza is Palestine," said Abbas, "and the other parts (are) Israel."

Those comments were praised as "brave," by Israel's President Shimon Peres, and dismissed by Prime Minister Benjamin Netanyahu and Foreign Minister Avigdor Liberman as deceptive and empty rhetoric. Among Palestinians, they were attacked by Hamas as a betrayal of the Palestinian cause. Several thousand people attended a Hamas-organized demonstration against Abbas in Gaza on the evening of Nov. 3.

Clarifying his stance in the Al Hayat interview, Abbas said, "Talking about Safed is a personal position and does not mean giving up the right of return." Indeed, he went on, "No one can give up the right of return as all international texts and Arab and Islamic decisions refer to a just and agreed-upon solution to the refugee issue, according to UN Resolution 194, with the term 'agreed upon' meaning agreement with the Israeli side."

Mahmoud Abbas was called a traitor by Hamas. *[Flash90 photo]*

"I do not change my position," Abbas stressed. "What I say to the Palestinians is no different from what I say to the Israelis or the Americans or anyone."

The refugee issue, he went on, was a core issue for resolution in final status talks, "based on UN Resolution 194," and "will be subjected to a popular referendum and people will either accept it or reject it."

Udi Segal, who interviewed Abbas for Channel 2, said the PA chief had said much the same in their conversation, albeit in a different tone.

Indeed, Abbas did tell Channel 2 that the refugee issue would have to be solved in negotiations based on the Arab League peace initiative, via an "agreed-upon basis" with neither side able to "impose" a solution upon the other.

The formal Palestinian demand for a "right of return" to Israel for millions of Palestinians and their descendants who used to live in what is today Israel has been a key obstacle in peace talks. An influx on that scale would radically shift Israel's demographic balance, so that it would no longer be a Jewish state – a process no foreseeable Israeli government would sanction. Israel has said the Palestinians must permanently house their refugees in a Palestinian state whose modalities must be negotiated with Israel, just as Israel absorbed Jewish refugees from North Africa and the Middle East.

In the Nov. 1 interview, whose moderate content contrasted deeply with the bitterly hostile speech he delivered to the United Nations General Assembly a month ago, Abbas also urged Netanyahu to return to the negotiating table. His only condition was that Netanyahu declare his agreement to a two-state solution based on the 1967 lines, he said.

Netanyahu responded Nov. 4 that his offer to Abbas, for a renewal of peace talks without preconditions, remained open.

Nimer Hammad, a political adviser to Abbas, had said on Nov. 3 that "the president never mentioned the word giving up the 'right of return.'"

Rather, Hammad said, Abbas was being "realistic," noting, "He knows he can't bring back 5 1/2 million Palestinian refugees to Israel."

TimesofIsrael.com

Microsoft Corp., Israel agree to strategic cooperation

JTA

JERUSALEM — Israel and the Microsoft Corporation have agreed to a strategic co-operation to advance computing technology.

Microsoft CEO Steve Balmer met on Monday in Israel with government officials to discuss the co-operation.

A series of memorandums of understanding will be signed in the coming days by Israel's chief information officer Carmela Avner and Microsoft Israel CEO Danny Yamin, according to reports.

Microsoft CEO Steve Balmer and Israeli Prime Minister Benjamin Netanyahu in Jerusalem. *[Kobi Gideon/GPO photo]*

The agreements to be enshrined in the memorandums are in the areas of technological innovation; promoting open government policies; use of technology to reduce bureaucracy; dealing with large databases; information security and privacy protection; development of online government services; collaborative projects; and promoting Israeli technologies and start-ups, according to the *Marker*, the business publication of *Ha'aretz*.

Balmer met on Monday with Israeli Prime Minister Benjamin Netanyahu and Finance Minister Yuval Steinitz. Netanyahu and Balmer discussed Microsoft's commitment to Israel, its investments in the local market, and the impact it is having, according to a statement from the Prime Minister's Office.

"This is my fourth visit to Israel and I am always excited and inspired by the sheer technological ingenuity of its people and entrepreneurs, a key reason why it's such an important market for Microsoft," Balmer said.

Also on Monday, Microsoft launched its Windows 8 smartphones in Israel.

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Montreal lawyer and businessman, Michael Kastner, has donated One Million Dollars to Canadian Magen David Adom for Israel through the auspices of the Jewish Community Foundation. These monies shall be used for humanitarian purposes including, amongst others, pediatric vaccines, in Israel and abroad, in our capacity as a member of the International Federation Red Cross. This is the largest single donation ever received by Canadian Magen David Adom for Israel.

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IDF orphans celebrate bar and bat mitzvahs

Viva Sarah Press
CJN Israel Bureau

JERUSALEM — Coloured toffees rained down on the bar and bat mitzvah guests of honour and whoops of elation filled the Western Wall plaza as 35 IDF orphans marked their coming of age in a group ceremony in Jerusalem.

Some 100 family members and friends, as well as educators, volunteers, army brass and benefactors, took part in the festive day in late October.

The children hailed from across the country and were brought together by the fact they all lost a parent in the Israel Defence Forces. The event was organized by the IDF Widows and Orphans Organization (IDFWO), which holds a celebration in Jerusalem annually for the coming-of-age children.

The day began with a tour of Ammunition Hill, a gifts ceremony at Aish HaTorah in the Old City, dancing and singing at the Kotel (and tfilin prayers for the boys), and then a gala event with Israeli President Shimon Peres, IDF Chief of Staff Benny Gantz and other supporters at the Jerusalem Theater.

"It's definitely festive seeing young Jewish kids at the Kotel, these kids who lost a father in the IDF. It makes me feel proud," said Daniel Tuksar, director of resource development at IDFWO.

Wearing white shirts emblazoned with the numeral 13 for the boys and 12 for the girls, the kids – who also meet up during the year for summer camp in Toronto and holiday-related events in Israel – were obviously excited by the affair.

The young boys show their happiness at the Kotel.

"It's just a really fun day, and we get to meet up with our friends," said Hila Levis, 12, from Rishon Lezion.

But this is a group no one wants to be a part of, unless fate decides otherwise. A sense of sorrow was also very present together with the joy.

"I'm happy to be here. I really like Jerusalem – it gives me a special feeling," said Shany Aharonov, 12, who lost her father in a Katyusha attack in 2006. "It's fun to be here with the group, but I also feel a loss."

Some of the children had already held parties for their friends.

"It's very emotional to be here with the group," said Gal Cohen of Binyamina. "I had a party with friends and family, and that was really fun. This is more of a ceremony. It's also fun, but there's also sadness."

IDF Chief Rabbi Rafi Peretz addressed the group with a congratulatory message that reiterated the army's commitment to the bereaved families.

There are more than 8,000 widows and orphans of the Israeli security forces in all sectors of Israeli life – Druze, Bedouin, Jewish, Christian and Muslim.

"*Anashim achim anachnu* [we are people who are kinsmen]," Rabbi Peretz said, quoting from the Bible. "This sentence is for everyone. For the Druze and the Bedouin among us. We are brothers. All of us."

Bar and bat mitzvah ceremonies in Israel are usually hosted by the father of the child. In this case, the IDFWO takes responsibility.

"This ceremony is very emotional. We feel that our husbands didn't die for nothing and that there is someone standing behind us," said Rivka Boanish, the mother of 13-year-old Oz. Her late husband, Yitzhak Boanish, was killed in a 2002 ambush in Hebron. He left behind seven children, Oz being the youngest.

"The IDFWO support really encourages us," Boanish added. "We really are one nation struggling for our existence."

The rabbi's words were poignant for the four Toronto guests as well.

"My heart breaks for the families. We know that without the IDF the Jews in Canada wouldn't be able to live as freely as they do with their heads up. We're grateful we can be here to celebrate with them," said Peter Ekstein, an IDFWO benefactor who attended the big day with his wife, Stella.

"Like Rabbi Peretz said, we have a responsibility to take care of one another. That's why we're here."

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JTA

JERUSALEM – The Western Wall is not Orthodox just as it is not Reform, the rabbi of the Western Wall, Shmuel Rabinowitz, said.

"The Western Wall is the place of prayer for every individual in the nation, and as such, it must carefully safeguard the individual's right to privacy and respect during the precious moments of prayer. The secret of the Western Wall is the secret of diminution, which demands that each one of us minimize the traditions in which we differ and focus on what is common and which unifies us," Rabinowitz said in a statement released Nov. 1.

The statement came in response to the arrest last month of Anat Hoffman for leading more than 200 women in the *Shema* prayer in the back of the women's section at the Western Wall. Jewish groups have called for a police investigation into the arrest and changes in the decision-making process on policies at the holy site to include non-Orthodox Jews.

Rabbi Rabinowitz decried the incident, saying: "The prayer of thousands of people who came to the Western Wall from afar was disturbed by illegal demonstrations, provocation, and arrests that were meant as a show for the media."

He added that "the organization of the Women of the Wall and the entire Reform movement are the only Jewish stream who received from the State of Israel its own private area for prayers at the Western Wall, at an investment of $2 million of taxpayers' money. All the other streams and substreams in the Jewish nation crowd together in the Western Wall Plaza in peace and brotherhood, with mutual respect, and not one of them complains 'this place is too small.'

Meanwhile, in related news, a Jewish Agency committee adopted a resolution last week calling for a "satisfactory approach" to prayer at the Western Wall.

The Reform movement has called for an Israeli police investigation into the incident in which Hoffman said she was put in shackles, dragged across a jail floor and put into a cell overnight without a blanket, being forced to use her tallit to cover herself.

In 2003, Israel's Supreme Court ruled that women cannot wear a tallit or tefillin or chant from a Torah at the Western Wall.

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Eitz Chaim Schools, a day school in the Toronto Jewish community, is seeking a Menahel(es) for its Viewmount campus servicing approximately 300 students including a girls' elementary program grades 1-8 and a preschool. The Menahel(es) is responsible for the Limudei Kodesh program and will oversee all aspects of the educational program and the running of the branch. Only individuals with a proven track record of educational leadership and school administration experience will be considered.

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Landau introduces Albertans to Israeli oil prospects

Paul Lungen
Staff Reporter

Israel is sitting on mammoth reserves of natural gas, oil and shale deposits, so where would a government minister charged with overseeing their exploitation go during a visit to Canada?

Alberta, of course – the centre of the Canadian petroleum industry.

Last week, Uzi Landau, Israel's soft-spoken minister of energy and water resources, met with Alberta Premier Alison Redford, as well as business leaders, investors and members of the province's oil and gas community during a one-day stop in the province.

The meetings were informational in nature, Landau explained during an informal press briefing in Toronto.

People in Alberta are generally not familiar with Israel's economic situation, including its tax and royalty structure, its assets in "human capital," its status as a high-tech innovator, its leading academic institutions, and its prudent banking institutions, which successfully rode out the worst of the 2008 global downturn, he said.

Of course, his Alberta audience was particularly interested in Israel's involvement in the petroleum industry, and there was plenty to tell, he continued.

One Canadian-based exploration company, Adira Energy, which is listed on the TSX Venture Exchange, is set to begin drilling offshore in 2013, he said.

Uzi Landau, Israel's minister of energy and water resources, left, with Alberta Premier Alison Redford, centre, and Miriam Ziv, Israel's ambassador to Canada *[Deborah Yedlin photo]*

According to Adira's website, the company has obtained petroleum licenses for three blocks in Israel's offshore exclusive economic zone: the Gabriella licence covering 97,000 acres, the Yitzhak licence covering 31,555 acres and the Samuel licence covering 89,205 acres.

The Gabriella block is estimated to hold 110 million barrels of oil, while Yitzhak has 79 million barrels and Samuel 66 million barrels.

In addition to the oil, the area holds vast amounts of natural gas. The U.S. Geological Survey estimates there are 122 trillion cubic feet of natural gas in the Levant basin, and Israel can claim 40 per cent.

At present, Israel imports 99 per cent of the oil it consumes, mostly from Azerbaijan, but from other sources as well.

Landau, who represents the Yisrael Beiteinu party in the Knesset, agreed the natural resource finds are "a game changer" for Israel. They mean Israel will be less dependent on outside sources for its fuel, he said.

Development of cheap energy will boost the country's economy. Israeli industries will become more competitive and energy-intensive products will become cheaper.

The environmental impact is positive, as natural gas is cleaner than other fuel sources, he continued.

Exploitation of the resource will "contribute to Israel's geopolitical situation," he said. It should boost trade with Jordan and the Palestinians, increasing contact and "leading to a routine of coexistence" and peace.

Cheap energy reduces the cost of desalinating water, producing electricity and purifying water, he added.

Landau suggested there may be other repercussions as well: it could draw Israel closer to Europe, as Israel and Cyprus are discussing the feasibility of an underwater cable to bring electricity to that Mediterranean island nation. For its part, Cyprus is considering another cable northward, meaning Israel will have one more link with Europe, Landau suggested.

In his meeting with Redford, Landau said he advocated continued development of ties between the two jurisdictions in areas of scientific and academic co-operation.

As for the involvement of Alberta's private sector, he said Israel is open to partnerships and investment.

"Government can open the door," he said. "We're not going to replace business from doing business."

PotashCorp considers increasing stake in Israeli firm

Compiled by CJN Staff

SASKATOON — Potash Corporation of Saskatchewan Inc. (PotashCorp) last week confirmed reports that it is considering increasing its ownership stake in Israel Chemicals Ltd. (ICL).

"Discussions have occurred with Israeli government officials around potential options to increase our ownership stake in Israel Chemical Ltd.

"No deal has been formulated, there is no assurance that a deal will be reached, or that parties will sign an agreement," the release states.

Israel Corp., a holding company whose assets includes ICL, confirmed Potash's interest.

"The company confirms that PotashCorp, a Canadian company, engages in discussions with various governmental authorities, and in that framework… a meeting was held with the prime minister of Israel, in connection with the examination of a possibility for a merger between ICL and Potash."

Israel Corp. stressed, "There is no certainty that a deal will be made."

In Israel, Prime Minister Benjamin Netanyahu acknowledged he took part in talks with Bill Doyle, chief executive of PotashCorp.

Quoting bankers and analysts, *The Wall Street Journal* reported any deal for a significant increase in Potash's stake in ICL could face significant political obstacles in Israel: "The government would have to sign off on such a deal, given ICL's mining interests in the Dead Sea, a body of water shared between Israel, Jordan and the Palestinian West Bank."

In addition, the Israeli government could come under pressure from environmental groups to block the deal, the newspaper suggested.

ICL's mining operations, at more than five million metric tons a year, is the lowest cost potash production in the world.

"These investments are the second best potash assets in the world after our own [in Saskatchewan]," Doyle said.

ICL, which is traded on the Tel Aviv Stock Exchange, is valued at $15 billion. Potash Corp. currently owns a 14 per cent stake in the company; Israel Corp. owns a little over 52 per cent.

PotashCorp is the world's largest crop nutrient company whose products are used for global food production. It is the largest producer of potash and third largest producer of nitrogen and phosphate, used by farmers to increase crop yield.

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A young woman's journey through 9th century Babylonia

Joseph Serge
Arts Editor

Rahel, a 17-year-old Jewish girl living in the ninth century in Sura, in what was then Babylonia (*Bavel*), is about to be happily married off to a prominent scholar. But suddenly everything changes when her father, a popular physician, becomes the enemy of a powerful antisemite Abu Said.

And so begins *The Wayward Moon* (Yotzeret Publishing), the debut novel by Janice Weizman, a Toronto-born writer who now lives in Israel.

When Said kills her father, Rahel, whose mother died in childbirth, is forced to make a long and perilous journey by herself to a distant relative in Tiflis, in northern Iraq.

This journey is the setting of the novel, told primarily in three parts: Slavery, Knowledge and Freedom.

The first of these three parts is the best and could have been a shorter novel in its own right.

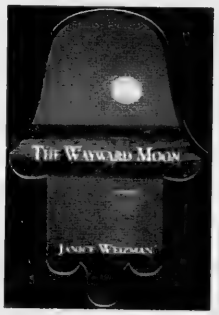
Knowing that the open roads are not safe, especially for women, Rahel dresses as a man, and leaves her beloved hometown, a major centre of Jewish learning at the time.

But when she reaches Baghdad, her true gender becomes revealed when she is captured and sold as a slave to a wealthy silk merchant.

Thinking it best to keep her Jewish identity hidden, she takes on a Muslim name and is sent to work in the kitchen. Although it's not ideal, and a bit beneath her station as the daughter of a physician, she knows it's better than the alternative – starving in the streets. It also worries her that Islamic law permits a master to lie with his slave and her master happens to have at least two randy sons.

When things at the merchant's house turn sour, Rahel decides to don her man's outfit once more and continue on her journey.

In the Knowledge part of the book, Rahel gets diverted from her journey and ends up working in a Christian monastery somewhere north of Baghdad.



Her cover story is that she is a Christian boy, Yusef, named after the biblical story of Joseph. But, she tells the monks, when her father died, her mother married a Muslim and they converted.

Although she chooses to stay at the monastery, she feels alienated and is confused by the monks' custom of profaning the Sabbath and revering the Jewish prophets while at the same time disdaining Jews. The sermons' virulent antisemitism is also a cause for concern. She understands that the monks' show of love for her is only because they think she's Christian.

Although not without faults, Rahel is a likable enough character. She's a strong woman at a time when women were regarded as weak.

The very act of departing on this dangerous journey was a brave decision, one she was forced to make because of her circumstances.

She is also very hard-headed. Time and time again, she refuses offers of safety and security in order to complete her journey.

For instance, one time when she is sick in the monastery, a Jewish doctor treats her, and when he examines her, he discovers not only that she is female but also, after inquiry, that she is Jewish.

He offers to come back for her when she is better and take her to his town of Mosul, where he would find her a suitable groom.

Tempting as the offer is, she rejects it after some deliberation, preferring to continue on her dangerous journey to Tiflis, even though she's not even sure her relative is even alive.

But the problem with the Knowledge part of the book – even ignoring the unlikelihood of her true gender not being discovered in a monastery full of men – is that it gets weighted down by theological and philosophical discussions.

Rahel befriends a kind monk, Anton, who instructs her in the classics – Socrates and Plato – and a series of eye-rolling discussions ensues, including a lecture on Sophocles' *Antigone* and something called "entelechy."

Though the next section, Freedom, in which she leaves the monastery and finds work, and love, picks up a bit, the book never reaches the heights promised in the opening section.

This is a shame because there is much to praise in *The Wayward Moon*. Lovers of historical fiction and strong female characters will enjoy the story but might be put off by the weightiness of the middle section.

Weizman has a terrific feel for the time period, and her characters and descriptions (from what people wore and

Continued on page 44

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EYE ON ARTS

By BILL GLADSTONE

HOLOCAUST WRITER H. G. ADLER TO BE DISCUSSED AT YORK U

The Israel and Golda Koschitzky Centre for Jewish Studies at York University is hosting two free lectures in a program titled H. G. Adler: Life, Literature, Legacy.

Hans Gunther Adler, a survivor of Theresienstadt, Auschwitz and Buchenwald, published 26 books of fiction, poetry, history, philosophy and social science. Recent translations of his works from the original German have given English readers an opportunity to discover this important writer about the Holocaust.

Adler's son, **Prof. Jeremy Adler** of King's College London, will speak on "The World of My Father's Memory Writing," and **Prof. Lawrence L. Langer** will speak on "Holocaust Fact and Holocaust Fiction: The Dual Vision of H. G. Adler." York University, Vanier College, Room 001, Sunday, Nov. 11, 5:30 p.m. Free and open to the public. Parking vouchers will be provided. 416-736-5823, www.yorku.ca/cjs

* * *

Paula Abdul in Town: Magen Boys Entertainment and Sole Power Productions present a rare, intimate and personal evening with Grammy Award-winning performer **Paula Abdul** as she discusses her Canadian and Jewish roots. This will be Abdul's first Canadian appearance in years. $118; VIP $250; tax receipts available. Proceeds to benefit Chabad on the Avenue. Eglinton Grand Theatre, 400 Eglinton Ave. W. near Avenue Road. Sunday, Nov. 25, VIP reception 6 p.m., doors open 7 p.m. for general admission. www.PaulaInToronto.com

* * *

Fiddler in Richmond Hill: A new production of *Fiddler On The Roof*, produced by Steppin' Out Theatre Productions, is being directed by **Brian Lee**, a graduate of the Anne and Max Tanenbaum Community Hebrew Academy of Toronto. The production will feature 40 actors, a minimalist set, and a new orchestration not previously performed in Canada. Richmond Hill Performing Arts Centre, Nov. 21 to 25. www.steppinout.ca

* * *

Cinema of Sidney Lumet: Shlomo Schwartzberg continues his series of talks (with film clips) on **Lumet**, with a discussion of "Cops, Crooks & Corruption: *The Offence, Serpico, Find Me Guilty, Q&A*, and *Night Falls on Manhattan*." Drop-in, $12, students $6. Miles Nadal Jewish Community Centre, Monday, Nov. 12, 7 to 9 p.m. 416-924-6211, ext. 606.

* * *

Book Launch: *Barbara Klein Muskrat Then & Now* is the title of **Sharon Abron Drache**'s third collection of short fiction. A book launch takes place at the Miles Nadal JCC, Room 318, Thursday, Nov. 15, 7 p.m., with an author reading at 7:30 p.m. Refreshments, everyone welcome.

* * *

Belgian Violinist in Town: Belgian violinist **Michael Guttman**, who the *Jerusalem Post* has described as "the Chagall of violinists," is performing a recital with pianist **Stephan Sylvestre**, featuring music by **Beethoven**, **Brahms**, **Faure** and **Arvo Part**. Gallery 345, Monday, Nov. 12, 8 p.m. $10 to $25. 416-822-9781, www.gallery345.com

* * *

Names in the News: Canadian actor and Oscar-nominated director **Sarah Polley** held a private screening of her new documentary *Stories We Tell* as a fundraiser for Mount Sinai Hospital's Neonatal Intensive Care Unit's Perinatal Parents Association. The association provides parent-to-parent support and education for families with babies in the NICU. The event raised more than $14,000.

* * *

Arts in Brief

• The guitar duo **Isra-Alien** bring their high-energy Balkan beats and mid-century Israeli hits to the Lula Lounge, 1585 Dundas St. W. (west of Dufferin), Sunday, Nov. 18. Doors open 7 p.m., show starts 8 p.m. $10 advance, $15 at the door. 416-588-0307.

• Israeli flutist, composer and **Yemen Blues** founder **Hadar Noiberg** brings her trio to the Al Green Theatre, Miles Nadal JCC. Tickets $25. Thursday, Nov. 22, 8 p.m. 416-624-6211, ext. 0. www.algreentheatre.ca

• Active Seniors and Boomers of the Miles Nadal JCC offers a visit to the Royal Ontario Museum guided by curator **Corey Keeble**, who will highlight aspects of Judaica and Judaism in some of the most important galleries. $15. Thursday, Dec. 6, 1:30 p.m. Please register and pay by Nov. 19. 416-924-6211, ext. 0. Call Phyllis at ext. 155 for information.

* * *

At the Galleries

• **Rochelle Rubinstein** blends biblical narratives, cultural legends, liturgy and poetry with her own personal stories to create abstract yet recognizable images of family, community and history. Her exhibit *Silk Stones* is on view at the Miles Nadal JCC Gallery through Nov. 12.

• The artwork of **Rose Lindzon** is inspired by archeology, history and travel; a recent series of works is based on her photographs of Victoria Falls in Africa. Her art is on view in her studio, 176 Bedford Rd., Thursday, Nov. 8, 5 to 9 p.m. RSVP to 416-961-1523 or rose@roselindzon.ca

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Documentary features real-life 'Inglorious Basterds'

Sheldon Kirshner
Staff Reporter

Quentin Tarantino's 2009 movie, *Inglorious Basterds*, was a box office sensation, his highest-grossing film. Viewers were drawn to a plot in which eight Jewish American soldiers are sent behind enemy lines to kill Nazis.

Truth, however, can sometimes be more compelling than fiction.

Toward the close of World War II, the OSS – the precursor of the U.S. Central Intelligence Agency – parachuted three soldiers into Austria's Alps in a near-suicidal mission to monitor rail traffic and gather intelligence in and around the Brenner Pass, the main supply route from Germany into Italy.

The team consisted of an improbable trio of two Jewish refugees and a German army deserter.

Their story is the subject of Min Sook Lee's highly interesting documentary, *The Real Inglorious Bastards*, which will be broadcast on the History Channel on Nov. 8 at 9 p.m.

The soldiers in question were Fred Mayer, a German Jew who had immigrated to the United States; Hans Wijnberg, a Dutch Jew whose parents were murdered during the Holocaust, and Franz Weber, an Austrian Catholic anti-Nazi who deserted from the German army on grounds of conscience.

Lee recreates their mission by means of first-person accounts, re-enactments and interviews with historians.

All three were eager to inflict as much damage as possible on Nazi Germany.

"We were dedicated to killing Nazis," says Mayer, speaking for his two comrades-in-arms. "That's what we volunteered for."

After a year of training in guerrilla warfare and parachute school, Mayer and Wijnberg were dispatched to a base in Italy, where they met Weber.

Fred Mayer hunts Nazis in a re-creation (left) and the real Mayer today (right).

They knew that their mission, known as Operation Greenup, was dangerous and that their chances of survival were slim.

Mayer and Wijnberg not only liked Weber, they trusted him.

In terrible weather, the three men were flown to the Austrian alpine state of Tyrol, a stronghold of the Nazi movement. From there, they made their way to a remote village, where they stayed with an anti-Nazi family.

They reported on train and troop movements, and engaged in sabotage operations as well.

Mayer was captured after infiltrating a Messerschmitt aircraft factory. Interrogated and beaten, he tried to commit suicide. Thanks to the intervention of a Nazi leader, he survived the incredibly gruelling ordeal.

By all accounts, Operation Greenup was a success, shortening the war on the Austrian front and sparing the town of Innsbruck from destruction.

Two Jews and a German army deserter made a real difference.

Latest David Liss novel disappointing

Continued from page 42

what they ate to what they did for pleasure) are highly illustrative.

When it's at its best, *The Wayward Moon* reminds me of recent historical novels such as Eva Weisman's *The Last Song* and Roberta Rich's delightful *The Midwife of Venice*.

* * *

David Liss has been one of my favourite contemporary writers since I discovered his debut novel, *A Conspiracy of Paper* in 2000.

I was surprised that his latest book, released last year, *The Twelfth Enchantment* (Random House,) fell under my radar.

But after I read it, my surprise turned to disappointment.

Whether it's the early days of the London Stock Exchange, the 1722 general election in England, or even the formation of the National Bank in America, most of Liss' novels tend to be historical mysteries and thrillers set against the background of real historical events and frequently involving the Jewish "thief-taker" Benjamin Weaver.

In this book, set against the backdrop of the Luddite uprising and the Industrial Revolution, Lucy, a young woman, whose parents both died, is sent to her uncle's house to await her impending forced marriage to a dour mill owner named Olson.

But when Lord Byron, (yes, *that* Lord Byron) shows up outside the house vomiting pins and muttering something about "picking up the leaves," the novel takes a surreal turn into fantasy literature.

Lucy soon discovers that she has the power to learn and cast spells and, with the help of a new friend, Mary Crawford, Lucy crafts her knowledge of the occult.

We are painfully rushed toward a climax that has more spells and counter spells than a Harry Potter book.

This is a huge – and ambitious – departure for Liss, and while I might enjoy historical fiction with a supernatural touch (I highly recommend Dan Simmons' *Drood*), unfortunately, this isn't what I've come to expect from him and was left, ultimately, disappointed.

Israel and Golda Koschitzky
Centre for Jewish Studies
at York University
המרכז ללימודי היהדות

Please join us for the plenary talks *H. G. Adler: Life, Literature, Legacy*

Hans Günther Adler survived Theresienstadt, Auschwitz, and Buchenwald, and in the aftermath published 26 books of fiction, poetry, history, philosophy, and social science. Recent English translations of his works into English from German have revealed Adler to be one of the most important writers of the Holocaust.

Sunday, November 11, 2012

Professor Jeremy Adler, King's College London
The World of My Father's Memory Writing: The *Gesamtkunstwerk* of H.G. Adler
4:30pm, Rm 001 Vanier College

Professor Lawrence L. Langer, scholar of Holocaust literature
Holocaust Fact and Holocaust Fiction: The Dual Vision of H.G. Adler
5:30pm, Rm 001 Vanier College

Free and open to the public. Parking vouchers will be provided.

Jeremy Adler, H.G. Adler's son, holds a chair in German at King's College London. He has written books on Goethe, Franz Kafka, and Elias Canetti. He had played a major part in the revival of interest in the work of his late father, H.G. Adler, editing some seven of his books.

Lawrence L. Langer is one of the world's leading scholars of Holocaust literature and remembrance, known for the subtlety and clarity of his work. His books *The Holocaust and the Literary Imagination* (1975) and *Holocaust Testimonies: The Ruins of Memory* (1993) broke new ground for the understanding of Holocaust literature and personal testimony. His many books examine the treatment of the Holocaust in literature, film, and art, and contribute in important ways to how we think about the Holocaust.

For more information please contact: The Israel and Golda Koschitzky Centre for Jewish Studies at 416-736-5823
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Musical theatre artists sing Carole King, James Taylor

Barbara Silverstein
Special to The CJN

Elenna Mosoff, a Toronto producer and director, has her feet in two theatrical worlds.

She is associate director of Acting Up Stage, which is known for its modern musical theatre productions, and also a founding member of the Mission Business, an experimental interactive theatre company.

In the past few months, Mosoff, 30, has been juggling work on *Tapestries*, for Acting Up Stage, and *ZED.TO*, a Mission Business production.

Tapestries, the music of Carole King and James Taylor, will be performed at Koerner Hall on Nov. 26 by musical theatre headliners such as Cynthia Dale, Josh Young and Jake Epstein.

The Machar chapter of Canadian Hadassah-WIZO (CHW) Toronto has a block of *Tapestries* tickets. The evening is a fundraiser for CHW projects in Israel and Canada.

While preparing for *Tapestries*, Mosoff was also co-producing *ZED.TO*, a sci-fi story about a pandemic told through four theatrical experiential events.

One event took place at the end of September during Scotiabank Nuit Blanche, Toronto's all-night contemporary arts festival. The pandemic story culminated this month at the Evergreen Brick Works.

Elenna Mosoff

Mosoff's involvement in these radically different productions has been challenging, she says, but she credits her mother – Arlene Solomon – with keeping her calm. "My mom tells me to lie down and take a break."

Mosoff became involved in theatre in elementary school. "I was a high-energy kid. My Grade 4 teacher saw theatre as a way for me to channel that energy. She introduced me to the drama club."

After graduating from the York Region's arts high school in Unionville, Mosoff studied comparative religion at the University of Toronto, where she directed several student musical productions.

She received a full scholarship for a master's degree in fine arts in directing from Ohio University. Through this program, Mosoff had the opportunity to work in New York City and London. "It was amazing to be exposed to other theatre traditions," she recalls. "I saw where experimentation in theatre was going in other places and I was able to find my own niche."

Mosoff is working closely on *Tapestries* with Raza Jacobs. "He's a brilliant composer and musician," she says. "He reinterprets the music, to give it a new contemporary sound.

"We get musical theatre performers to sing the music of non-musical theatre."

Mosoff's role is to co-ordinate the production. "I take the pieces and string them together to create the flow."

She also adds "dramatic thread through the music" with sound bytes. "The music is woven together through personal reflections about the songs. You'll hear actual recordings of people from different generations."

Last June, Acting Up Stage won multiple Dora Awards for the Toronto performing arts for *Caroline or Change*, Tony Kushner's acclaimed musical about an African-American maid working in a Jewish home in the Deep South during the '60s.

"We won for the best musical production and best male and female actors in a musical, says Mosoff. "It was really fun to sit at the awards show and win."

ZED.TO has also received accolades. "It was voted the most innovative presentation at the 2012 [Toronto] Fringe Festival, and *ZED.TO*'s screening clinic was "written up as one of the top 10 Nuit Blanche projects," she says.

"Three thousand people went through the 'decontamination' maze we installed in a church. We worked for 24 hours straight. It was exhausting, but exhilarating."

For information about *Tapestries*, call 416-630-8373. To find out about the Mission Business, go to www.themission.biz or www.zed.to.

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Toronto soccer player leading Cornell in scoring

David Grossman
Special to The CJN

Daniel Haber doesn't need a wake-up call anymore to remind him about something he referred to as "good fortune."

Ask him to shave his head, or talk about life as a 12-year old, and then watch his response.

Eight years ago, the Toronto-born Haber was dealing with a golf-size lump on his forehead that was also dangerously close to his brain. It created enough anxiety and worries that doctors strongly recommended to his family to deal with the problem – and quickly.

Just five days after his birthday, he went through extensive surgery at the Hospital for Sick Children that not only removed the cyst and some of his skull, but titanium plates and staples were used to patch him up.

Haber talked about his scar the other day, the one that runs from ear to ear across the top of his head but is only noticeable with one of those buzz cuts that seem to be popular with some teens at the barbershop.

"It's a scary thought, but if they didn't move quickly I am convinced there could have been brain damage," said Haber in a telephone conversation from Ithaca, N.Y, where he attends prestigious Cornell University.

"I'm very lucky, and it's something I think about a great deal."

Haber was so grateful to the medical staff at SickKid's that the least he said he could do was offer to volunteer at SickKid's last summer. His preference was the same area of the hospital that helped him.

Daniel Haber

"I was told they have some kind of policy that prevents former patients from volunteering in the same area," said Haber. "So they put me in the cancer ward to support kids and try to brighten up their day. It was important to me – meant so much – because that hospital likely saved my life."

Times have changed for Haber, and now the focus is on his foot.

A soccer player, he's kicking up a storm – and in the National Collegiate Athletic Association (NCAA).

On the 26-member Cornell roster, with players from across the United States, China and Zimbabwe, he's the only Canadian. But that's not what's stirring up all the attention – it's the fact that he's one of the top players in the NCAA.

"I love this game – all those days of playing at the club level with Spartacus and winning three consecutive Ontario championships," said Haber. "As a kid, that's where it all started and look where I am now."

He leads Cornell, nicknamed the Big Red, with 17 goals and seven assists in 14 games. Four of his goals were game winners for the 13-1 team, and he's been a huge factor in turning around a dull and sluggish Ivy League program that was 1-15 in 2008.

The Big Red has the second best record among NCAA Division I teams in the country; it's ranked number 15 in the country by the National Coaches Association of America. Earlier in the season, the coaches ranked the Big Red 10th, the team's highest position since 1995.

"I have worked very hard and dedicated myself to training," said Haber, who is now in the third year in the College of Agriculture and Life Sciences.

"I treat [soccer] as a job and know, like in anything else, I have to do well to succeed. I'm not big or physical, but play smart and take advantage of the opportunities. Right now, I'm not sure what lies ahead, but the dream is to play at the professional level."

Getting to Cornell involved a Toronto connection: Polish-born Jaro Zawislan, now in his fourth year coaching the Big Red, a graduate of the University of Toronto and a soccer coach with great credentials.

"Jaro has pushed my work ethic, my intensity and getting to the next level," said Haber. "It's not good enough to just score, but to stay hungry, always stay focused, challenge and play smart. I am a much better player because of him."

Haber, who played for Canada at the 2009 Maccabiah Games in Israel, is also six goals shy of the Cornell single-season record for goals in a year; he leads the NCAA in points, points-per-game and goals-per-game. He has won the Ivy League Player of the Week award, but all that falls behind his plan to help Cornell make it to the NCAA's College Cup final on Dec. 9 in Hoover, Ala.

Surprisingly, Haber hasn't even as much as got a buzz from Canada's struggling national soccer team.

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Grand family residence on oversized deep landscaped grounds. Spacious entrance; large principal rooms; main floor family room; Walkout to expansive patio from dining room & breakfast room; Finished lower level; CAC; Swimming pool with cabana. ****Darren Slavens. / Co-listed with Paul Slavens Real Estate Inc. Brokerage**

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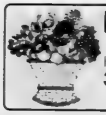

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Jazz singer's album is a tribute to her mother

Cara Stern
Staff Reporter

Brigitte Zarie's newest album pays homage to her mother, who passed away in March during the recording of this record.

"[The songs] are all reflections looking back on how much influence my mother had over me," Zarie said.

One track particularly stands out to her. She was singing along with her mother, as she often did. Her mother was also a singer. "I used to watch her in awe and hope one day I could sing like her," she said. That day, "she told me, 'I don't want to hear nobody else but you.'"

So Zarie took that line and turned it into a song called *Nobody Else*.

She's known for her original songwriting, recording her own songs rather than creating cover versions of classic jazz tunes.

"I have a pretty snobbish approach to art," she said. "I need to write from my own experiences."

But for her mother, she made an exception, performing Johnny Cash's song *Walk the Line*.

"That was her favourite movie [of the same name], and she just kept always wanting us to see it again," she said.

That song in particular was her mother's favourite, so she decided to cover it, in honour to her.

Zarie is working on a new song titled *Marie*, her mother's name. "That's the name of the new song, in honour of her," she said. "She was a beautiful, amazing woman. She made a huge mark in my life, and every day that goes by is a day I remember her and talk about her."

Zarie, who is originally from Toronto, has lived in New York for 15 years, having originally moved there to pursue a music career. Initially, she found success singing for commercials and movies. Though she has released two albums of her own music, she continues to do commercials.

"It's more strict because you're on a timeline, and you have to sing within the 30 or 60 seconds of the commercial," she said, adding that it's different being guided to write based on a film, rather than being inspired, perhaps, by a broken heart.

Her new album, *L'amour*, continues her tradition of recording a couple songs in French, to honour her French Moroccan heritage. "It's my upbringing, so it's out of respect that I do French songs," she said, adding that she has a lot of French-speaking fans.

Zarie has been quite active in the social media world, using it as a way to connect to her fans. These platforms help her learn more about her fans, and thus tell her where she should be touring.

For example, she's working on a new song that's done as a samba. She wrote it to say thanks to her many Brazilian fans, many of whom she has met through her Facebook and Twitter pages.

"I love tweeting," Zarie said. "It's nice to have this social outlet medium to let people know what's going on."

She has almost 11,000 Twitter followers, and around 13,600 on Facebook, so her short messages reach a huge number of people at once.

Lots of her messages have to do with food. In particular, she's a huge fan of chocolate.

"It's like a standing joke with my Twitter followers that anything that makes me really happy or anything that excites me, I need to have chocolate," she said. But she's very much into health as well, she added. "I only eat organic food."

Having had the experience of releasing one album, Zarie said she approached the recording of the second one feeling like a whole different artist.

While her first album was filled with big band songs, she wanted to take the second album in a different direction – one that a listener could enjoy in quieter scenes.

"It's a whole different world for me," she said. "I just felt more experienced, more aware of my art and where I wanted to go and what I didn't want to do."

Now she has grown even more, having faced the loss of her mother. The album liner notes say that her music, now and forever, will be dedicated to her mother, "who is my inspiration and will live in my heart eternally."

"I wouldn't be doing what I'm doing if it wasn't for her," Zarie said, adding that her musician father was also a major inspiration for her. But she wants to make sure her mother can watch her and feel proud of her from heaven.

"She's my guiding force for the rest of my life," Zarie said. "Everything I do will be in honour of her."

For more information about Zarie, visit brigittezarie.com.

Brigitte Zarie

Brigitte Zarie, right, and her mother Marie

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אז אני צפונית

נינה שנהב
nina.shenhav@gmail.com

טיפה מצוננת. אני בכל זאת מחליטה להופיע לקפה השבועי שלי עם טלי. אני פותחת בשיעול ארוך וגרוני טלי(מביטה בי בחשדנות): השיעול שלך לא נשמע טוב אני: לא נשמע טוב? דווקא התאמנתי עליו כל הלילה.. זה היה נורא. וגם התעטשתי, והגרון כואב לי, והאוזן. טלי: תתקני אותי אם אני טועה, אבל את לא מרגישה טוב, או משהו?

אני: מה הסגיר אותי? אבל עזבי, אני לא אדביק אותך. הנה, לא התנשקנו אפילו

טלי: לא, אני לא דואגת. אני קוראת עכשיו ספר נהדר של הסופר הקנדי הזה, שמסביר שהשיבה חיובית מונעת מחלות באופן טוטאלי. בכלל, החלטתי להיות רק חיובית. את לא יודעת איך מאז, זה שינה לי את החיים. אני אדם חדש.

אני: מאז זה שינה לך את החיים? למה מתי גמרת את הספר, אתמול?

טלי: כן. מאתמול אני אדם חדש. לא תשמעי אותי מתלוננת, לא מרכלת, כלום.

אני (מזיזה את הכיסא שלי, וקמה): ובכן, היה נחמד להכיר אותך, כל טוב.

טלי: שבי כבר, נודניקית. רק ליתר בטחון. פעם הבאה שאת מתעטשת-שימי יד

אני: טוב. את יודעת שיצא לי ליפגוש את הסופר המהולל שלך פעם. כשהייתי עיתונאית מוערכת? אפילו שוחחנו קצת. הוא נראה בן 30, או 60. משהו כזה.

טלי (נירגשת): באמת? ספרי לי על מה דיברתם? הוא באמת פצצת כריזמה?

אני (משחזרת): היתה פגישת עיתונאים בקשר לספר החדש שלו. כשזה נגמר, הלכתי בדיוק לשירותים, כאבה לי גם נורא האוזן. טוב, לא רלוונטי. אחר כך יצאתי החוצה והייתה רוח נוראית. מחרישת אוזניים. וממילא האוזן שלי...

טלי: את הולכת לספר לי על השיחה, או שאני אכנס [illegible]יה לפני זה?

אני: כן, כן. ואז בדיוק ראיתי אותו עומד להיכנס ל[illegible]ית עם הנהג שלו. הוא הביט בי ואמר לי משהו, אבל הרוח והאוזן, לא ממש שמעתי. אז עניתי כמיטב יכולתי: "מה?" אמרתי. זה היה מרגיש. ותדעי לך שבלונדון גם פעם דיברתי עם ויקטוריה בקהם, עוד לפני שהיא ממש התפרסמה. תוכן השיחה היה זהה, אגב.

טלי: טוב, לא מה שציפיתי, אבל ברוח החיוביות - אני בהחלט מתרשמת.

אפרופו ויקטוריה, מישהו צריך להגיד לה שכשמחזיקים תיק יד על הזרוע המכופפת ולא על הכתף, ניראים אוטומטית מבוגרים בעשרים שנה. אבל אני חיובית. זיקנה זה דבר מבורך. את תפסיקי אי פעם להשתעל? אני רק דואגת לך

אני: דווקא נחמד שלא העלבת אותי אפילו פעם אחת היום. ניראה לי שהחיובי הזה יצליח לך, טלי (מתעטשת) הנה! סימן אמת!

טלי (מתעטשת פעמיים): סימן אמת מיי אס. אוי, אני מרגישה רע. והכל בגללך!

ZUCCHINI-CORN LATKES

2 medium zucchini, shredded
1 tblsp unsalted butter
1/2 small onion, finely chopped
1 garlic clove, finely chopped
2 ears corn, kernels cut off
1/2 c yellow commeal
1/2 c flour
1/4 tsp baking soda
3/4 c buttermilk
1 lg egg
1 ¼ tsp kosher salt
¼ tsp pepper
canola oil, for frying

In bowl, toss shredded zucchini with 1/2 tsp kosher salt. Set aside 10 min. Wrap zucchini in clean kitchen towel; squeeze to release moisture. Set aside. Add butter to lg. skillet over medium-high heat. Saute onion & garlic until softened. Stir in corn; cook about 3 min. Remove from heat. In medium bowl, whisk commeal, flour, baking soda, 3/4 tsp kosher salt, pepper. In second bowl, whisk buttermilk and egg until well combined. Mix in corn, onion mixture and zucchini; add commeal mixture, mixing until combined.

Add oil to lg. skillet set over medium heat. When hot, drop in ¼ c batter batches. Flatten batter into rounds. Cook each side 3-4 min. or until golden. Transfer to paper towel to drain. Repeat with remaining batter adding oil as necessary.

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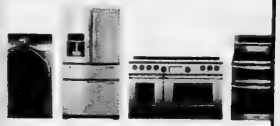

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On cjnews.com

The CJN's French-language reporter in Montreal, Elias Levy, writes about:

The closing event for Festival Séfarad de Montréal 2012 which will be a Nov. 25 concert of Jewish and Moroccan-Andalusian music.

The controversy which has arisen over the decision of the Real Academia Española to include in its latest official dictionary, scheduled to appear in 2014, the term "Judiada," meaning a cruel, inhuman act.

Exclusive to cjnews.com

Hebrew web columnist Yossi Tastassa urges readers, especially from Israel, to speak Hebrew.

Punta Cana, has pristine beaches and plenty of opportunities for water sports, golfing and exploring. The "Coconut Coast," as some call it, has 34 kilometres of bleached sandy beaches, surrounded with massive palm and coconut trees, and the water has multiple shades of blue you imagine exists only on postcards.

The Denting Man

One day, while in my car with my son, Noah, a man eased his way out of his parking spot and hit our car.

It was a tap, a little bruise that will cost a few hundred dollars to repair. I got out of our car in a huff but reminded myself to be gentle and speak nicely to this man. I have anger in me. I don't like it and am often ashamed when it comes out misplaced.

I showed the man the dent and suggested he give me his phone number, and I would call him with an estimate. He did so. While we talked, the Denting Man, likely in his 60s, asked me if we could keep this from his wife. He turned to me and with great sadness said, "My wife has six weeks to live."

The Denting Man explained to me she was in an advanced stage of cancer and had just returned from Princess Margaret Hospital. He was saying there was nothing more they could do for her. He was so deflated. I asked him how long they had been together. He hesitated, and then said "40 years." How must this be for him?

Urban Writer

Avrum Rosensweig

Imagine, this man knows when his wife will leave this Earth. *Life* consistently teaches us that the day of our death is kept a secret from us so that we live every day to its fullest. But that was not the situation here. While the Denting Man's wife did not know the day, or minute, or the hour in which her breathing would stop, he knew "six weeks" and that's significant enough to unseat his sure footing in the unknown.

I then had images in my mind, of a man, this man, struggling to make toast in the morning, and I could see dust gathering in the corners of his living room and dirty dishes on the table. I heard hollowness in his hallways.

The television was on. He was watching it but couldn't care less about the victorious football team on the screen. He wanted his wife back, and all the triumphs in the world wouldn't make him the victor.

All the Denting Man wanted was his wife. *Monday Night Football* was not produced for him. While we talked, I understood the Denting Man was a living man who was dying ever so slightly with his wife. Passersby wouldn't have known that. Bus drivers peering down at him could not have sensed his tragedy, and store owners waiting for his $1.50 to pay for the local newspaper just had no idea.

I will tell my son this, one day. I'll tell him that he should always consider that the person sitting across from him may have just failed at something or lost someone. I'll suggest to him that he look closely at their eyes, even the wrinkles around their mouths to determine where they truly stand. Be gentle, I'll tell him, and know that Judaism says we must be compassionate toward the stranger because you never know where they have just been or what they have just suffered. That is a reasonable lesson.

I didn't call the Denting Man that day or the next. I found out his wife died a few weeks later though, and I went to the shivah. While we sat together, the Denting Man told me about his boat trips around the world. No mention of the dent ever came up.

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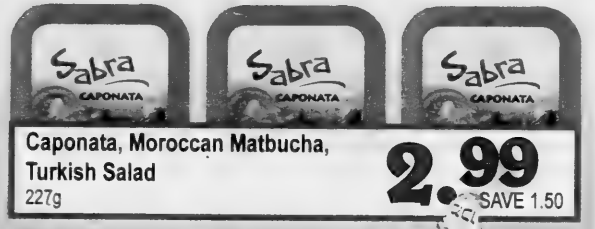

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Israel fires back at Syria

Stuart Winer
The Times of Israel

JERUSALEM — IDF tank units fired directly at a Syrian military target for the first time on Monday, scoring what was said to be a direct hit on a mobile artillery battery in Syria that had just launched a mortar shell into the Golan.

The mortar shell hit the border area inside Israeli territory near Tel Hazeka in the Golan Heights. No reports of injuries or damage were reported on either side.

On Sunday, the Israel Defence Forces fired an anti-tank missile close to Syrian forces as a warning, after a mortar bomb exploded near an IDF position in the same area.

The mortar fire from Syria is widely seen in Israel as constituting errant shells rather than deliberate attacks, but concern is mounting at the potential for casualties. A shell last week fell inside an Israeli moshav, but failed to explode. Residents said the consequences could have been disastrous had it done so.

The exchanges of fire, which have so far caused no injuries, are the first between the two countries since the end of the 1973 Yom Kippur War.

"We have no interest in getting in between the rebels and the Syrian army, but rather to defend the Golan Heights from stray fire," IDF spokesperson Brig.-Gen. Yoav Mordechai said Sunday.

Also on Sunday, Israel conveyed a message to Syria that it would respond to any further spillover of fighting into Israel with return fire.

Continued on page 34

An Israeli soldier stands guard in Alonei Habashan in the Golan Heights. *[Flash90 photo]*

Keeping an ancient tradition

Israelis who immigrated to the country from Ethiopia attended an event in Mevaseret Zion, near Jerusalem, last week marking the Sigd holiday. Sigd is celebrated on the 29th day of Cheshvan. It commemorates the acceptance of the Torah by the Jews of Ethiopia.
[Yonatan Sindel/Flash90 photos]

Toldot
Candlelighting: 4:33
Havdalah: 5:35

Greater Toronto Area

North American Jewish Federations meet in Baltimore – see page 36

CANADA

Cotler Tables Motion

OTTAWA — Mount Royal MP and Liberal justice critic Irwin Cotler tabled a 15-point motion in Parliament last week urging that the issue of Jewish refugees who were forced out of Arab countries after Israel's founding be part of a solution to the Israeli-Palestinian conflict. Cotler said he raised the issue in recent talks with Foreign Minister John Baird and hopes the committee on foreign affairs will hold hearings on the matter similar to those held by the U.S. Congress and the Italian and British parliaments. Cotler has testified before the latter as an expert witness.

Racist Jailed

OTTAWA — The Federal Court of Canada last week sentenced a Regina man to 30 days in jail for ignoring a Canadian Human Rights Tribunal order to stop posting hate messages online. Terry Tremaine, a former University of Saskatchewan math instructor and the founder and head of the National Socialist Party of Canada, was found in 2007 to have posted hate messages that were likely to expose blacks, Jews and other groups to hate. He was ordered to pay a fine and stop posting such messages, and when he didn't, he received a contempt order. Last week's ruling against him said that if he still refuses to take down his posts, he could face another six months in jail. In September, a different judge stayed a criminal hate charge against Tremaine, because his case was taking too long to get to trial.

WORLD

Rabbi Loses Vote

NEW YORK — Rabbi Shmuley Boteach lost his bid for a U.S. congressional seat from New Jersey. The rabbi, author and media personality was defeated handily in his effort to unseat Rep. Bill Pascrell, a Democrat. Rabbi Boteach mounted a long-shot run as a Republican in the heavily Democratic northeastern New Jersey district. Casino mogul and Republican supporter Sheldon Adelson and his wife twice during the campaign gave $500,000 to a super PAC supporting the rabbi's bid for Congress. They also gave $10,000 directly to the Boteach campaign. Rabbi Boteach, who was formerly affiliated with Chabad and calls himself "America's Rabbi," once hosted a short-lived TV show on TLC called *Shalom in the Home* and is the author of several books, including *Kosher Sex* and *Kosher Jesus*.

B.C. Miner Charged For Anti-Jewish Posts

VANCOUVER — The Centre for Israel and Jewish Affairs and B'nai Brith Canada applauded the B.C. attorney general for charging a Quesnel, B.C., miner last week with a hate crime for anti-Jewish content on his website.

Arthur Topham

Arthur Topham, 65, was charged Nov. 5 with promoting hatred against an identifiable group on his website, Radical Press. He has run the website, described by local media as anti-Zionist, since 1998.

The charge comes six months after police opened a criminal investigation into the site's content, the *Toronto Sun* reported. Topham was also charged with a firearms offence.

Complaints against the site, which has referred to Jews as snakes and Zionists, date back to 2007.

Topham also has posted materials against Jews, such as the *Protocols of the Elders of Zion*, on his site. "Judging from the wording of this indictment, it looks like it's going to be a battle between the Christians and the Jews," Topham wrote on the website last week.

Topham's lawyer, Doug Christie, has previously defended Holocaust deniers Ernst Zundel and James Keegstra. Christie told a local news radio station that Zionism is a political belief, "albeit connected effectively to Jewish groups, Jewish ideas," and that opposing a political belief is not a crime.

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Hurricane strands students for a week

Cara Stern
Staff Reporter

A group of Toronto high school students made their way home from New York City after hurricane Sandy kept them on the ground for five days.

The students, from Bnei Akiva Schools, flew into the city on Oct. 26 for what they thought would be a weekend Shabbaton trip in Connecticut to learn ways to promote Yachad, an organization that helps people with disabilities.

The seven Toronto participants met up with hundreds of other students from around the United States, all of whom were nominated by their schools as people who have demonstrated community leadership, particularly in promoting Yachad in their schools, said Micha Gasner, who was volunteering as a chaperone for the retreat.

They spent the weekend at a conference centre in Connecticut, about 40 minutes from New York's LaGuardia Airport, participating in sessions on leadership and community involvement.

The Canadian group was set to fly home to Toronto at 3 p.m. on Oct. 28 – a Sunday. They arrived at the airport confident they would make it home despite rumours that the airport would be closing. But that didn't happen.

"They kept announcing the flight was being delayed because we were waiting for a crew member," Gasner said, explaining that they had no pilot. One was scheduled to arrive from Chicago after 9 p.m.

Everybody waiting for other flights had left, Gasner said. Their flight was the only one left. Despite the airport's assurances that they would make it home that night, eventually the flight was cancelled.

The group exchanged their tickets for a Wednesday afternoon flight, and they called on their New York friends to find places to stay for the three days. But the hurricane continued.

Continued on page 30

Stranded Shabbaton participants and chaperones, from left, are Joe Goldfarb, Galya Ouanounou, Ayelet Reiss, Eli Hagler, Tamar Lyons, Josh Mayer, Tamar Lesser, Adina Tanen, Danny Grunbaum, Talia Schwartz, Ellise Gasner and Micha Gasner. *[Ali Rizvi photo]*

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Desultory U.S. election thoughts

From the editor's desk...

Seldom have we heard in the American Jewish discourse – and even among so many Jews in Canada – such strongly worded and emotionally charged opinions about the now-re-elected president of the United States, Barack Obama.

The criticisms of President Obama were vocal and frequent. At first they were based upon disappointment, but by his midterm in office two years ago, they had morphed from disappointment to distrust and then to suspicion and active hostility on the part of many Jews.

The reasons for this attitude were a set or a subset of the following:

- His speech in Cairo four years ago was a form of presidential pandering to the Islamic world.
- He paved the path for Palestinian Authority President Mahmoud Abbas to seize a pretext concerning Jewish settlements in the West Bank to scuttle all peace negotiations with Israel.
- He embarrassed Israeli Prime Minister Benjamin Netanyahu by keeping him waiting in an anteroom near the Oval Office while he dined with his family.
- His secretary of state also embarrassed Netanyahu by berating him over the phone and ensuring the scolding was leaked to the media.
- He is too indulgent of Iran and of its rush to acquire nuclear weapons.
- He does not understand the true nature of the threat posed by radical Islam.
- He mishandled the Arab Spring.
- He did not find the time to visit Israel during his first term of office.
- And more.

To be sure, these reasons – singly or collectively – do indeed justify wariness toward Obama's Mideast policies. But a comprehensive, dispassionate examination of the wide range of disparate facets of Israel's bilateral relations with the United States – military, scientific, cultural, commercial, academic, scholarly and more – suggests that the relationship between the two counties is on much more solid footing than the extreme disparagers of the president believe.

Moreover, it now appears that the disparagers are a minority in American Jewry.

According to JTA, nearly 70 per cent of the Jews who voted last week voted for Obama. This number was down from the 74 to 78 per cent (there is a difference of opinion regarding the true figure) of the Jewish vote he captured four years ago. Nevertheless, there is no denying his dominance among Jewish voters.

Who can say for sure, why?

What is clear, however, is that American Jewish voters cast their votes on the basis of a range of issues and not solely on the basis of the president's actual or perceived policies on Israel.

Or, the results may demonstrate the loyalty of the majority of the American Jewish voters to Obama because of – not despite – his Mideast policies.

The results may also indicate – but we do not know, nor can we say – that Israel plays a much lesser role in the overall world outlook and sense of self-identity of a great many American Jews than we might think is the case. (If true, this is a subject of considerable importance.)

Immediately after the election, Netanyahu conveyed his congratulations to Obama. He characterized Obama's victory as "a vote of confidence [by the American people] in your leadership." Obama returned the good deed by calling Netanyahu to personally thank him for his words of congratulations.

As the editor of the *Times of Israel* writes in the Perspectives essay in this edition, the nature of the personal relations between the two men will not be the determining factor in the nature of the bilateral relations between the two states.

And as a postscript, it is interesting to note that 32 Jews – 10 senators and 22 representatives – were elected last week to the 113th Congress of the United States. Thus, 10 senators out of 100 and 22 representatives out of 435 in the United States are Jewish. In Canada, by comparison, four senators out 105 and three members of Parliament out of 305 are Jews.

The comparison is only interesting, but not really instructive, since our electoral system is vastly different from that of our neighbours, and the Jewish community in the United States (5.5 million out of 315 million) is – in relative and in absolute terms – larger than the community in Canada (375,000 out of 35 million). *–MBD*

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STUDENTS REMEMBER

Jewish war veteran Martin Maxwell, left, presents Crestwood Preparatory College teacher Scott Masters with a certificate honouring his work. Looking on, from left, are students Benji Baker, Kaily Wise, and Lisette Weinstein, at a Nov. 2 Holocaust Education Week program at Forest Hill United Church. The event, titled "Bringing the Generations Together: responsibility to remember the Holocaust," featured video footage of students interviewing Holocaust survivors as part of an oral history project. *[Frances Kraft photo]*

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Police refuse to lay charges against madrassah

Paul Lungen
Staff Reporter

York Regional Police will not lay hate promotion charges against an east end Islamic school, despite a curriculum that "suggested intolerance" and "challenged some of Canada's core values."

In a report on the East End Madrassah released last week, York police concluded that while the school's syllabus was problematic, it was "non-criminal."

"The manner of teaching remains unknown and as such there is no conclusive proof to reasonably believe the hurtful and offensive text was promoted in a manner that would qualify as hate propaganda," stated the report by Det.-Const. Mark Topping.

The police report, however, acknowledged that the content of a paragraph headed "End of Jewish Plots and Treacheries" employed language that "is of concern" and targeted "the impressionable mind of a 13-14-year old."

The East End Madrassah is one of the several affiliated organizations linked to the Islamic Shia Ithna Asheri Jamaat of Toronto (ISIJ), which is located at 9000 Bathurst St. in Thornhill. Its website, Jaffari.org, which hosts ISIJ, refers to several affiliated Islamic schools, including the East End Madrassah.

The material in question was used for several years and taught to at least 80 students. The East End Madrassah rented space in the David and Mary Thompson Collegiate in Scarborough, a public school operated by the Toronto District School Board (TDSB). The TDSB has subsequently revoked the Madrassah's permit and the school has relocated elsewhere.

In a section headed "the Purpose of Jihad," the material contrasts Islam with the "beliefs of the ancient Romans, the Jews and the Nazis."

Syllabus intolerant but 'non-criminal'

A section headed "End of Jewish Plots and Treacheries" calls Jews "treacherous" and "crafty." It also refers to "Jewish plots and aggression" as well as "Jewish intrigues and conspiracies in Arabia."

Despite the nature of the curriculum, the report noted that, "In the approximately seven years that the syllabus was circulated, there have been no concerns voiced by students, parents or staff regarding content."

Last May, however, the Centre for Israel and Jewish Affairs (CIJA) denounces the curriculum: "Using religion to promote hated among youth is not just offensive and abhorrent – it shows a stunning disregard for Canada's basic values of decency and tolerance."

Friends of the Simon Wiesenthal Center (FSWC) went further, calling for a hate crime prosecution. Last week, FSWC CEO Avi Benlolo said he was disappointed police declined to lay charges.

"We believe that the fact that the police conducted an investigation and produced a paper trail that is more extensive than the report states and is now available to police forces across the countries is an excellent start," Benlolo said.

Noting that the questionable materials originated in Iran, he said, "This is not just about the East End Madrassah. This is the tip of the iceberg."

Responding to the police report, ISIJ president Aliraza Rajani stated, "Our teachings embrace and celebrate the Canadian values of tolerance, understanding and harmony. "Our organization has felt sadness and disappointment at the rush to judgment and harsh comments directed toward us…

"We are especially disappointed that the FSWC refused our invitation to meet and discuss their concerns directly at the outset of this issue, choosing instead to go first to the media and then to make it an extremely costly and disruptive police matter. We believe that all of this could have been avoided if they had simply been willing to talk. And we continue to be disappointed by the FSWC's attempts to paint our organization in the worst possible light, by re-publishing the material in question even though we removed the material from our website as soon as we were alerted to its presence."

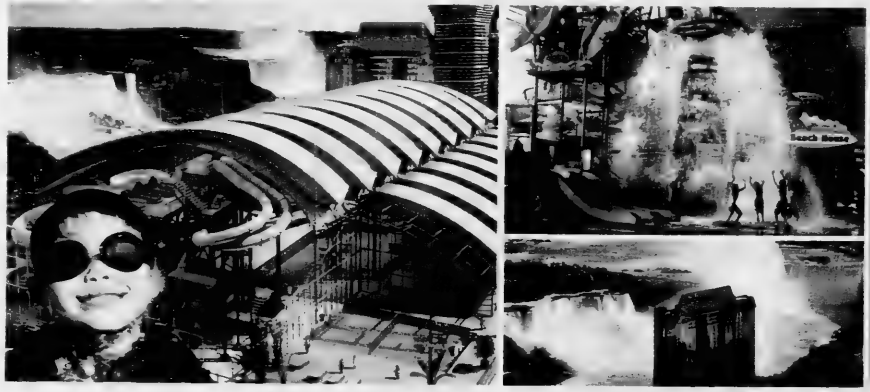
Benlolo rejected suggestions raised by Madrassah representatives and cited in the police report that educators were unaware of the materials. He called the school's press release last May following disclosure of the material, "unapologetic."

"They pleaded ignorance," Benlolo commented. "I don't know how you can be an educator and not know what was in there."

In a news release, CIJA commended York Regional Police "for their quick and diligent review of this matter."

However, CIJA's senior vice-president Howard English said the organization never believed the incident would lead to criminal charges, given the difficulty in proving hate promotion.

Nevertheless, "based on the East End Madrassah situation, of course we would be concerned about what is being taught in other schools," he said.



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Deaf, again, to all pleas

Because he knows that he is immune from most censure by the West and from any censure by the vast majority of the 193 member states of the United Nations General Assembly, Palestinian Authority President Mahmoud Abbas, has once again decided to ask the General Assembly to recognize a Palestinian state.

Abbas spurned a personal plea from newly re-elected U.S. President Barack Obama to desist from the UN application, merely four days after Obama's re-election.

Obama called Abbas. The two men had what was described by an Abbas aide as a long conversation. Obama pleaded with Abbas to return to negotiations with Israel. As he did last year, Abbas rebuffed the American president.

Abbas emphasized on Sunday that he would proceed, probably this month, with the application to the UN. But to abate the sting of a rather public, insensitive brush-off of the electorally reinvigorated Obama, Abbas added new, softer content to his rejection.

"We will turn to the United Nations," Abbas said, "even though they [the United States] do not want us to do this… *We do not want to deny the legitimacy of Israel; only the legitimacy of the settlements*" (our emphasis).

But given Abbas' harsh, scathingly anti-Israel address to the UN in September and his recent about-face regarding his perceived moderation in the demand for the Palestinians' "right of return" (See According to Reports on page 16) it is hard to accept this statement by Abbas as being sincere.

"Some powers are trying to tell us that the two-state solution doesn't come from the UN but through negotiations," Abbas also said. "Negotiations are crucial. *But to get UN recognition is also key*" (our emphasis).

In this casual, almost throwaway sentence lies the real purpose of Abbas' strategy. Upgraded UN status lends more weight and added prestige to his quasi-diplomatic manoeuvrings on the international stage. But even more significant, upgraded UN status entitles the Palestinians access to the other UN agencies.

Abbas has his sights set on the International Criminal Court of Justice, which he would use as the next battleground in the propaganda war to delegitimize the Jewish state.

Thus, for Abbas to deny wanting to delegitimize Israel rings quite hollow in the face of overwhelming evidence to the contrary.

The Palestinians circulated a draft resolution at the United Nations last week. They seek support from the General Assembly to raise their status to that of a non-member observer state. And they seek support from the Security Council to approve a petition for full UN membership.

A Palestinian state will be established only through negotiations with Israel, Obama told Abbas. But Abbas, to the continued detriment of his people, once again turned a deaf ear to the American president who so desperately wants to help him.

25 years ago in *The CJN*

During a three-day Arab summit in Amman, Jordan's King Hussein won endorsement for an international peace conference with Israel. Among those agreeing to the plan were Syrian president Hafez Assad and Iraqi president Saddam Hussein.

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Will Obama keep his promises?

It remains to be seen if the pre-election promises U.S. President Barack Obama made with regard to Israel will be kept. The most important of these was backing Israel in its ongoing dispute with Iran over Iran's nuclear program, which Israel and the rest of the world fears will end with Iran possessing nuclear bombs. While sanctions imposed on Iran by the UN have had a severe effect on the Iranian economy, Iran still cheats by trading with Russia and China. It remains to be seen whether Iranian President Mahmoud Ahmadinejad's successor (Iran will soon have national elections) is less hostile to Israel and may show compromise on the issue of nuclear development.

The next major decision with regard to Israel that Obama must face is Egypt with its Muslim Brotherhood government, which hints from time to time that it will abrogate the peace treaty with Israel. Will Obama end military and economic aid to Egypt if the treaty is not honoured?

Another important issue facing Obama is the decision by Palestinian Authority President Mahmoud Abbas to apply to the UN for membership. American financial aid to the PA can be a deterrent in preventing such a move, which would shatter hopes of a peaceful agreement between the Palestinians and Israelis.

Last, but not least, Obama will have to face the deteriorating situation in Syria. Hostilities have spilled over into Lebanon and Turkey, and even into the Golan Heights, which could bring Israel's military into a confrontation with Syrian forces.

Obama will also have to repair the American economy during his second four-year term. We have no choice but to wish him well on foreign and domestic fronts.

Bert Raphael
Thornhill, Ont.

* * *

Calls to ban anti-Israel groups ineffective

Lawrence Hart's recent column, "Where is our advocacy?" (Nov. 1), is sadly misguided. As polling research demonstrates, the majority of Canadians are uninterested in the Mideast conflict. This is why anti-Israel seminars and displays rarely draw more than a few dozen regular, hard-core activists. An effective advocacy response does not consist of trying to ban such groups altogether, but rather mitigating their capacity to reach mainstream Canadians. Ironically, public calls to ban such groups are not only ineffective – they end up creating a "buzz" around the event in the media, which in turn generates a larger audience.

This is why the Jewish Federation of Hamilton, with the national support of the Centre for Israel and Jewish Affairs (CIJA), decided to urge the Hamilton Public Library to move the exhibit, *A Child's View from Gaza*, to a less prominent space, while at the same time pushing for equal opportunity for a pro-Israel display. Indeed, the fact that the exhibit has toured other Ontario cities – drawing neither media coverage nor significant audiences – testifies to effectiveness of our approach. In this case, Israel's opponents have failed to earn the attention of the general public. The last thing we should do is give them the oxygen they crave.

Hart's article praises those in Hamilton who have chosen not to remain silent. But Hart's view appears to be a minority opinion within the Hamilton Jewish community. Indeed, Hamilton Federation received tremendous support from a wide spectrum within the local community for the way it handled this issue.

On Nov. 5, federation's public relations committee met with the library officials to continue further discussions on how to prevent similar occurrences in future. A summary of that meeting will be sent to the community shortly.

Larry Szpirglas, President, Hamilton Jewish Federation
David Somer, Hamilton Representative of CIJA

* * *

Betrayal of trust for Zionists

In light of Israel's repeated violations of their agreements to respect the ban on the building of settlements, it's hardly a "Betrayal of Trust" (Oct. 25) by the 15 Protestant leaders to ask the U.S. Congress to investigate possible violations of Israeli's adherence to bilateral agreements. Having first visited Israel in 1947, I have been a committed Zionist all my life. But the Israel of today is not the same Israel of those years. The true betrayal of trust for Zionists is how far Israel has strayed from the country that we Zionists saw as a light unto the world.

James Slater
Toronto

For more letters, visit cjnews.com.

LET THEM GO…

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz

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Let's not exaggerate Obama-Netanyahu rift

David Horovitz
The Times of Israel

Early on election night in the United States, when the first projection for Virginia came through and put the state as "too close" to call, Britain's *Sky News* did a drill-down of Virginia voters' reasons for their presidential choice.

Lots of voters who had plumped for the Republican candidate, Mitt Romney, said they had done so primarily because of concerns about the economy. Many of those who had chosen President Barack Obama – he ultimately took the state – said they had done so first and foremost because of his policies on health care. For what percentage of Virginia voters had foreign policy been the key issue that determined their vote? Zero. That's right – zero per cent!

It was a sobering if unsurprising indicator of the American electorate's priorities – a reminder for Israelis and others who are obsessed with the nuances of the Israeli-American relationship, and concerned about the regional challenges faced by the Jewish state and its distant ally, that the obsession is not widely shared among the 300 million-plus citizens of the United States.

Israel and its challenges, it is worth further remembering, are by no means the main foreign policy concern of those not-foreign-policy-obsessed Americans. The United States has troops on the ground in foreign conflict zones. It is still reeling from the recent murder of its ambassador to Libya in a terrorist attack. As the thrust of the presidential debate on the subject made clear, insofar as Americans focus on foreign policy, their priority may well be seeking to avoid deploying on any new international battlefields. Having watched both Obama and his failed would-be successor assure them, in that debate, that they would strive mightily to avoid opening any such fresh military fronts, the overwhelming majority of voters put the matter aside, and made their presidential choice for a variety of reasons closer to home.

That is not to say, of course, that second term Obama will henceforth devote a matching zero per cent of his precious time to foreign policy. But as his impassioned victory speech showed with incandescent clarity, he knows full well that his people's priorities relate to the domestic well-being of the United States.

You wouldn't realize much of this, however, if your information on the American presidential election had been derived from the Hebrew media recently. Our newspapers, radio shows and TV news broadcasts have, quite rightly, been full of reports and analysis of Obama's victory and Romney's defeat. Rightly, too, they have pondered the implications of Obama's re-election for this region, for the battle to thwart Iran, for Israel. But they have also overflowed with disclosures dramatically highlighting the damage ostensibly done to Israel by Prime Minister Benjamin Netanyahu's supposed intervention "on the losing side" – to quote the headline across page 6 of our biggest-selling daily, *Yediot Achronot*, on Nov. 8.

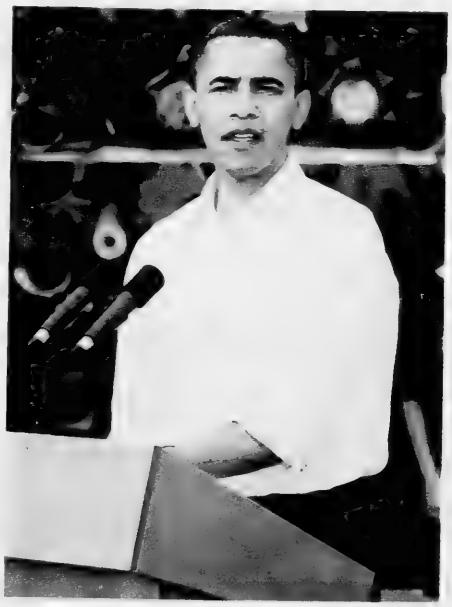
So much attention has been devoted to the issue of Netanyahu's purported wrong bet, you'd be forgiven for thinking that his stance on the elections was a key factor in the presidential race – that it was a veritable wonder that Obama managed to beat his challenger at all, given all that potent ammunition fired at him from the prime minister's office in Jerusalem.

The evidence of Netanyahu's alleged political crime is sketchy – largely focused on his public disagreement with the administration about the need for clear red lines to stop Iran; the fact that clips of Netanyahu taking positions at odds with the administration on Iran were used in Republican campaign advertisements, and the warmth with which he hosted Romney here this summer.

Netanyahu did make public the Israeli differences with the United States on Iran – precisely as did the Obama administration regarding its differences with Israel. U.S. Defence Secretary Leon Panetta and Chairman of the Joint Chiefs of Staff Martin Dempsey all but derided Israel's military capacity, and Dempsey memorably said he would not wish to be "complicit" in an Israeli strike.

Netanyahu also encapsulated Israel's objections to the United States "no red lines on Iran" policy in a few memorable, political ad-ready sound-bites, at his press conference with the visiting Bulgarian prime minister in September: "The world tells Israel to wait because there is still time. And I ask: Wait for what? Until when?" he said. "Those in the international community who refuse to put red lines before Iran don't have a moral right to place a red light before Israel." To which Obama hit back with remarks about shutting out all the "noise" when considering American interests. A case of overt policy disagreement on Iran? Absolutely. Intervention in the presidential election campaign? Something of a stretch.

But exaggeration (the welcome afforded Romney this summer, for instance, differed in no significant way from the warm reception given to candidate Obama in 2008) and hyperbolic commentary can make even such minor "evidence" go a long way.



Then presidential candidate Barack Obama visited Sderot in 2008. *[Israel Sun photo]*

Underpinning the media focus is a domestic political game. The most bitter public critic of Netanyahu's asserted pro-Romney favouritism is the man who preceded him as prime minister and reportedly entertains ambitions to succeed him as well: Ehud Olmert.

Earlier this month, Olmert accused Netanyahu, though not by name, of "spitting" in Obama's face. Afterward, he did name and sought to shame Netanyahu, charging that the prime minister's displayed preference for Romney had broken "all the rules" and risked damaging Israeli ties with the Obama administration.

Netanyahu may well be personally disappointed that his old friend Romney, did not win the presidency.

He may feel, as do many Israelis, that Obama has no gut affiliation with Israel — unlike, say, former presidents Bill Clinton and George W. Bush (this is an emotional, not a partisan thing). He may also well feel, as do many Israelis that Obama is not sending tough enough messages to the Iranians about the imperative that they halt their nuclear drive.

But he also presumably has the wisdom to realize that re-election for Obama saved us all six months, while a president-elect Romney would have had to wait more than two months to take over and had to hire and gear-up an administration before he could possibly have focused on Iran. And he doubtless recognizes that there are no guarantees that a first-term Romney would have been more capable of mustering support for a resort to force if necessary than a second-term president who has credibly sought to thwart Iran via sanctions and diplomacy.

We in Israel have a problem with the Americans over Iran. It's a problem we would have if Romney had won last week. It's a problem that doesn't stem from Netanyahu's personal presidential preference or the degree to which he did – or did not – display it.

Our problem is that we are physically closer to Iran than the United States. We are more immediately threatened by Iran than the United States, and our military capacity to inflict damage on the Iranian nuclear program is more limited than that of the United States – and may be about to disappear altogether. All this at a time when Obama, Romney and most other key players in the United States, just about everybody else in the international community, and plenty of very credible Israeli experts, are still championing the prospect of non-military action thwarting Iran's drive to the bomb.

It is complicated still more by the fact that if we hold our fire now – as many of our most credible security chiefs believe we should – we will essentially be subcontracting our security to other international players and most relevantly to an America that simply does not want to open new areas of conflict. If those many local and overseas experts are right and the Iranian program is halted with no need for a resort to military action, then we can all breathe a collective sigh of relief and sing the praises of those whose cumulative pressure apparently persuaded Netanyahu not to strike thus far. If they're wrong, however, it will soon be too late for Israel to do much about it.

These are grave, fateful matters, that require nuanced, careful examination and handling – by politicians who should not let personal preferences or interests skew their judgments, and by the writers and commentators who convey these issues to the public. Reducing the dilemmas faced by the West regarding Iran, but most urgently by Israel, to a distorted focus on partisan preferences and personal frictions risks obscuring the genuine complexities.

In the case of Netanyahu and Obama, it also happens to be profoundly insulting – and not just to the prime minister. After heaping scorn on Netanyahu for his dereliction of the wider national interest in the cause of more marginal personal and political considerations, the critics warn that a rankled Obama might seek revenge for such slights in a way that would damage all of Israel.

"Anyone who knows the president understands that this is not how he thinks," U.S. Ambasador to Israel Dan Shapiro said, adding that talk of presidential revenge against Israel for Netanyahu's political preferences was "ridiculous." What a vindictive, mean-spirited little man Obama would be if he did think and act that way. Yet that's precisely what Netanyahu's accusers are suggesting.

By indicating that Israel should now brace for the wrath of a score-settling U.S. president infuriated by Netanyahu's ostensible intervention, they are implying that Obama is no more capable than Netanyahu of putting aside personal grudge and preference, no more capable of holding firm to his nation's wider interest.

This is an abridged version of an essay that first appeared in The Times of Israel. For more coverage of the U.S. election, please go to cjnews.com.

Let's make space at the Wall for everyone

What if you lived in a place where you could be arrested and detained for praying the *Shema*, layning from the Torah, or even holding a sefer Torah? Most of us, if we were in that situation and had viable options, would hightail it out to a more Jew-friendly locale.

How ironic that this forbidding place is in Jerusalem – at least if you're a woman. In what appears to be an escalating attempt to defeat the group of women who wish nothing more than to daven together at the Western Wall, Jerusalem authorities have stepped up arrests of women who pray in a group, read Torah, or wear tallitot at the Wall. Most recently, the head of Women of the Wall was arrested while saying *Shema* aloud at the Kotel, and – she has alleged – she was detained and roughly treated before being released without charges.

Who owns the Wall? The Jewish People? God? Everyone? No one? It turns out that a small group of people own it, at least in the sense of dictating its use. For many years now, Nashot HaKotel – Women of the Wall – have convened at the Kotel for women's prayer groups, on Rosh Chodesh and on other occasions.

Their praying offends the sensibilities of the haredi rabbinic authorities who control this most sacred of Jewish spaces. Over the years, they have authorized aggressive tactics to bar women's prayer groups at the Wall – tactics that include physical intimidation, such as yelling, pushing, spitting, and even hurling objects at the women, legal means, such as successfully arguing for the right to control the space, and police enforcement.

What harm do the women do? They don't compel those who see their minyanim as un-halachic or offensive to participate in them. They don't make incursions into the men's area or try to topple the mechitzah. They don't try to ban from this most Jewish of spaces folks whose sexism they find offensive. They just want to pray together and aloud, as we do in shul and as men do at the Kotel.

Although the women represent different denominations of Judaism with different sets of understanding about how women may pray, they come together under a rubric that satisfies most Orthodox authorities. But those who oppose them, a minority and stringent group within Judaism, see themselves as bearers of a singular truth and don't see other views as valid. Indeed, their opposition to women praying together is one of many acts to solidify their power – acts that include denying or even retroactively reversing conversions performed by any rabbi not on their limited list of approval, including most modern Orthodox rabbis. With Women of the Wall, they assert control of Jewish space, as they have of Jewish life and identity in other arenas.

Sara R. Horowitz

in Toronto

The more vexing question is why the implicated secular institutions affirm the right of this ultra-stringent strand of Judaism to absolute control over the Kotel plaza, rather than seeking a golden mean to address the needs of all concerned parties. How did we arrive at the state of affairs, where the secular branches of government reinforce the interpretations and sensibilities of one particular religious approach, one set of ideas about women and prayer?

Perhaps it is precisely because these bodies are secular that the issue of prayer simply doesn't really matter. For many secular Israelis, religious practice is something akin to a relic from the past – even if it's treasured, it's no longer a living presence. They don't empathize with the spiritual drive that impels the women who chant at the Wall. More cynically, one could say that they, too, trade in power.

A well-known midrash relates that the Temple – whose retaining wall is the Kotel – was destroyed because of *sinat chinam*, undifferentiated hatred within the Jewish community of that time. How ironic and how sad that on its ruins a wedge has been driven, dividing Israeli Jews from one another and from Diaspora Jews. It's time to make space for everyone.

Hiding Jewish origins is futile and pathetic

The formal notice of the passing of Walter Carsen, the renowned Canadian patron of the arts who died last month shortly after his 100th birthday, stated that he was "of German origin." He's said to have described himself as "European." In fact, he was Jewish, as are his two children, which they only found out from their mother when they were in their teens.

Carsen's parents were murdered in Auschwitz. For much of his life, he was estranged from his brother who had escaped to South America, perhaps because the latter had affirmed his Jewishness.

In a lengthy obituary by Paula Citron in the *Globe and Mail* on Oct. 13, we read that Carsen was born in Cologne into a family of assimilated Jews, fled to England to escape the Nazis and was deported in 1940 to Canada as "an enemy alien" together with other Jews, many of whom came to play an important part in this country.

But when another deportee, Eric Koch, was preparing his book about the deportation, Carsen refused to be interviewed. Citron remarks, echoing a statement by Carsen's daughter, that "his inability to come to terms with the Holocaust continued throughout his life."

Like for so many assimilated Jews, "kultur" seems to have become for Carsen a substitute for religion. The universal nature of the arts may have appealed to him as a tool in his delusion that patronage would submerge his Jewish identity. Even his real surname, in the words of the obituary, "became part of his lost history."

The story of Walter Carsen brings to mind countless others, among them Robert Maxwell, the British politician and media baron. He was born in what later became Czechoslovakia into a Yiddish-speaking family. Virtually all its members perished in the Shoah. For a long time, he tried to conceal his Jewish origins and was even said to read the Lesson in the Anglican Church close to his stately home.

Rabbi Dow Marmur

in Toronto

Encouraged by his non-Jewish wife and probably provoked by antisemitic slurs as his business empire began to unravel, he came to acknowledge his roots by promoting Holocaust education and supporting Israel. He was buried on the Mount of Olives in Jerusalem. One of the eulogies was delivered by then-Israeli prime minister Yitzhak Shamir, in which he hinted at Maxwell's services to Israeli intelligence.

Maxwell, like other Holocaust survivors who settled in Britain, remained conflicted about his past and tried to appear more British than the British. But when his financial misconduct became known, his detractors called him "the bouncing Czech."

Unlike Carsen, who by all accounts was a very successful and highly respected businessman, Maxwell turned out to have stolen countless millions from his company. This and his alleged involvement with Israeli intelligence gave rise to many speculations about how he died.

In her memoir, *A Mind of My Own*, his wife, Elizabeth, explores the complexity of her husband's character and his burning desire for acceptance. She seeks to fathom what it does for a person's identity when it's coupled with an insatiable urge for wealth and recognition, and manifest in the mistaken – in Maxwell's case – belief that having survived Hitler makes you invincible.

That belief included Maxwell's very tortured relationship with his wife, which ended in estrangement. Something similar is reported in Citron's obituary of Carsen.

The late Chaim Bermant, a distinguished British-Jewish journalist and author, wrote about Maxwell: "The fact that he had fought in the war and been decorated for valour by Montgomery, that he had a stately home in Oxford, was a member of Parliament and was married to a Christian woman who was every inch a lady, did not, however, make him an English gentleman."

Canada is more accommodating to ambitious immigrants. The fact that Carsen had given away most of his fortune to the arts, that he was the recipient of numerous awards, including the Order of Canada, and that several institutions and funds bear his name did make him the Canadian equivalent of a British gentleman.

But it's tragic that in the process he should have tried to conceal his Jewishness. Had he acknowledged his origins with pride, it's very likely that he would have died no less honoured but very much happier. Carsen and his ilk remind us that hiding one's Jewishness is both futile and pathetic.

The murderous fate of the shtetl

Of the 3.3 million Jews in Poland on the eve of World War II, well over one-third lived in smaller communities in the eastern half of the country, known in Polish as the Kresy. Many resided in fabled shtetlach.

Yehuda Bauer, a professor emeritus of Holocaust studies at the Hebrew University and now Yad Vashem's academic adviser, has written a slim but illuminating book on the Kresy's Jews, *The Death of the Shtetl* (Yale University Press). Since, as he claims, the shtetl is an under-researched aspect of Holocaust historiography, this useful volume should fill in gaps in our knowledge. Bauer focuses on a dozen shtetlach, including Kosow, Buczacz and Zborow. Some are no longer part of Poland, lying within the frontiers of Ukraine and Belarus.

Sheldon Kirshner in Toronto

Several historically important Jewish figures were born in these rather remote places, notably Chaim Weizmann, the first president of Israel; Shmuel Yossef Agnon (Czaczkes), the Israeli Nobel Prize laureate in literature; Emmanuel Ringelblum, the historian of the doomed Warsaw Ghetto, and Simon Wiesenthal, the Nazi hunter.

Portrayed in fiction, poetry and drama by a panoply of Yiddish writers, the shtetl, more often than not defined by crushing poverty, religious fanaticism and authoritarian oligarchies, was all too often romanticized, Bauer crisply observes.

By his estimate, the Kresy was inhabited in 1939 by a minority of Catholic Poles and a majority of ethnic Ukrainians, Belorussians, Lithuanians, Czechs, Germans and Muslim Tatars. As for Jews, 452,000 dwelled in its northern four provinces and 875,000 in its southern two provinces.

Typically, the shtetl in this region was under the sway of merchants, industrialists and rabbis, with a plurality of Jews eking out a living as craft workers, pedlars, petty traders and small shopkeepers.

During the 1918 to 1939 interwar period, Polish Jews, particularly in the Kresy, faced mounting economic problems.

Pre-World War I Poland, having been under Russian and Austrian rule, had access to lucrative markets in the east and the west. But with the advent of Polish independence, these mercantile connections broke down, torn asunder by nationalistic protectionist policies. The Soviet Union, for example, closed the door to normal trade with Poland.

As a result, there was much hardship, aggravated by the Depression. By the 1930s, three out of 10 Jews lived below in the poverty line in Poland, and in the Kresy, the situation was just as dire.

Compounding the problem was the rise of an exclusivist Polish nationalism, which regarded Jews as foreigners and an unassimilable negative influence on Polish society. This ethnocentric view was represented in its most radical form by the intellectual/politician Roman Dmowski.

Dmowski's National Democratic party, whose antisemitic members referred to themselves as Endeks, gained a large number of followers among university students and professionals. The Endeks placed pressure on Jews by calling for their emigration and by supporting boycotts against Jewish shopkeepers, pedlars and merchants. After 1935, the Polish government itself adopted Dmowski's racist platform. Even left-of-centre parties that were nominally allies of Jews advocated mass Jewish emigration, says Bauer.

Amid this anti-Jewish climate, a succession of pogroms erupted, claiming the lives of 350 Jews. In 1936, the prime minister, Felicjan Slawoj-Skladkowski, declared in parliament that while physical attacks on Jews were deplorable, boycotts were acceptable.

With the outbreak of the war, Germany and the Soviet Union divided Poland into two separate zones in accordance with the non-aggression pact, and the Kresy fell temporarily under Russian domination.

Jews, fearing that German rule would mean violent persecution and remembering the state-sanctioned antisemitism of the 1930s, welcomed Soviet troops. So did some Ukrainians. "From the Jewish perspective, Nazi Germany was life-threatening, whereas the Soviet Union was merely oppressive," writes Bauer.

Within the first few months of their occupation, the Soviets nationalized companies and banks, abolished ethnic communal institutions and political parties and introduced the ruble as legal tender, thereby wiping out the savings of middle-class citizens in one bold stroke. And in a bid to alter the Kresy's demographic structure and strengthen the profile of Ukrainians and Belorussians, they deported large numbers of Poles and Jews. Nonetheless, as Bauer points out, Jews fared reasonably well.

But all bets were off after Germany declared war on the Soviet Union and conquered towns in the Kresy such as Grodno, Lida, Slonim, Luck, Dubno and Stryj.

During their first sweep in July and August 1941, the Nazis murdered tens of thousands of Jews, singling out Jewish community leaders and intellectuals. And in line with the precedents established in western Poland, the Germans immediately created Jewish councils, or Judenrate.

By December 1942, the majority of Jews in the Kresy had been killed, with the remainder dispatched to labour camps. Bauer says that one-fifth of the victims of the Holocaust in Poland were from the shtetlach.

In chapter six of *The Death of the Shtetl*, Bauer examines a pivotal issue – the attitude of Christians toward Jews. His verdict is that Jews were generally treated with indifference, suspicion and hostility, though he cites instances when Jews were helped by sympathetic neighbours. As he explains, "The Holocaust in Poland was probably easier for the Germans to implement because the Jews were an oppressed and increasingly vulnerable population, often intensely disliked by their Polish neighbours..."

Yehiuda Bauer
[*Sheldon Kirshner photo*]

Minorities, the Czechs in Volhynia, for example, tended to be less anti-Jewish and sometimes decidedly pro-Jewish. Old Believers – Christians who observed the Jewish sabbath – and Ukrainian Baptist-Mennonites were especially helpful to Jews, according to Bauer. "Their emphasis on the Old Testament led them to see Jews as God's Chosen People, and since rescuing a Jew was certain to lead to an afterlife in Paradise, they did all they could to rescue Jews."

Most peasants who agreed to help Jews demanded payment. But hiding Jews was risky. Ukrainian nationalists murdered every peasant who was found to conceal them.

Bauer speculates that upward of 35,000 Jews escaped into the dense forests, some forming family camps and still others joining partisan bands. In his estimation, 5,000 to 7,000 Jewish escapees were murdered by bandits. Soviet and Polish partisans also killed Jews, motivated by antisemitism and a desire to acquire their possessions and to cut down on the number of mouths to feed.

By 1945, the Kresy, with its network of shtetlach, was virtually bereft of Jews, signifying the end of an era.

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Join Marina Nemat and Max Eisen in conversation as they discuss their pasts as victims of hate and injustice, how they were able to move forward with their lives and what they believe we should do to make our world a b[illegible]place.

Moderator
Jonathan Kay
National Post,
Managing Editor

Marina Nemat
Former Iranian Political Prisoner

Max Eisen
Holocaust Survivor

Monday, December 3rd, 2012
7:00pm
Beth Sholom Synagogue
1445 Eglinton Ave. W., Toronto

R.S.V.P. to Stephanie Eldridge
seldridge@fswc.ca or (416) 864-9735 ext. 22

Syrian uprising harms Iranian interests: analyst

Paul Lungen
Staff Reporter

You can count Jonathan Spyer as among that group of analysts who doesn't believe Israel will attack Iran's nuclear arms program any time soon.

It's not that he doesn't believe Iran is a threat – he does – but he believes only the United States has the military wherewithal to seriously put a dent in the country's nuclear program. Israel can't do enough damage to warrant all the serious repercussions that would arise should it attack, he believes.

Instead, Israel's leadership is trying to light a fire under friendly governments to step up the sanctions and put more pressure on the Iranians.

Spyer, a senior research fellow at the Global Research in International Affairs Center in Herzliya, Israel, was in Toronto on Nov. 2 as a guest of the Centre for Israel and Jewish Affairs (CIJA).

In a wide-ranging interview with *The CJN*, the British-born analyst said Iran's nuclear program is not aimed at Israel in particular. Instead, it is a key component in the country's larger strategic goal of becoming a regional hegemon, dominating the small oil-producing Gulf States and eventually getting a stranglehold on the production of petroleum. That will allow Iran to put pressure on oil-consuming countries and permit it to become a real power on the world stage, he said.

Iran already dominates a Shia arc that stretches through Iraq to Syria and Lebanon. Like the ancient Persians, Iran seeks an outlet to the Mediterranean Sea, but its strategy is in danger of being set back by events in Syria. There, its Sunni rivals, including Turkey, Saudi Arabia and Qatar, are supporting anti-Assad forces that could overthrow the longstanding regime, he said.

Should they be successful, these groups are not going to replace the Assad tyranny, which has killed upward of 30,000 people, with a democracy. Instead, expect a repressive Sunni regime, but one that can hardly be as hostile to Israel as the current government, he said.

Israel and other western states favour a change in regime, since that could be seen as a blow to Iranian ambitions, he continued. What's more, "the regime that replaces him won't be worse in terms of human rights."

Spyer, whose main area of interest is Syria, has first-hand knowledge of the country. He twice entered Syria in 2012 – without government permission – once in February and again in September.

The first time, with the aid of smugglers, he rode across the Turkey/Syria frontier on a horse at night.

In September, he crossed the border in broad daylight and drove all the way to Aleppo. In the six months between the visits, the Assad regime lost its grip on the north. "The Assad regime does not exist" in that area, he said.

While he was in Aleppo, the Dar Al-Shifa Hospital was bombed from the air, with Syrian forces employing primitive barrel bombs stuffed with shrapnel.

Jonathan Spyer

"It feels to be like wild flailing by the regime, punishing the people for supporting the rebels," he said.

The civil war in Syria, along with the Arab Spring has proven a setback for Iran. It can no longer bill itself as the main "centre for Islamic opposition," he said

Turning to Egypt, Spyer said the Muslim Brotherhood-dominated government can be expected to honour the peace treaty with Israel. It must do so to retain western aid and avoid mass starvation.

However, there is "a breakdown of order in Sinai," of the kind not seen since before the Egyptian-Israel peace treaty, he continued. And Egyptian culture and its education system is dominated by anti-Israel and antisemitic discourse.

He blasted U.S. President Barack Obama's policy of abandoning longtime ally Hosni Mubarak. "It was not inevitable that the Muslim Brotherhood take over," he said.

Instead, the United States could have orchestrated a stand-down by Mubarak, after which the army would have handled the transition to a new government, he suggested. The recent attack on the American consulate and safe house in Benghazi, Libya, "shows that Al Qaeda and extremism is by no means finished… and will manifest in the future."

Islamism, with its anti-western agenda, poses "a danger for women's rights, minority rights, Christian rights and homosexual rights," he said.

"These are going to be immensely repressive societies."

Western governments, which supported the Libyan rebels, have forgotten how to build patron/client relations in the Middle East and retain influence.

"We've been handing power and influence to the wrong people… The value of western coin in the Middle East is at the lowest level in generations. Western countries look weak," he said.

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New Haifa U president warns of Israeli brain drain

Sheldon Kirshner
Staff Reporter

The brain drain looms as a threat to Israel's well-being, the new president of the University of Haifa has warned.

"Israel's brain drain endangers Israel's academia and threatens its future," said Amos Shapira, who took office last month.

Calling on Israel "to wake up" to the reality that Israeli university graduates, many of them scientists, are leaving the country, he urged the Israeli government to reverse this trend.

"The State of Israel has issued many statements on the importance of reversing the brain drain," said Shapira, the former president of El Al Airlines and Cellcom, Israel's leading cellular provider. "But in practice, most of the scientists leaving the country are not coming back."

They'll only return if they're given with what he called "the most advanced research infrastructures possible."

To ensure this happens, he added, Israel must invest in such facilities.

Haifa U is working on this problem and is in the process of establishing a research pavilion to house returning scientists, Shapira said.

"There we will provide them with avant-garde laboratories and equipment," said Shapira, who was in Toronto on a visit last week.

"At the end of the day, many of these scientists truly wish to live in, research in and contribute to Israel. I'm sure that projects such as this pavilion will bring them back to Israel happily."

Amos Shapira

Shapira – a Haifa U graduate in economics who holds an MA in industrial management from the Technion – Israel Institute of Technology – said Israel's "primary resource" is its "human capital."

"Since Israel is a geographically small country that does not abound in natural resources, investing in human capital is critical to its security, strength and future."

In recent years, the government has given universities more funding than in the past, but more is needed, said Shapira, whose last posting was as president of Tel Aviv University's Friends Association.

Lamenting the "weakened status" of humanities studies at Israeli universities, he said this situation must be remedied.

"In my previous position, I spearheaded a pact, signed by Israel's leading firms, promoting the employment of humanities graduates in the business sector," he said.

Humanities are important because they foster independent and critical thinking, he argued. "Undermining the humanities undermines not only Israel's cultural development, but its economic growth."

Shapira said he's pleased to be president of his alma mater, succeeding Aaron Ben-Ze'ev.

"For me, coming back is coming full circle," said Shapira, who was a teaching assistant at Haifa University and sometimes rides around on a Harley Davidson motorcycle.

"I'm proud to be returning to the university where I took my first steps and which gave me the crucial framework for success, both professionally and personally."

Asked what his broad goals are, Shapira replied, "Haifa University has grown and continues to develop from year to year, and my main role is to make sure that growth continues."

More specifically, Shapira said his objective is to advance the university's academic and research standards, which are already high and are recognized both in Israel and abroad.

Haifa U has taken the lead in such disciplines as brain research, education, law, art therapy, psychology and Holocaust studies, he noted.

But in order to retain its competitive edge, it must increase the range of its courses and further strengthen its position in the natural and exact sciences.

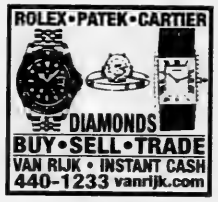
The university has two additional strategic tasks, he said.

First, it must solidify its status as one of two research universities in northern Israel. (The other is the Technion). "The existence of a research university in the northern region is critical for the economic viability of the north."

Second, Haifa U should continue to be a mosaic of "shared social and cultural experience" for Jews and Arabs and secular and religious Jews alike.

Shapira, a father of three grown children whose 90-year-old mother was a teacher, rebutted criticism that an academic rather than a businessman should be at the helm of a university.

"I bring with me much experience in managing large organizations, the ability to merge and co-ordinate intricate operations, and the ability to advance organizations and significantly improve their competitive edge," he declared. "But above all, I bring a deep passion to education."



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Consul general answers media's spin of leaked report

Andy Levy-Ajzenkopf
Staff Reporter

News out of Israel earlier this month suggesting that DJ Schneeweiss, the country's new consul general to Toronto and Western Canada, had written a report that harms the Jewish state's interests were "spun out of context," the diplomat told *The CJN*.

While he did prepare a classified report for the Israeli Foreign Ministry that provided a "comprehensive assessment of the assault on Israel's legitimacy," it was submitted in his prior capacity as the ministry's director of civil society affairs, in which he led efforts to counter the delegitimization of Israel on the international scene.

DJ Schneeweiss

The July report, parts of which were released by Israel's *Ma'ariv* newspaper, summarized his three years in that position, he said, and was not meant for public consumption. Rather, it was strictly for "internal deliberation and integration of the findings into how we handle ourselves" with respect to deligitimization.

It was not a critique of the government's policies, as suggested by some Israeli media outlets, he said.

"My report didn't engage in a substantive discussion of Israel's policy positions regarding the peace process or anything else. Insofar as it touched on those policy matters, it did so with respect to the tactical management and conduct of our public diplomacy against the background of the anti-Israel campaign. There was no value judgment or policy options" submitted, he said.

Schneeweiss took over for former consul general Amir Gissin this past August.

Speaking at his office last week, Schneeweiss said reports in *Ma'ariv* and *The Times of Israel* in early November made it seem that he was criticizing the government for its policies in the West Bank and at the United Nations, specifically with regard to how Israel's relations with the Palestinians helps delegitimization activists.

In his report, Schneeweiss argued that issues such as Israel's insistence that the Palestinians recognize Israel as a Jewish state and the government's fierce opposition to any change in the Palestinians' status at the UN have little impact on Israel's actual legitimacy.

He said that while there are many good reasons to oppose the Palestinian attempt to achieve non-member status at the UN – "For one, it outflanks the peace process," he said – arguing that it poses a threat to Israel's legitimacy is not one of them.

"There is nothing inherent in the manoeuvrings by the Palestinians at the UN that challenges the legitimacy of Israel," Schneeweiss said.

Similarly, he argued, whether the Palestinians do or do not recognize Israel as a Jewish state doesn't affect Israel's legitimacy either.

He said one of the "key insights" in his report is that Israel should be "more disciplined" when it comes to the language it uses to describe delegitimization efforts.

Specifically, the government should "avoid falling into the trap of describing every disagreement with Israeli positions as an assault on our very existence. There is a tendency, in some quarters, to do just that."

Israel's credibility isn't well served by misrepresenting the degree of hostility by anti-Israel activists to it, he argued.

"There is a price you pay to credibility when you imply that every single time someone disagrees with you they're actually trying to end your existence. We have to be more disciplined" than that, he said.

Schneeweiss added: "The way that my report was spun was that it was somehow a challenge to Israeli positions [on dealing with the Palestinians and anti-Israel activism]. It's quite the opposite, the report was saying 'These are our positions. How can we do them better?'"

He said his report tried to convey a "sense of proportion" to policymakers of what effect things such as "flotillas" and so-called "flytillas" actually have on Israel's legitimacy.

"Just because someone has the intent or makes the attempt to delegitimize you doesn't mean you actually have been delegitimized," Schneeweiss said.

He added: "In the 65 years that we've had our state… Palestinian recognition of Israel itself or its Jewish character has never been one of the sources of [Israel's] legitimacy. We are legitimate because we have borders, the rule of law, UN recognition, a historic right to the land… and because the western world sees us, in general, as legitimate."

Schneeweiss acknowledged that a resolution to the Israeli-Palestinian conflict would "absolutely buttress" Israel's legitimacy. "But the issue of the conflict is something we have to resolve on its own terms. The issue of our legitimacy is associated with the [peace process], but it's not inherent" in it, he said.

He added that without a functioning peace process, it's easier for those with an anti-Israel agenda to gain traction.

"I don't see that as any earth-shattering political insight," Schneeweiss said. "The existence of the conflict itself is not a problem of legitimacy."

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Where does Abbas stand on 'right of return'?

Did he or didn't he? Did PA President Mahmoud Abbas, as some Palestinians charge, dare to renounce the "right of return" of Palestinian refugees and their descendants to Israel during a Nov. 1 interview on Israel's Channel 2?

At the beginning of November, when the media were fixated on the U.S. elections, then only days away, it was surprising to see just how much attention this interview received in the West – from the wires services and a great many major news outlets. Then again, this wasn't just any subject. As Jodi Rudoren, the *New York Times*' Jerusalem-based correspondent, observed, it's "perhaps the most intractable and emotional of all the unsettled issues" in the Israel-Palestinian conflict.

The focus of all the attention concerned Abbas' comment that even though he's a refugee from Safed, a town in northern Israel, he does not intend to return there one day as a resident but would only like to visit. "It's my right to see it, but not to live there," he said.

The reaction from the Palestinians was swift outrage including from elements of the PLO. Hamas denounced Abbas for his treasonous act, accusing him of trying to give up a "right" that is not his to renounce.

Asher Zeiger of *The Times of Israel* noted that Abbas' remark, "if applied to all Palestinian refugees and descendants [from the 1948 war], would represent a dramatic shift in Palestinian policy," which insists that refugees and their descendants, numbering more than five million according to the United Nations, have a "right of return" to present-day Israel. (Most Israeli legal scholars have long argued that there is no such "right" in international law.)

According to Reports
By PAUL MICHAELS

A chastened Abbas quickly declared that his comments had been taken out of context, reflected a personal view only, not policy, and he reaffirmed the "right of return" as a "sacred" trust.

This "correction" affects something else Abbas said during his Channel 2 interview: "Palestine for me is the 1967 borders with east Jerusalem as the capital. This is Palestine. I am a refugee. I live in Ramallah. The West Bank and Gaza is Palestine, everything else is Israel."

From the inception of the Oslo process in 1993, when, in his letter to then-Israeli prime minister Yitzhak Rabin, then PLO-chairman Yasser Arafat pledged to "recognize" Israel, there has been a consistent pattern of doublespeak. Palestinian leaders, including the current PA president, have refused to recognize Israel as the state created by the UN as *the* Jewish state, since this would mean giving up their insistence on the "right of return" of Palestinians to Israel, thereby transforming it, eventually, into a majority Palestinian state.

PA President Mahmoud Abbas

Abbas himself has, time and again, insisted that the Palestinians have an inherent "right of return," even if, as reported during his 2008 Annapolis negotiations with then-Prime Minister Ehud Olmert, he agreed to greatly limit the number of Palestinians who would "return" over several years.

No Israeli leader could accept the *principle* of such a "right," even if the numbers were restricted to one period of time out of demographic concerns, since this principle could be invoked later to allow more Palestinians to "return." In short, such an acceptance would be a Pandora's box.

Accordingly, Israeli negotiators speak in terms of permitting small numbers of Palestinians to come to Israel on an individual humanitarian basis as part of family reunification. It's not well known, but since 1948, more than 100,000 Palestinians have been allowed to take up residence in Israel on this basis.

The problem, however, is that the "right of return" has been given such prominence by Palestinian leaders for decades – including by those still living in refugee camps in Lebanon, Syria and Jordan – that it has achieved an inviolable status. No Palestinian leader can relinquish it without being considered a traitor to his people.

It's this factor – in view of other final status issues such as settlements, which are very difficult, but resolvable – that makes the Palestinian refugee matter so intractable indeed.

Paul Michaels is director of research and senior media relations for the Centre for Israel and Jewish Affairs.

Joseph & Wolf Lebovic Jewish Community Campus a beacon for York Region

Membership for programs and services have already exceeded projections

By Talia Fersez

Officially opened on October 14, 2012, the Joseph & Wolf Lebovic Jewish Community Campus is one of the most impressive community campuses in the world.

Spread across 50 acres on Bathurst Street north of Rutherford Road, Lebovic Campus is the culmination of years of dreaming, planning, fundraising and building that began with UJA Federation of Greater Toronto's land purchase back in 2000, with the vision of providing integrated services and infrastructure for the York Region community.

The Campus is a place for everyone – young and old, of all affiliations, abilities and interests. It is a place of culture and education, recreation and wellness, celebration and integration, health and social services. Members of the surrounding community have been anticipating the effect it would have, not only to the physical landscape but particularly on their lives and their children's lives as Jews living north of Toronto.

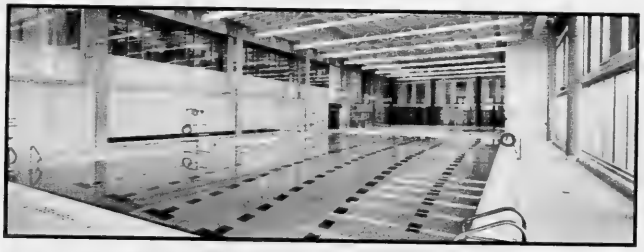
The massive 400,000 square foot Campus includes the Kimel Family Education Centre - home to more than 600 students of TanenbaumCHAT High School; the Schwartz/Reisman Centre featuring the Phil Granovsky Sports & Recreation Pavilion; a Community Arts Centre; and the Gorman Shore Goodman Childhood Education Centre. The Reena Community Residence was a welcome addition to the site, opening in September 2012 with 60 beautiful housing units for the developmentally disabled. Opening next on Campus is the Leo & Sala Goldhar Conference & Celebration Centre featuring the Shirley Auslander Hall, the Community Services Pavilion which will feature auxiliary community services and Mount Sinai's Sherman Health & Wellness Centre, housing family doctors, a WSIB back-to-work program, pain clinic, visiting specialists and a full range of allied health professionals.

The Jack & Pat Kay Centre Camp and the Schwartz/Reisman Centre daycare and preschool opened on Campus this past summer and fall respectively; both are already operating at higher than expected attendance. Gym and swim membership at the Schwartz/Reisman Centre has already exceeded projections. The Leo & Sala Goldhar Conference & Celebration Centre had celebrations booked even before the drywall was up. Lebovic Campus is proving itself to be a magnet for the community.

The Campus is more than just another place to exercise or swim; it is a place that will unite Jewish families, maintain Jewish interests and will quickly become a beacon for life north of Steeles Avenue.

The Schwartz/Reisman Centre located on the Joseph & Wolf Lebovic Jewish Community Campus

The Leo & Sala Goldhar Conference & Celebration Centre



Randy Mark Stupp Indoor Aquatic Centre

Fitness & Conditioning Centre at the Phil Granovsky Sports & Recreation Pavilion

Sharp Family Atrium

Reena in the News

Reena

Inside Autism

By Silken Chan

Laura (left) and her sister Silken enjoy a chat

She was restless. There were her hands, flapping like intermittent butterflies, a plastic fork in her grasp. She rubbed the fork furiously between her palms, rocking back and forth. And then my stepsister's long, unbridled shriek punctuated the restaurant's chatter Every table went silent – but in that moment, autism spoke.

Autism spectrum disorders are a range of neurobiological conditions characterized by delayed social, cognitive, or communicative development. Modern psychiatry casts three disorders beneath the autism umbrella: "classic" autism, defined mostly by social deficits and impaired intelligence; high-functioning Asperger's syndrome; and pervasive developmental disorders not-otherwise-specified (PDD-NOS). First classified in the 1970s, ASD's integration into mainstream culture came in 1988, when Rain Man introduced Raymond Babbitt – an autistic savant whose mathematical prowess hid behind an array of obsessive behaviours. More recently, ASD has gained a poster-boy in physicist Sheldon Cooper on The Big Bang Theory. His eidetic memory and idiosyncrasies, reminiscent of Asperger's, have endeared him to the sitcom crowd – and cemented ASD in popular culture.

As much as these fictional autistics have promoted widespread awareness and acceptance of ASD in recent decades, theirs is a one-sided story. While it has been useful for autism to have these unofficial spokesmen, it hasn't necessarily been helpful or even particularly truthful. Pop culture has caricaturized people with ASD as socially awkward geniuses, when in reality, only an estimated 0.5% to 10% display unusual skills like photographic memory.

Society champions cases like Babbitt's and Cooper's because they are ready-made success stories: the underdog's talents are hindered only by trouble communicating. Autistics are shown not as lonely but as lone wolves, not as struggling but as self-satisfied. Their coping-mechanism behaviours are reduced to charming quirks. Above all, the need endures to cast them as content and independent; if they are self-sufficient, then they need none of our support.

The truth is that those at the opposite end of the spectrum, who suffer from severe autism – as with my stepsister – may never learn to dress themselves, let alone perform astounding mental computation. Many live in group homes, where they receive round-the-clock care. Even moderate autism can keep an individual from a full-time job. Isolation, from inability to communicate and participate, is a lifelong side effect.

Autism, like light, is a spectrum: some of its disorders, in Asperger's ultraviolet or high-functioning infrared, often fall beneath the radar of visibility. Others, like the profound autism of my sister, are rainbow bursts wherever they go. As of now, there is no cure. My sister will continue to scream in public, to take food from other people, and to smile at strangers with unclouded radiance. She will not recite from memory the history of forks in Thailand, or help me win at blackjack.

And that is our challenge and our gift with people who are autistic: to learn to love what is there. To let who they are shine through the prism of who we want them to be, and to see them, with compassion, in all of their true colours.

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NOVEMBER 22 ISSUE

Holocaust Education Week closing focuses on memory

Susan Minuk
Special to The CJN

A performance by the Artists of the Royal Conservatory (Arc), a highlight of the closing program of this year's Holocaust Education Week on Nov 8, was a clear reflection of the week's theme, "Reclaiming Memory."

The Toronto-based ARC is committed to the reclamation of forgotten or marginalized works by composers who were forced to flee Nazi Germany, part of a movement aimed at post-Shoah musical reparations and a cultural tikkun olam (repairing the world).

Led by music historian and artistic director Simon Wynberg, the ARC ensemble's concert at Beth Tzedec Congregation included conductor Mieczyslaw Weinberg's setting of Yiddish Holocaust poetry by Shmuel Halkin, and the *Quintet for Piano and Strings* by Szymon Laks, who survived Auschwitz-Birkenau and Dachau, composed his shortly after liberation. The third major work was an early *Quartet for Piano and Strings* by Paul Ben-Haim, regarded by many as one of the fathers of Israeli music, performed for the first time since 1932.

The concluding evening of Holocaust Education Week, presented by the Sarah and Chaim Neuberger Holocaust Education Centre of UJA Federation of Greater Toronto, was sponsored by the Royal Conservatory of Music and Beth Tzedec Sisterhood. It honoured Canadian veterans in recognition of Remembrance Day and welcomed visiting Israeli army veterans.

It also commemorated the 74th anniversary of Kristallnacht, Nov. 9, 1938, when the Nazis wreaked havoc in Germany and Austria, as synagogues were burned, shop windows smashed, businesses destroyed, stores looted, homes ransacked, families torn apart.

Memorial candles were lit by Holocaust survivors from the community: Gerda Frieberg, Yael Spier Cohen, Martin Maxwell, Inge Spitz, Al Gelfant, William (Bill) Rotman and their families.

Survivor Martin Maxwell, president of National Home Products Ltd., said, "It is up to the new generation, the future leaders of our community, to make sure there is no prejudice and to appreciate what we have."

Martin and Eleanor Maxwell light a memorial candle.
[Michael Zajzman photo]

Maxwell, now 88 and a decorated veteran who has just been awarded the Queen's Diamond Jubilee Medal for service, recalled how he and his brother were rounded up by Nazi SS officers, but were miraculously freed because of a "letter of passage" obtained from a German soldier who had employed his late brother at one time. Maxwell's two sisters died in a concentration camp.

"I am participating in the candlelighting ceremony in remembrance and honour of my sisters, Josephine and Ema Meisels, who died in Auschwitz, and for all the veterans I knew who died in the war. It has a double meaning for me," Maxwell said.

During the evening, attended by more than 900 people and many political and community dignitaries, the Israeli consul general in Toronto, DJ Schneeweiss, reflected on this year's theme.

"When I look at the issue of memory, I also like to think of the purpose of memory – why we remember. It is very deep in our tradition that we remember all the time, to learn the lessons in order to build a better society. We should always be able to prevent the extremes of violence and hatred," Schneeweiss said.

Remembrance requires action, rabbi says

Cara Stern
Staff Reporter

The "never again" slogan has been lost on the world. It evolved into a wish, and is now, perhaps, simply a hope.

That was Rabbi Elie Karfunkel's opening message to an audience of mostly young adults at Petah Tikva Anshe Castilla Congregation on Nov. 6.

The evening, titled "Never Again, Really?," was dedicated to discussing why and how people should remember and commemorate those who died in the Holocaust.

It began with a video that asked people on the street what "never again" means to them. Some knew that it was related to the Holocaust, but many did not.

The consensus seemed to be that although the saying was intended to mean that another Holocaust, another genocide, would never happen, similar tragedies are still happening around the world.

Rabbi Karfunkel then took the podium to share his message of the importance of remembering not only the Holocaust, but also the many other times throughout history when Jews have been persecuted.

He compared the Jewish People to the main character in a movie – the only thing we are certain of when we watch a movie is the main character will be there at the end.

"I will be at the end of that movie because I'm part of the main character," he said. "We've beat all the odds."

He said it's important to recognize that the spirit of the Jewish people will never die, no matter how many attempts are made to destroy it.

"We are the stone, that when all is said and done, will be the most glorious stone," he said.

Holocaust survivor Vera Schiff also addressed the audience. She said remembering history is the key to making decisions about the future.

"We need to know where we are coming from in order to decide where we are at the present time and where we want to go in the future," she said.

Rabbi Elie Karfunkel
[Isaac Osiel photo]

It's especially important to remember the past given the number of Holocaust deniers in the world, she said.

"We need to accept that many threats are real," she added, explaining that she remembers European Jews denying that the Nazis intended to exterminate them until it was too late. Therefore, we have to stand up to challenge, she said.

Rabbi Yoseph Oziel spoke to the audience via video, although he was also in attendance at the event. "Remembrance always revolves around actions," he said, as his main message.

He explained how each Jewish holiday remembers events of the past through action. For example, he said it would be impossible to remember the Exodus out of Egypt if not for the months of preparation cleaning our homes.

Rabbi Karfunkel then urged the audience to take six minutes a day to study Torah from a book, *The Family Lesson a Day*, which was distributed to each person. Each book was dedicated to a different child who died in the Holocaust.

He directed the audience to silently read a section on lashon hara, which explained the rules around listening to "false reports."

It's better to donate $1 per day for a year than $365 at once, Rabbi Karfunkel said, and the same logic should go for studying Torah.

"Lets do one thing two minutes a day," he said. "Ultimately, we know the biggest change we make will be inside ourselves."

The night concluded with a video interview with Mr. Good, a Holocaust survivor. He expressed his concerns that it won't be long before there are no more survivors to share their stories.

"We have a duty to speak about it in order to prevent it from ever happening again," he said.

But most of all, he added, Jews must listen, and then have children and grandchildren to pass on the story of the survivors and the Holocaust.

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Cookbook speaks volumes: Miracles and Meals

By Norene Gilletz
Special to The CJN

Most best-selling cookbooks become food-stained, but the pages of *Miracles and Meals* will become tear-stained as you read the 115 incredible stories of survivors from the horrors of the Holocaust. Each story is accompanied by treasured recipes that come from survivors all over the world.

Joanne and Harvey Caras were in Toronto in late April to launch *Miracles and Meals*, Volume 2 of *The Holocaust Survivor Cookbook*, at Uptown Chabad. Joanne's presentation was mesmerizing, bringing tears to the eyes of the audience as she shared some of the heart-wrenching stories submitted by Holocaust survivors and their families.

Joanne and Harvey have travelled to more than 150 cities around the world sharing their World Mitzvah project with thousands of men and women. The goal of the Caras family is to sell six million cookbooks worldwide. Profits from their first volume, *The Holocaust Survivor Cookbook*, have helped feed hundreds of poor people each day at the Carmei Ha'ir Soup Kitchen in Jerusalem. Their cookbooks have also earned three-quarters of a million dollars for groups that have used them as a fundraiser.

> *'We want to make sure that our children and grandchildren hear the stories'*

Joanne and Harvey became involved with the soup kitchen in 2005 when they went to Israel to spend time with their son Jonathan and his wife, Sarah, who were volunteers in the soup kitchen. Joanne was very impressed with the dignified way they treated their patrons. Those who cannot afford to pay do not. People who can afford to pay leave tzedakah at the door.

Joanne writes: "While the amazing survivor stories are the heart of both cookbooks, I can't overlook the wonderful recipes that we received. Most of them are old family recipes, and many would have been lost forever if the survivor had perished. Some of the recipes are very detailed in their ingredients and preparation instructions, others are not so much. Some tell us to put in 'a little of this and a little of that.' But the explanation of where the recipes came from and how they were passed down from generation to generation is priceless.

"We suggest that each time a recipe is served, someone at the table should also read the story out loud and show the photos that go with it. We want to make sure that our children and grandchildren hear the stories that come from these witnesses so they will never let this happen to our people again."

There are 115 new stories and 250 kosher recipes in *Miracles and Meals*. The recipes are organized by contributor, not by category, so you may find one page with a main dish and a dessert recipe side by side. There are also many Passover recipes. Instructions and ingredients are often vague, but the stories of survival from the contributors are explicit and memorable.

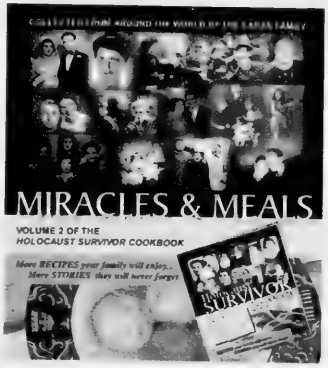
If you want to honour the memories of those who perished in the Holocaust and those who survived and rebuilt productive, positive lives, then you'll definitely want to purchase a copy for yourself and/or family members.

"Twenty-two souls of my immediate family perished: my parents, brothers, sisters, their spouses and eight nieces and nephews, including an infant born – still in the bunker under the ruins of the Warsaw Ghetto. Every Jew has a *matzevah*, a tombstone, a grave to go to. We have none. To us survivors, this was denied. I am one of the last generations of eyewitnesses. In the twilight of my days, I am pouring out the terrors of my life in the Warsaw Ghetto and in the death camps. But it has come to a time when we survivors must entrust our painful legacy to the youth – it is you who will carry our testimonies in the future and ensure that the voices of those who deny this atrocity are silenced." –Ella Blumenthal, Cape Town, South Africa

Miracles and Meals is dedicated to the six million Jews who perished in the Holocaust. For more information, visit www.survivorcookbook.org or contact Joanne Caras at 443-604-2643.

* * *

Several Canadians contributed their survival stories and recipes, including Frances Iskov, Sara Milbauer, Rachel Shtibel, Sophie Soil and Faye Schulman of Toronto, as well as Katia Baum and Elizabeth Segelbaum of Montreal.



SOPHIE SOIL'S CABBAGE SOUP

4 medium onions, diced
2 tbsp. grapeseed oil
1 small green cabbage, chopped small
salt and pepper to taste
4 (or more) servings of meat (lamb shanks, beef, turkey, chicken)
1 or 2 large bottles V-8 juice or tomato juice
vegetable broth and tomato juice to cover
organic ketchup to taste

Chop onions, place the oil in large soup pot and sauté half, keeping the other half to add to the chopped cabbage.

In large bowl, mix the rest of the raw onions, chopped cabbage and salt, mixing and pressing/squeezing together by hand to soften the cabbage. When onions are sautéed, add the cabbage, meat and rest of the ingredients.

Bring to a slow boil, season to taste and simmer about 1 to 1-1/2 hours or until cabbage is soft and the meat is cooked through.

FAYE SCHULMAN'S NEVER-FAIL SPONGE CAKE

6 eggs, separated
1 1/2 cups sugar
1 1/2 cups flour
1 tsp. baking powder
1/4 tsp. salt
2 tsp. vanilla
1 tsp. lemon juice
1/3 cup water
1/2 tsp. cream of tartar

Beat egg yolks until thick and light. Add sugar and blend well. Add dry ingredients, flavouring and water. Mix well.

Beat egg whites with cream of tartar. Add to batter.

Pour into an ungreased 10-inch tube pan. Bake at 325 for 55 minutes.

Norene Gilletz is a food writer, culinary consultant, spokesperson, cooking instructor, lecturer and editor.

For more recipes please go to cjnews.com

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First Schulich Leader Scholarships awarded in Israel

Business leader, philanthropist, Seymour Schulich meets inaugural recipients

By Daniel Horowitz

When he launched the $100 million *Schulich Leader Scholarship* in October, 2011, aimed at encouraging Canadian and Israeli students to enroll in STEM subjects, Canadian business leader - and one of the world's most visionary philanthropists - Seymour Schulich made his motives clear. "I want to ensure that these two great nations - Canada and Israel - are at the forefront of excellence in science and research for generations to come," explained Schulich after kicking off the search for the Canadian scholarship recipients. "I look forward to these young people having the opportunity to explore, and ultimately benefit from a career in the sciences, technology, engineering or mathematics. I see this initiative as a real game-changer."

Mr. Schulich personally selected UJA Federation of Greater Toronto to be the administrator of the scholarship program. And, true to his words, after 40 Canadian Secondary School graduates were selected out of a pool of 977 high schools, Mr. Schulich launched the search for 20 Israeli recipients in January 2012.

And, earlier this month, along with Ted Sokolsky, President & CEO, UJA Federation of Greater Toronto, and David Goodman, UJA Federation's Director, Schulich Leader Scholarships, Mr. Schulich traveled to Israel to personally recognize the Israeli students – selected in August - who will benefit from his generosity. Those selected represent five Israeli universities: Bar-Ilan University, Tel Aviv University, The Hebrew University of Jerusalem, Ben Gurion University of the Negev, and Technion – Israel Institute of Technology.

"You are the inaugural recipients of The Schulich Leader Awards in Israel," Mr. Schulich told the crowd. "You are unique as you were selected from close to 600 nominees. You join a group of 40 winners from Canada, who were selected from approximately 1,000 nominees. This award should carry you through your undergraduate years in one of the top five Israeli universities. You folks are very young and, therefore, rich in energy and time to expend on your passions in life. We are highly confident that many of you will make huge contributions to Israel and mankind."

At the ceremony, which took place in Herzliya Pituach, Mr. Schulich was joined by Israeli Minister of Science and Technology, Professor Daniel Hershkowitz and Dr. Uzi Landau, the country's minister of energy and water resources, as well as other dignitaries including Tel Aviv Mayor Ron Huldai, former IDF Chief of Staff, Gabi Ashkenazi, and prominent businessmen Michael Strauss and Michael Federman.

"The launch of Schulich Leaders in Israel signifies the beginning of a tremendous support system, cultivating a powerful network of leaders pursuing STEM as a primary educational stream," said Goodman. "In a country as industrious and innovative as Israel, one can only imagine the formula that has been concocted by Seymour Schulich through the grand vision of Schulich Leader Scholarships in both Israel and Canada."

"It was wonderful to meet the Israeli recipients of this year's Schulich Leader Scholarships in Tel Aviv," said Sokolsky. "In talking with them it became abundantly clear how exciting this initiative is and how impactful these awards will be in the lives of the students and ultimately for the future of the country."

Seymour Schulich shares a laugh with some of the Israeli Schulich Leaders

Head of Israel's National Economics Council, Eugene Kandel and Seymour Schulich

Seymour & Tanna Schulich

The inaugural class: 2012 Israeli Schulich Leaders

Israeli Minister of Energy and Water Resources Dr. Uzi Landau with Seymour Schulich

(l-r) David Goodman, *Director, Schulich Leader Scholarships of UJA Federation,* Aviva Malka, *VP of Missions Operations, UJA Federation,* Ted Sokolsky, *President & CEO, UJA Federation,* Seymour & Tanna Schulich

UJA Federation of Greater Toronto

שישאר בינינו

גידי קורן וחברים

שלום בארד מגשים חלום

שלום בארד נולד בחיפה והגיע בילדותו לטורונטו, כאן הצטיין בכשרונו המוסיקאלי כנגן קלרינט. בנערותו ניגן בתזמורת הנוער הסימפונית של טורונטו, אליה נבחרים אחרי אודישנים קפדניים מיטב כשרונות טורונטו רבתי. את לימודי המוסיקה השלים באוניברסיטת מגיל ואחר כך התחיל קריירה מבטיחה של מנצח. השבוע האחרון היה משמעותי מאוד בחייו של שלום, כי הוא הגשים חלום ישן ועשרים שנה אחרי שניגן בקלרינט בתזמורת הנוער הוא חזר לנצח עליה בקונצרט חגיגי.

אי אפשר היה שלא להבחין בהתרגשותו, שלא פגמה בהתלהבותו ובמקצועיות שבה הנהיג את נגניו הצעירים. ואנחנו ישבנו והתמוגגנו מעוד גאון מוסיקה תוצרת ישראל. על הבמה ישבו כמאה נגנים, ובספירה מהירה כשבעים אחוז מהם מדרום מזרח אסיה. כדי להגיע לרמה שלהם צריך משמעת שאין כיום כמעט בשום בית קנדי אנגלוסאקסי. וכך יוצא שהקהילה מדרום מזרח אסיה היא זו שמשמרת את התרבות הקלאסית המערבית. אבל שישאר בינינו.

עבאס, נתניהו וליברמן גם

לפני כשבוע התראיין המנהיג הפלשתינאי בערוץ 2 הישראלי ובפעם הראשונה הדה שעיקרון השיבה של הפלשתינאים לאדמות 47 איננו מציאותי ואיננו ישים. כזכור, זה היה תמיד המכשול העיקרי בדרך להשגת שלום בר קיימא. זו היתה הפעם הראשונה שמנהיג פלשתינאי מוכן היה להשמיע הצהרה כזאת. כפי שניתן היה לצפות־ התגובה של חמאס היתה חמורה והיסטרית תוך הדגשת הרצון להפריד את ראשו של עבאס מגופו. וכפי שניתן היה לצפות אביגדור ליברמן מיהר להצהיר שבנאומו באו"ם לפני מספר חודשים דיבר עבאס "כמו גבלס". רק נתניהו לא אמר דבר, כנראה מפחד התגובה של תומכיו מהימין חודשיים לפני הבחירות. ובינתים הספיק עבאס להכחיש את כוונת דבריו ולא בכדי, כי על כזאת הצהרה ניתן לאבד את החיים במזרח התיכון (ראה סאדאת ורבין).

הארנב הזה הוא אני

בהצגת "זנבות" מקבלים כל הילדים, ניחשתם, זנבות. רק הארנב, שהתעורר מאוחר, מגיע אחרי שלא נשארו זנבות. הוא מרגיש מקופח ומסכן, עד שהוא לומד שקפיטן נשר מחפש טייס חלל נטול זנב, כי החללית שלו צרה ואין בה מקום לזנבות. זהו מחזמר שמבצעים אנשי סגל בית החולים לילדים המאושפזים ומשפחותיהם. את המחזה כתבתי כדי לתת לילדי בית החולים מענה לכאבים ולבדידות שמאפיינים שהות של ילדים בבית חולים.

אחרי עשרים שנה ואלף הצגות זו בהחלט סיבה למסיבה. בחנוכה, יום א' ה- 16 בדצמבר יעלו שתי הצגות חגיגיות ב CENTRE FOR THE ARTS TORONTO , ב 2 ו-4:30 אחה"צ. ההצגה מתאימה לגילאי 3 עד 12 והיא חגיגה של ממש לכל המשפחה.

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Your (free) ticket to college

When you walk down the street, it doesn't take long to see people wearing white earbuds. You might assume they're listening to a hit song or a golden oldie. But there is a chance they're auditing a university course on Jewish mysticism, listening to a college lecture on the Torah or taking in a talk on surrealist artist Salvador Dali and Israel. Maybe they're attending iTunes U with its thousands of free lectures, many of which touch on Judaism and Jewish history.

If you'd like to "attend" iTunes U, you'll need to download iTunes, also free. [http://bit.ly/itunesu1] Then you can visit the iTunes U section and start browsing through the talks on practically any topic imaginable. [http://bit.ly/itunesu20] You can listen – and sometimes view – these lectures right on your computer and do *not* need to own an iPhone or iPod. But they are handy if you'd like to listen on the go.

The Jewish Theological Seminary certainly has breadth in its offerings. Topics include Nazi-looted Jewish Archives in Moscow, and Jewish Mysticism in the Spiritual Life. Or how about something contemporary with What to Wear: Exploring Women's Clothing and its Relationship to Religion and Culture. Lecture 1: "From Jewess Jeans to Juicy JAPs: Clothing and Jewish Stereotype." [http://bit.ly/itunesu3]

More than half a century after he died, Albert Einstein continues to amaze and mystify. American Public Media's 12-part radio series, Einstein and the Mind of God, delves "into Einstein's Jewish identity, his passionate engagement around issues of war and race, and… Einstein's way of thinking about mystery, eternity and the mind of God." Almost three hours of radio documentaries and interviews about the genius are featured. [http://bit.ly/itunesu4]

The United States Holocaust Memorial Museum has 25 talks on a variety of topics including "Forced Labour in Nazi-Dominated Europe," "Voices on Antisemitism," and "Days of Remembrance," a speech by U.S. President Barak Obama. [http://bit.ly/itunesu5] You can also listen to 48 conversations with Holocaust survivors, including Rabbi Jacob Wiener on his arrest on Kristallnacht and Halina Peabody on her mother's decision to have Halina live as a Catholic during the war. [http://bit.ly/itunesu6]

Jewish & Digital

Mark Mietkiewicz

Always wanted to attend Harvard? Now you can as you listen to Prof. Shaye J. D. Cohen's 26-part course, The Hebrew Scriptures in Judaism and Christianity. In addition to the audio, you can download lecture notes and even the exam questions. [http://bit.ly/itunesu7]

Here's an interesting find: A 29-part series produced by Emory University about Dali and his series of drawings, sketches and watercolour paintings titled, Aliyah: The Rebirth of Israel. [http://bit.ly/itunesu8] I suggest listening to the lectures while viewing Dali's works at the Emory website on the exhibition. [http://bit.ly/itunesu9]

New York's 92nd Street Y is known for the outstanding calibre of it arts programming and guest lecturers. The Y has created a massive mini-site at iTunes U featuring a wide variety of speakers, including the *Jerusalem Post's* Caroline Glick and business magnate George Soros. If your tastes run to pop culture, there are talks with Carl Reiner, Richard Dreyfuss and Barbara Walters. [http://bit.ly/itunesu10]

These courses just scratch the surface. There are hundreds of others of about Israel [http://bit.ly/itunesu12] and Judaism [http://bit.ly/itunesu13]

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The Sephardi way is a rich one

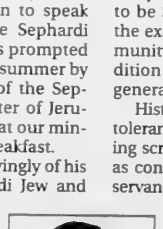
I've recently been asked by members of my congregation to speak about the future of the Sephardi world. This question was prompted by an article written last summer by Rabbi Daniel Bouskila of the Sephardic Educational Center of Jerusalem and read recently at our minyan's Friday-morning breakfast.

The author writes movingly of his upbringing as a Sephardi Jew and how Sephardi Jews have historically been open-minded and tolerant, unlike what he perceives to be the current trend in Israel.

Rabbi Bouskila cites declarations of current Sephardi leaders, who have said that they "know" why certain natural disasters have occurred, as if they know what's on God's mind. Rabbi Bouskila says he's embarrassed by these leaders' "extreme" statements, which he seems to associate with the Ashkenazi (Lithuanian) world. He goes on to say that he won't relinquish his traditional, tolerant Sephardi outlook, which has nothing to do with the "extremism" of the current Sephardi leadership.

In order to consider this debate fairly, one must ask what it means to be Sephardi. Can we learn from the example of the Ashkenazi community? How can we make our tradition more relevant to the younger generation?

Historically, Sephardim have been tolerant and open-minded while being scrupulously faithful to tradition as conveyed on a daily basis by observance of richly woven customs. We present a table open to all, but defined by centuries of traditions and customs to which we jealously adhere. Our way is one of balance. We sift to glean what is consistent with our history, our tradition and our customs.



Sephardi Window

Rabbi Ilan Acoca

Clearly, we Sephardim have much to learn and to emulate with respect to the successes attained by our Ashkenazi brethren regarding education. We send our children to Ashkenazi-run schools, which we recognize as being at a very high level. It's not rocket science: the Ashkenazim have simply invested more time and more money in a sustained way than we have.

With respect to the relevance of our Sephardi culture to succeeding generations, nothing can substitute for the home environment – the many joys, the inevitable mistakes, the persistent opportunities for learning. Values are not what we say, but, rather, what we do. Our children watch us to see what's really important. Our synagogues, our schools, our camps, our rabbis, our teachers – all of these are important, but it's the home that establishes and transmits the relevance and the future of our Sephardi world.

Much has been said – or alluded to – concerning a perceived inferiority felt by Sephardim as compared with Ashkenazim. There are many historical reasons for this, but this is not the domain of this article. It's sufficient to say that the solution is simply to lead good Sephardi lives, as guided by our forebears and our teachers throughout the ages. After all, what we are living is not a test run. The Sephardi way has worked for two millennia! We are, indeed, on solid ground!

Let us help one another to realize the incalculable richness of the Sephardi way.

Lessons of community learned after Sandy

Sitting in our New York apartment as hurricane Sandy pounded the city, the wind tossed the trees outside and our windows rattled. Inside, we continued on. My daughter was fast asleep, my wife studied for an upcoming exam, and I conducted a telephone interview with only the occasional crackle on the line.

We were fortunate. Our power never went out. Our water kept running. Our apartment didn't flood. Meanwhile, millions of neighbours suffered.

Class Act

Daniel Held

For many, Sandy's legacy will be one of isolation. With no power or phone lines, Internet or elevators, with bridges closed, the subway crippled and a gas shortage, hundreds of thousands were left alone.

For me, and I'm sure for others, Sandy highlighted the importance of community, and specifically the strength of our Jewish community. The mobilization of individuals and agencies to support those most in need has made me appreciate the blessing of community.

As Sandy approached, our rabbi organized a calling list of the community's elderly. Before the storm we checked in with them to see if they had the supplies they needed, a safe place to wait out the storm and an emergency number to call. After the storm, we called to see if they had power, flooding or damage. While all those we called were relatively unscathed, their appreciation was palpable.

For days after the storm, messages were sent to Jewish email listserves and Facebook groups by relatives trying to locate their family. Without electricity to power elevators, working telephones or operating cell towers, thousands of elderly were stranded in their apartments, unable to contact relatives or seek help. As emails came in with names and addresses, volunteers travelled to effected areas such as the Lower East Side to check on those stranded.

Over Shabbat our neighbourhood was full with evacuees. Families opened their homes and the synagogue organized meals. UJA Federation of New York collected more than 800 challahs to distribute, giving both physical and spiritual sustenance.

Countless communal organizations served as bases for relief efforts. Jewish commuity centres opened their facilities to those who needed showers. Our synagogue offered outlets to recharge drained batteries, Internet access, and coffee to those without power. On the Sunday morning after the hurricane, the foyer was filled with donations from congregants and neighbours as we sorted the supplies and loaded cars delivering them to shelters.

The local Orthodox day school lost power. Synagogues – across denominations – set up makeshift classrooms, allowing students to continue their learning and parents to attend to more pressing issues of recovery.

The list of chesed, acts of kindness, that took place goes on and on. This is what communities do.

At times, it is easy to take our community for granted. We bicker among ourselves, argue over politics, Israel, religious practice, continuity, and colour schemes for the social hall. Seeing first-hand the response of our community to hurricane Sandy has, for me, reinforced the value of community to bring physical, emotional and spiritual support to those most in need.

That said, it shouldn't take a hurricane to get us to help each other across denominational, socioeconomic and political lines.

Canadians 'compelled to remember'

Lori Ransom
Special to The CJN

What if we invited Holocaust survivors and native Canadian residential school survivors to have a dialogue?

I remember when Len Rudner offered this suggestion just after our initial meeting. Len had responded to my call to the Centre for Israel and Jewish Affairs to learn about the Truth and Reconciliation Commission of Canada and consider how we might work together to bring the story of residential schools and their legacy to other Canadians.

The event that grew out of that meeting took place Nov. 4 at the Native Canadian Centre of Toronto as part of UJA Federation of Greater Toronto's Holocaust Education Week. We heard voices from the Jewish and aboriginal communities who, together, asked what it meant to be a "survivor" or a "victim" and to have the responsibility of memory.

"I couldn't face remembering. My way of surviving was not to think about it," said Hedy Bohm, who survived Auschwitz-Birkenau.

"I remember the window where I cried for 10 years wanting to go home. I asked their God to send someone to help me in my hopelessness and fear… and no one came," said Geronimo Henry, a survivor of the Mohawk Institute Residential School.

Bohm and Henry are elders in their communities. During the program, Bohm said she honoured the title of elder conferred on those in the native community who have acquired great wisdom and the respect of their community. "There is more to a person than having survived something," she said.

Guest Voice

While they spoke about the difficulty of remembering painful, dehumanizing experiences that sought to eradicate cultures and eliminate peoples, it is as elders now that they both find themselves "Compelled to Remember," as our dialogue was called. The education week's theme of culture of memory provided a safe space for the two peoples to compare their experiences and consider what they teach all of us.

Clayton Shirt, Karen Lasky and Jennifer Bolton reflected on the lasting impact these events had on children and grandchildren of survivors, who as Lasky said, could not help but feel different trying to grasp what their parents went through. Michael Slodovnick spoke of the value of creating places to share these stories such as at the Holocaust Museum where he works.

The resilience of the Jewish and indigenous peoples was evident. "It's about changing the dialogue so my own children know their identity," Bolton said.

Lasky commented: "As an adult, I had to find a way to forgive and to reconcile."

"I'm a human being, an Anishinabe man, before anything else," Shirt offered. "My culture is one of the great wonders of the world. As are all the other cultures. I try to teach my children that."

Picking up a theme from Shirt, Bohm urged us to respond with goodwill as we move about the world and encounter other human beings, spirit-to-spirit, while, Henry added, seeking justice for ongoing human rights issues.

This compelling dialogue may be viewed at www.trc.ca. I hope our communities will continue their common journeys of remembrance together.

Lori Ransom is the senior advisor, for church relations at the Truth and Reconciliation Commission of Canada.

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Garry Joseph Zentil

Joseph Frieberg, Calla Zentil, Michele Zentil, Kevin Green, Russell Tanz, Robyn Tanz, Stephen Miller

Remembering Garry Zentil

On Saturday September 21, family and friends of the late Garry Zentil gathered at York Racquets Club to share in a tribute to Garry, a dear friend of the Toronto tennis community. Garry was remembered as the ITC Foundation presented a plaque to the Zentil family, commemorating the naming of a tennis court at the Israel Tennis Center in Jerusalem in his honour. The Garry Zentil Memorial Court (one of the 18 tennis courts at the Jerusalem Center) will perpetuate Garry's memory through the support of children whose lives will be improved through the game of tennis.

(Contributions in Garry's memory may be made by contacting the Israel Tennis Centers office).

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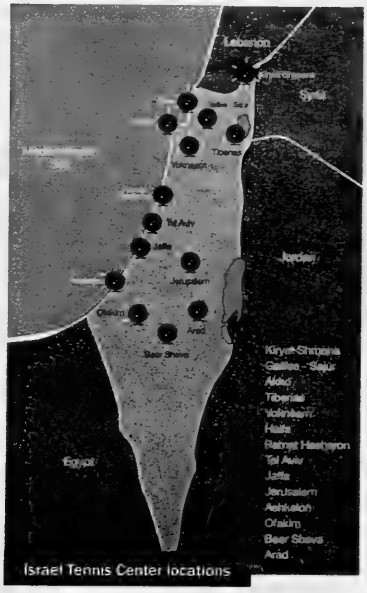

Israel Tennis Center locations

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UJA Federation of Greater Toronto

Sex therapist debunks myths about Judaism

Aimee Harper
Special to The CJN

OTTAWA — Traditional sexual education needs to be more central in a Jewish upbringing because many people misunderstand its role in Judaism, said a sex therapist at Ottawa's Limmud Festival on Nov. 4.

At Congregation Beth Shalom's second Limmud Festival, which took place Nov. 3 and 4, Peggy Kleinplatz, a clinical psychologist, sex therapist and professor at the University of Ottawa, concluded the festival of Jewish learning and culture with an interactive lecture based on her 2007 article, *The Hole in the Sheet and other Myths about Sexuality and Judaism.*

To an audience of about 60 people of a range of ages, Kleinplatz emphasized the sex-positivity of Judaism, which is based on consent, and historically "a husband's responsibility [and] a wife's privilege."

"How come everybody knows about the don'ts and nobody knows about the dos? Why do so many people know about the prohibitions and so few people know about the obligation for pleasure in Halachah?"

Many Jews and gentiles believe that Jewish people are supposed to have sex through a hole in a sheet, but according to Halachah, Kleinplatz said, "not only are you not allowed to have sex through a hole in the sheet, you're not allowed to have anything between you," including condoms.

"It is considered an act of such holiness that there can be nothing that gets between the sheer physical delight of skin-to-skin contact," she said.

Prejudicial and prevailing ideas about sexuality and Jews "[are] based on ignorance," Kleinplatz said. The Holocaust changed sexual education traditions because generations of people who taught it were killed, and their message couldn't be passed to today's Jews.

These ideas have been perpetuated "because it's a good way of keeping [Jews] 'other,'" Kleinplatz said.

North America's culture is sex-negative, Kleinplatz said. "There is constant talk about sex, but not in intimate relations."

Kleinplatz recounted a story of a student in her human sexuality class, who spoke up on the first day of class while she was teaching them the history of sexuality in Judaism, and said, "Excuse me Prof. Kleinplatz, you're obviously mistaken... I personally know many Orthodox Jews, and none of them like sex."

Kleinplatz likened the sacrality and importance of sexuality in Judaism to the Torah. "The things that Judaism prizes as most holy, as most sacred, are the ones you're least likely to see thrown about casually, but that doesn't mean that Judaism rejects sexuality, merely that it's covered, so as to keep it safe."

Sex is as close as you can get to knowing God, Kleinplatz said, so it's important for young people to learn about it.

Jenny Roberge, an organizer of the Ottawa Limmud Festival, said that with the recent revolution of women studying the Talmud, the opportunity for everyone to discuss traditions and myths has opened up. Limmud brings Jews from different streams together in discussion, she said.

"Limmud is the only tent that can bring all these variations of Jews together under one tent."

Roberge said that Rabbi Scott Rosenberg of the Congregation Beth Shalom supports such a project "to expose issues that people have a limited access to."

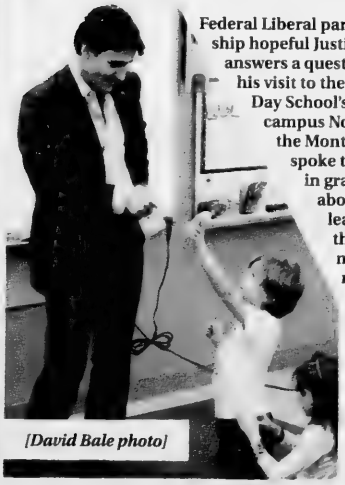
Bringing Kleinplatz in for a lecture about sex, normally a taboo subject, is a key part of Limmud, which allows for a "broad spectrum" of learning, and is available for everyone, free of charge, said Roberge.

Roberge said she "[sees] Peggy as a real heroine" in this revolution involving women closely studying the Talmud.

"We need to go back to our roots. We need to return to our traditions where there is nothing more important than how we treat each other," Kleinplatz said.

SCHOOL DAZE

TRUDEAU VISITS



Federal Liberal party leadership hopeful Justin Trudeau answers a question during his visit to the Leo Baeck Day School's new south campus Nov. 6, where the Montreal MP spoke to students in grades 6 to 8 about being leaders in their community and making a difference in the world.

[David Bale photo]

Jewish teens compete to raise funds for charity

The winning team at JYN DEN raised funds for the charity Aaron's Apple. From left are Esther Oziel, Nachi Robbins, charity co-founder Aaron Maresky, Edan Negrin and Shirel Shayo. *[Ben Katan photo]*

Vicky Tobianah
Special to The CJN

Americans weren't the only ones voting on Nov. 6. Torontonians at the Jewish Youth Network's (JYN) fourth annual gala benefit were voting for a team of high school students competing with other teams to raise funds for the charity of their choice at the first-ever JYN DEN competition.

Based on the popular Canadian TV show *Dragons' Den*, where entrepreneurs pitch business proposals to a panel of judges to secure funding for their company, the students had to convince a panel of judges and a roomful of 250 people why their charity deserved the funds that would be raised from the evening's auctions.

"It's a new trendsetter for these types of galas and events," said Rabbi Shmuli Nachlas, who founded JYN with his wife, Chani, in 2008. "This is just the beginning. We have so many more programs we hope to launch in the future."

The four student teams were made up of leaders in JYN's Teens for the Community program, in which youth volunteers plan programs to help the sick, the elderly or anyone in need.

"We've had a basketball tournament for physically disabled kids, we've packed lunches for the homeless," Rabbi Nachlas said. "The kids love it."

Through educational classes, charitable programs and extracurricular activities, JYN has engaged with hundreds of high school kids across the GTA.

"It started with seven students around my kitchen table three years ago, and it just took off like wildfire," Rabbi Nachlas said. "It gives kids the opportunity to do chesed in a meaningful way and actually be the ones at the forefront doing it."

While the groups all chose worthwhile charities – one team wanted to raise funds to help the homeless, another wanted to help children with cancer to pay for medical costs, and team IDF wanted to provide basic resources that aren't covered by the Israeli government for an army unit where a Toronto native and former Teens for the Community president now serves.

After the teams presented their videos, the audience voted for the winner by using their smartphones, and the results were uploaded live on wide screens.

"Tonight, we vote not for Romney or Obama, but for the greatest community service initiative here tonight," Rabbi Nachlas told the crowd.

Team Aaron's Apple won the competition, raising funds for the charity founded by Aaron Maresky and his mother, Mandy, after Aaron was diagnosed with Crohn's disease at age seven. It helps families pay for medical treatments for children with chronic illnesses that are not covered by the government.

"Before Aaron's Apple, I used to donate my allowance to the hospital, but then I realized I could start my own charity," Aaron explained on a video. "I turned my negative into a positive."

For these Jewish youths, the passion they develop for helping others doesn't disappear when they leave high school.

JYN boasts an impressive alumni base, many of whom return for alumni programs, including last year's sold-out Shabbat dinner.

Two Thornhill leaders and JYN alumni were presented with awards at the recent gala. Galor Perez received the Young Leadership Award while Aaron Schacter, president and CEO of Bounce Entertainment Inc., received the Young Business Award.

"Business is a ruthless world, but JYN keeps my mind close to Jewish values and always guides me to make the right decisions," Schacter said.

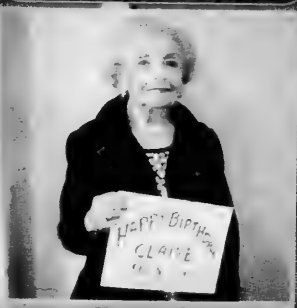
If the first few years have been any indication, JYN is on the path to success. "It's meaningful, it's fun and they're all doing it with their friends," said Rabbi Nachlas. "That's the beauty of it."

Mazel Tov
מזל טוב

Mazel tov on your 100th BIRTHDAY Toby Gornstein

We wish you continued health! Special thanks for the many contributions in your honour, and sincere appreciation to Michael and Sandy for your constant love and devotion Al and Margit Yuffa, Grandchildren and Great-grandchildren.

Happy 101st birthday to Betty Rumberg! Love and best wishes for good health for many more years from family and friends.



Happy 90th birthday to Claire Fogel! Much love and best wishes for good health from family and your friends in the "Aqua Babes"!

Celebrating a marriage for the ages. Mazel tov, Mollie and Joe Morantz. With love, Aylene, Bernie, Jodi, Steven, Max, Alexis, Alan, Suzanna, Katie and Cheryl.

Noah & Jake Cogan arrived on Oct. 21. Parents Lesley & Andrew, grandparents Judi & Harvery Nightingale, Lisa & Fred Cogan and great-grandmother, Ethel Edwards, are elated.

Happy 3rd birthday Aedden Rothman, with special guest Barney at his birthday party, Oct. 28. Lots of love from "Ima" - Noa, and "Abba" - Shayle, and little brother, Orrie.

Email your digital photos to cblackman@thecjn.ca or go online to www.CJNews.com and click the "Family Moments"

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What's New

By LILA SARICK

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Deadline reminder: Nov. 19 is the deadline for the issue of Nov. 29. Nov. 26 is the deadline for the issue of Dec. 6. All deadlines are at noon. Phone 416-391-1836, ext. 269; fax 416-391-0829 or send an email to: whatsnewcjn@gmail.com. This week's What's New was done by Carolyn Blackman.

Saturday, Nov. 17

REENA VIP NIGHT

Annual VIP Night features card games and prizes. Proceeds go to Reena's Enrichment and Respite programs. Contact events@reenafoundation.org or 905-764-1081, ext. 31.

Sunday, Nov. 18

ROMA REFUGEES

The social action advocacy committee of Darchei Noam Synagogue is holding an information meeting on "A Jewish Response to Roma Refugees: Why We Should Care," 7 - 9:15 p.m., at the synagogue. There will also be a performance of klezmer and Roma music. For information, call **Martin Klein**, 416-961-3055, or martin.klein@utoronto.ca or **Nathan Gilbert**, 416-653-3626, or ngilbert@laidlawfdn.org.

UNCLE MOISHY CONCERT

Enjoy the concert at bais yaakov elementary school, 15 saranac blvd. Performances at 11:30 a.M. And 3:30 p.M. Tickets online, www.Dani-canada.Com, or at the door. Call 905-731-6606.

CONCERT AND AUCTION

Music of the Masters at Pride of Israel Synagogue includes a tribute to *Fiddler on the Roof*, as well as a silent auction for art, music, memorabilia and more, 3 p.m. at the synagogue. For tickets, call 416-226-0111.

KOSHER FOOD DRIVE

Beth Tikvah is having a kosher food drive today at Pride of Israel Synagogue. Donate with non-perishable foods or by cheque. Call 416-221-3433.

Monday, Nov. 19

AMERICA, IRAN, ISRAEL

A panel discussion on "America, Iran, Israel and the Future of the World," features **Conrad Black**, author, biographer and founder of the *National Post*, and **Mark Dubowitz**, executive director, Foundation for Defense of Democracies, Washington. Beth Tzedec Congregation, 8 p.m.

BEYOND THE GREEN LINE

A PowerPoint presentation focusing on Jewish communities beyond the Green Line, followed by discussion, with **Yehudit Shier Weisberg**, Narayever Synagogue, 187 Brunswick Ave., 7:30 p.m.

Tuesday, Nov. 20

TEMPLE SINAI

Fran Saltzman, the first Jewish, female RCMP officer, talks about her nine-year career, as well as her civilian career as an RCMP investigator, 7 p.m. at the temple. Members $7, non-members , $9. For info, call the education office, 416-487-3281, email education@templesinai.net, or visit www.templesinai.net.

ADATH ISRAEL BOOK CLUB

The book club, facilitated by **Heather Kassel**, features *The Sister Brothers*, 8 p.m. at the synagogue. Members $10, non-members $15 per review.

Continued on page 29

Todah Rabah
THANK YOU FOR INSPIRING PHILANTHROPY
This November, the Baycrest Foundation will bid a fond farewell to Florence Weinberger as she embarks on a new adventure: retirement.
Florence has served the Foundation since 2000, inspiring philanthropy and generosity to further Baycrest's mission. Through her commitment and consummate professionalism, she has left a beautiful legacy of her own.
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www.torahinmotion.org 416. 633.5770 info@torahinmotion.org

Continued from page 28

CHUG HA TANACH MEETING

Seymour Epstein will teach chapters 27 and 30 of the Book of Psalms. Discussion in English. 8 p.m. Sisterhood Hall, Beth David Synagogue.

WOMEN'S VOICES

Shira Herzog, president and CEO of the Kahanoff Foundation, will discuss "Inside Israel: Why Women's Voices Need to be Heard," 7:30 p.m., Holy Blossom Temple. Dessert reception, tickets $25. Call 416-789-3291.

Wednesday, Nov. 21

MAX AND BEATRICE WOLFE LIBRARY

Rabbi Benjamin Blech presents "The Holy Jewish Treasures in the Vatican," 7:30 p.m., Beth Tzedec Congregation. Admission free.

JEWS FOR JUDAISM

Counter-missionary survival seminar with **Rabbi Michael Skobac** at Zichron Israel Congregation of Associated Hebrew Schools. 8 p.m., 300 Atkinson Ave. Admission free. Register, call 416-789-0020 or toronto@jewsforjudaism.ca.

MUSIC SERIES

Beth Sholom music series, presents A Touch of Klez, a night of Jewish soul music featuring klezmer, Yiddish Gypsy, Arabic and Mediterranean music, followed by dessert reception, 8 p.m. Tickets $18. 416-783-6103.

TREATING ANXIETY

Dr. Martin Antony and **Dr. Richard Swinson** will discuss the nature of anxiety, current research and treatment, 7:15, Council House, 4700 Bathurst St., admission free. RSVP, 416-633-5100.

OPEN HOUSE

Chabad of Markham's Torah Tots preschool for children 12 months to 5 years, open house, 9:30 a.m., 83 Green Lane. To register or for more information, 905-886-0420, ext. 227.

POMEGRANATE GUILD

Taking a Risk: Journal Quilts – Design and Experimental Techniques with **Jennie Wood**, a fibre artist and designer who has received an award from Canadian Quilters Association. Temple Sinai, 7:30 p.m.

Thursday, Nov, 22

BOOK REVIEW

Janna Nadler will review *What We Talk About When We Talk About Anne Frank*, by Nathan Englander, Temple Emanuel. Coffee and dessert, 1 p.m., review 1:30. $10 at the door.

Other News

RENAISSANCE FILM FESTIVAL

Renaissance Group and the Toronto Jewish Film Festival, Nov. 16, 17 and 18, Temple Sinai. Temple members $95, non-members $115. Advance registration only. 416-487-328; email to: toeducation@templesinai.net or.

BOOK FAIR

Leo Book Day School south campus book fair, Nov. 20, 6:30-8:30 p.m.; Nov. 21, 9 a.m.-3:30 p.m. Great selection of preschool to adult books. Proceeds go to building the new school library.

BIOETHICS SEMINAR SERIES

Rabbi Steven Saltzman and guest speakers from the medical field present a bioethics seminar series, Thursdays, 7:30 p.m., Adath Israel Synagogue. Nov. 15, "Halachah and the Health Care Role," with **Dr. Michael Gordon**; Nov. 22, "Transplantation" with **Dr. Jeff Zaltzman**.

JF&CS GROUPS

Registration is required for all programs. Groups and workshops are open to all members of the community and fee reductions are available. All classes at Lipa Green Centre, 4600 Bathurst St., unless otherwise noted. Call **Shawna Sidney**, 416-638-7800, ext. 6215, or www.jfandcs.com.

Beyond the Chupah, Becoming a Couple, a multi-session marriage-preparation group starts Nov. 15, 7 p.m., Adath Israel Synagogue.

Effective Parenting. A 4-session group for parents of children 2-11. Starts Nov. 21, 7 p.m.

When You're About to Separate: What to Tell the Kids. A workshop for parents in the early stages of separation. Nov. 22, 9:30 a.m., Promenade Mall, #313.

Understanding Social Skills in Children with Learning Disabilities and ADHD. A workshop for parents and professionals. Strategies on how to understand and support your child's needs. Nov. 22, 7 p.m.

High Conflict Divorce. A workshop for parents. Not for individuals in an abusive situation. Nov. 28, 6:30 p.m., Promenade Mall, #313.

FOR SENIORS

Association of Jewish Seniors. Susan Jackson, executive director of Women's Philanthropy- UJA, discusses "What's Happening in Jewish Toronto," Nov. 15, 9:30 a.m., Shaarei Shomayim synagogue. RSVP **Tammy**, 416-635-2900, ext. 458.

Charming Earl Bales Seniors Club in the Park. (60+). **Valerie**, 416-395-7881. The clubhouse is now open. Dance with live music, Nov. 18, 7 p.m.; Casinorama, Dec. 19. Membership registration now open for 2013.

Seniors Cultural Club meets Tuesdays, 10 a.m., Borochov Cultural Centre, 272 Codsell. 416-630-9444.

New Horizons is a Jewish Hungarian seniors club that offers kosher food, card games and casino trips. 416-256-1892.

Bridge club at Forest Hill Library has reopened and is looking for new members. Call **Lea**, evenings, **416-487-7630.**

Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub. Refreshments $2. Call **Sheila**, 416-665-3333, or **Marcia**, 416-932-1229.

Beth Emeth Bais Yehuda Synagogue welcomes new players for mah-jong and Rummikub Monday and Wednesday afternoons, 416-633-3838.

Beth Sholom Chai Society Seniors Group. Loretta Tanenbaum reviews the book *UnOrthodox* by Deborah Feldman, Nov. 21, noon. $12 per person. Call **Rivy**, 416-783-6103.

Shaarei Shomayim Congregation Friendship Club is having a light lunch and movie, *The Chosen*, moderated by **Ralph Wintrob**, Nov. 19, noon. Members free, guests $5. Reservations are a mst. Call **Miriam**, 416-789-3213.

Earl Bales Seniors Woodworkers has a full woodworking facility with state-of-the-art equipment. Call 416-630-6487; **Morty**, 416-783-6078; **Loren**, 905-764-6310.

Active Seniors & Boomers, Miles Nadal JCC, 416-924-6211, ext.155. Nov. 15, "How To Not Outlive Your Savings," with **Jamie Golombek**. Dec. 6, Guided Royal Ontario Museum visit with curator **Corey Keeble**. Pre-pay $15 by Nov. 19.

Bernard Betel Centre, 416-225-2112. Nov. 15, **Karen Thomson** discusses "Understanding Arthritis," 1:30 p.m.; Nov. 20 lecture, "The Trial of the Holocaust in London 2000 and Libel Trial of Deborah Lipstadt," with **Gerald Ziedenberg**, 10-11:30 a.m., $3 members. $6 non-members; Nov. 22, wellness lecture, "Foot Care: Why Is It So Important?"1:30-2:30 p.m. Free.

Circle of Care is sponsoring a support group on dealing with stress. Starting Nov. 7, 6 p.m. at Bernard Betel Centre. 416-635-2900, ext 463, or 437.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com.

Drop-in duplicate bridge, Thursdays, 12:30 p.m.

Seniors social art in the media of your choice, with discussions and information sessions, Mondays, 2 p.m.

Kevin Courrier looks at the films of Steven Spielberg, Wednesdays starting Nov. 21, 1 p.m.

Who's Got the Money? Who's spending it? Who needs it? Public funds, the battle between health care and education. Will boomers retire and make way for millenials? Nov. 20, 7-9 p.m.

Movie Mondays, *A Serious Man*, Nov. 19, 1 p.m.

Treasures in Jewish Literature, *To the End of the Land*, reviewed by **Marly Herbert**, Nov. 20, 1:30 p.m.

MILES NADAL JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org.

Toronto Jewish Film Society 2013 subscriptions available. esthera@mnjcc.org.

Adult daytime choir meets Tuesdays, 1:30 p.m. Women's Chorus meets Mondays, 7:30 p.m. email gillians@mnjcc.org. No experience needed. Play in the MNJCC Klezmer Ensemble directed by **Eric Stein**, Tuesday evenings. music@mnjcc.org.

Sharon Abron Drache launches her book, *Barbara Klein-Muskrat, Then and Now*, Nov. 15, 6:30 p.m.

Tickets on sale now for Hadar Noiberg Trio, Nov. 22, 8 p.m. $25. To purchase, ext. 0.

Baruch Sienna teaches a course on Thinking Jewish, Nov. 15-Dec. 6, 7:30 p.m. Ext. 154.

Toronto Jewish Family Info Fun Fair, Nov. 20, 6:30 p.m. Children's author **Andrew Larsen** presents at 7 p.m.

SCHWARTZ REISMAN CENTRE

Lebovic Campus, 9600 Bathurst St., Vaughan. 905-303-1821. www.srcentre.ca.

Red Cross babysitting course, for ages 11 and older. Nov. 23, 9 a.m.

Grandparents, grandchildren brunch with crafts and music, Nov. 25, 10 a.m. Ext. 3037.

SINGLES EVENTS CAN BE FOUND ON PAGE 32

Former solicitor general 'made a big difference'

Frances Kraft
Staff Reporter

Robert Kaplan, Canada's solicitor general from 1980 to 1984, died Nov. 5 of cancer. He was 75.

Kaplan brought in Canada's Young Offenders Act (the precursor of today's juvenile justice system), created the Canadian Security Intelligence Service (CSIS), and was responsible for Canada's role in the prosecution of war criminals.

A native of Toronto who graduated from Forest Hill Collegiate Institute and the University of Toronto, Kaplan was a lawyer who became Canada's youngest MP in 1968, representing the Don Valley riding at age 32.

A devoted Liberal, he was re-elected in 1972 and in five succeeding consecutive elections, representing York Centre until his retirement from politics in 1993.

Kaplan was inspired to enter politics by Pierre Trudeau, who, as a University of Montreal professor before he became Canada's prime minister, led a research trip to the newly independent Republic of Ghana. Kaplan participated in the trip on a scholarship.

As a university student, Kaplan served as a guide at the Canadian Pavilion at the World's Fair in Brussels in 1956, an experience related to his love of international affairs and of languages – he eventually spoke seven.

Rabbi Elie Karfunkel, who officiated at Kaplan's standing-room-only funeral Nov. 6 at Benjamin's Park Memorial Chapel, remembers him as "a brilliant man" who was genuinely modest, despite numerous honours and awards, and as someone who focused on getting things done.

The rabbi got to know Kaplan through Kaplan's son John's involvement in his synagogue, the Temmy Latner Forest Hill Jewish Centre (FHJC).

"Bob Kaplan was intimately involved in everything his kids care about," he said. Rabbi Karfunkel said that Kaplan became a father figure to him as well, and that he used to ask him for advice.

At the shul's groundbreaking last year, Robert Kaplan spoke of the antisemitism he experienced as a child and his pride in his uncles who were soldiers during the war.

Kaplan's daughter Jennifer Chown said in a eulogy that her father loved Canada more than anyone she ever met. "He submitted all of himself to changing her for the better… He always believed in the wealth provided by other cultures and peoples."

Although Kaplan was not religious, he "was so proud of being Jewish," Chown told *The CJN*.

Among the causes he was involved in, Kaplan was an advocate for Soviet Jewry. In his early days as an MP, he and his wife Estherelke visited the Soviet Union to try to convince the Soviets to allow Jews to come to Canada at the Jewish community's expense, Chown said.

Robert Kaplan
[*CJN* file photo]

Pursuing Nazi war criminals was also a passion of his, she said.

Political analyst and television personality Stephen LeDrew, who spent three years as Kaplan's chief of staff when Kaplan was solicitor general, said Kaplan was disheartened by then-justice minister Jean Chrétien's unwillingness to pursue the matter.

However, LeDrew said, he recalls Kaplan saying, "If Canada's not going to do anything, I know Germany has a law on the books. We'll extradite them."

Kaplan "made a big difference," LeDrew said, adding that the then-solicitor general also organized the first conference for victims of crime.

"I was very privileged to be able to work with Bob… a very intelligent, decent, hard-working, wonderful, generous man. Irwin Cotler, MP for Mount Royal, told *The CJN* that Kaplan was "a very decent guy, personable, friendly, accessible, easy to work with, and I think that's why he was able to get things done that somebody else might not have succeeded at."

He added that the establishment of CSIS took "a lot of guts" on Kaplan's part.

After his retirement from politics, Kaplan became involved in international business, most notably as a founder of PetroKazakhstan Inc.

Kaplan leaves his children Jennifer Mia Chown, John David, and Raquel Katherine Shulman, as well as 12 grandchildren, and his brother Michael. He was predeceased by his wife of 47 years, Estherelke, in 2009.

OBITUARIES
and Related Notices

Steeles Memorial Chapel

Pechersky, Mina	Oct. 22/12	Private
Wexler, Sylvia	Oct. 25/12	
Cohen, Morris	Oct. 26/12	333 Clark Ave. W
Greenberg, Harry	Oct. 26/12	100 Antibes Dr
Golden, Philip	Oct. 27/12	
Hazanovitz, Malka	Oct. 27/12	
Knobel, Deborah	Oct. 29/12	205 Cummer Ave
Weisberg, Margaret Shirley	Oct. 30/12	55 Ameer Ave
Alperovich, Yehuda	Oct. 31/12	Private
Crystal, Fruma	Oct. 31/12	
Ciminsky, Sylvia	Oct. 30/12	3830 Bathurst St

The unveiling of a monument to the memory of the late
YETTA STERNBERG
will take place
Sunday, November 18th at 11:00 a.m.
Bathurst Lawn Memorial Park
Stashover Section 7
Family and friends are invited to attend

BENJAMIN'S PARK MEMORIAL CHAPEL

Manuel Greenblatt	Oct 25/12	866 Sheppard Ave. West
Hanna Citrin	Oct 27/12	1131 Steeles Avenue W.
Louis Norman (Novitsky)	Oct 29/12	287 Maxwell Street
Doreen Terret	Oct 28/12	2065 Leanne Blvd.
Helen Goldberg	Oct 30/12	85 Skymark Drive
Eleanor Marcus	Oct 31/12	
Stan Wagman	Oct 31/12	5 Emerald Lane
Martha Kovacs	Nov 1/12	55 Ameer Avenue
Frank Strean	Oct 31/12	10 Prue Avenue
Gertrude Goldberg	Nov 2/12	1500 Steeles Ave. W.
Iona Silverberg	Nov 2/12	28 Lyons Lane
Stan Barkovitz	Nov 2/12	17 Norseman Street
Morris Wolfish	Sept 30/12	1101 Steeles Ave West

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Maurice Green	Oct 30/12	170 Red Maple Drive
Arnold Freedman	Oct 31/12	180 Niagara Street

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416-391-1836

'It was a little scary'

Continued from page 3

Many of the students were stuck in places without power.

"It was hard to get in touch with them because once their phone died, they couldn't charge it anywhere," Gasner said. She stayed in the Washington Heights area, which never lost electricity, but she said it was nerve-wracking to watch the news and to see all the trees that had toppled over.

Talia Schwartz stayed in the Riverdale area of the city with her friend. They lost power, but she was able to charge her cellphone and keep warm during the day at her friend's sister's apartment.

"It was a little scary, but it was freezing at night," said Schwartz, who is a Grade 11 student at Ulpanat Orot Girls School. Wednesday came and went, and the group was still stuck in the city. The flight was cancelled and the bus station was closed, Gasner said. "They rebooked us for Thursday afternoon, but the flight agent who was helping us told us there was a good chance we wouldn't be home until the weekend."

Gasner's mother, Ellise, ended up saving the day with her 12-seater van. The Yachad office arranged to have the group driven to Scranton, Penn., where Gasner and her friend, Ali Rizvi, picked them up.

"It rained the entire 15 hours," she said. "I was thinking there was a cloud over my car."

But despite the trouble getting home – they headed home on Nov. 1 – she said the group was pretty fortunate in their situation.

"Considering all the devastation, we're very lucky," she said.

Victoria synagogue holds auction to save its roof

Lauren Kramer
Pacific Correspondent

VANCOUVER — With the roof of Canada's oldest synagogue cracking and crumbling before their eyes, members of Victoria's Congregation Emanu-El knew they had to do something to save the national heritage site as it approached its 150th anniversary next June.

They planned an auction and started writing letters, appealing to 500 celebrities, as well as artists, restaurateurs, hoteliers and others to help save the synagogue.

The results have been overwhelming, and the congregation's board has accumulated more than 100 items for its Nov. 22 auction, dubbed "Help the Fiddler Fix the Roof," which they hope will raise $25,000.

Leonard Cohen offered one of his signed prints with a certificate of authenticity. The work, the first in a series of 50 prints by Cohen, would sell for up to $4,000 unframed in a gallery, according to shul vice-president Jean Dragushan.

Vancouver Island artists Robert Amos, Robert Bateman and Phyllis Serota offered their artwork, while authors Margaret Atwood and David Suzuki provided books, and Heather Ogden, prima ballerina with Canada's National Ballet, sent a signed pair of her pointe shoes.

Other collectibles include a Morley Safer autographed baseball cap, two signed self-portraits by Chaim Topol and an Inuit carving by Napatchie Ashoona, all the way from Nunavut.

The goal of the overall fundraising campaign to repair the shul is $950,000, according to board co-chair Michael Bloomfield.

"The roof has to be structurally repaired, which will probably cost $350,000, but it's done some damage to the heritage window frames and stained glass windows, which need to be upgraded, as they are paper thin," he said. Other initiatives to bring the shul up to date include upgrades to security and accessibility.

To date, through fundraising in the local community over the past year, the board has raised $275,000 in a process Bloomfield describes as "tough."

"Times are tough, people are a little less able and there's a big gap to fill, but step by step, we're getting there."

The board is also pursuing grant applications to all levels of government and seeking funds from individual donors and foundations.

"The city grants look promising, though with the provincial grants, it's hard to know. We also have a number of proposals in with the federal government," he said. "We just have to pull it off."

The auction's $25,000 goal is relatively small in the context of the larger campaign, but the board hopes it will raise community awareness about the project.

"This synagogue has always been of interest to the wider community in Victoria," Dragushan says.

In 1863, when the synagogue was built, the congregation had to come up with money to buy the land itself. While Christian churches got their start with government land grants, the synagogue was not eligible. Learning of this unequal treatment, Victorians of many faiths pitched in to assist the handful of local Jews with construction costs.

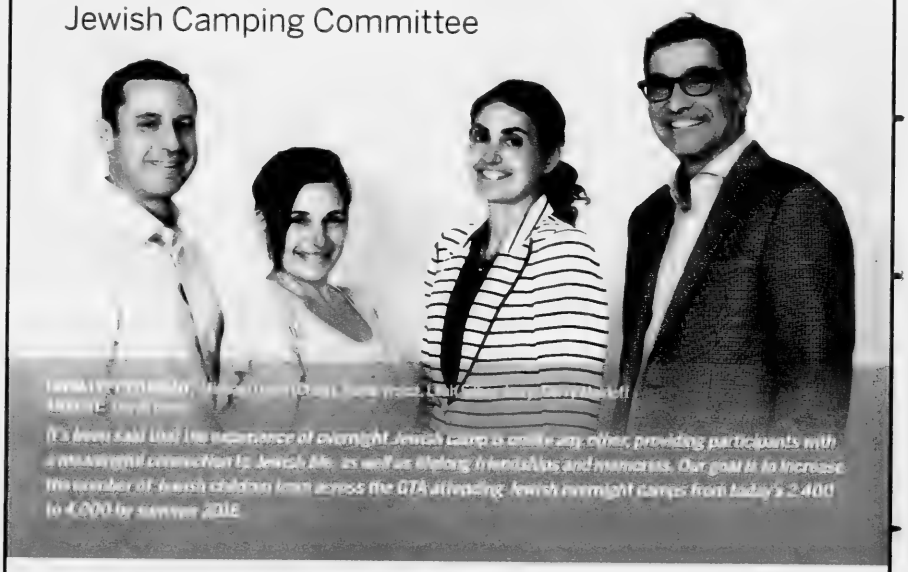
Tickets to the auction, to be held at Victoria's DaVinci Centre, cost $50 and include food and beverages. To buy tickets, visit www.congregationemanu-el.ca.

UJA Federation
of Greater Toronto

When it comes to the vital responsibility of building Jewish identity, caring for our most vulnerable, and standing with the people of Israel, it takes a very special group of people.

It takes the commitment of individuals from a myriad of backgrounds and points of view, but all of whom share a common bond with the Jewish People in Toronto, Israel and around the world. UJA is proud to be a volunteer based organization, and our volunteers, inspired by our leadership, is the engine that drives us forward. *Our Cause is the Jewish People*

Jewish Camping Committee



It's been said that the importance of overnight Jewish camp is one in any other, providing participants with a meaningful connection to Jewish life, as well as lifelong friendships and memories. Our goal is to increase the number of Jewish children from across the GTA attending Jewish overnight camps from today's 2,400 to 4,000 by summer 2016.

Identity Committee

FROM LEFT TO RIGHT: Lin Freedman, Ed Fleischman (Chair), Sandra Herlick
ABSENT: Gerry Maldoff, Jaime Waldman, Mo Lidsky

Our mandate is to engage as many young Jews from all backgrounds across the GTA as possible, connecting them with Jewish life today, tomorrow, and well into the future, so that they will contribute to ensuring that Jewish life in Toronto continues to be a strong, vibrant and flourishing community for generations to come.

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Tarbut Festival returns

Myron Love
Prairies Correspondent

WINNIPEG — This community's third annual Tarbut: Festival of Jewish Culture, from Nov. 17 to 25, presents an assortment of musical groups, authors and never-seen-before films.

"We are thrilled with the quality of the performers and authors we have coming in," says Tamar Barr, the programming director for the Rady Jewish Community Centre, which organizes the event. "We had over 3,000 people come out last year, and we are expecting more this year."

Tarbut evolved from the long-standing Jewish Book Fair at the Asper Jewish Community Campus. Two years ago, the Rady JCC, which had long been charged with organizing the weeklong Jewish Book Fair, decided to change the format of the yearly event. Authors are still featured and many books and Jewish crafts are on display, but the program has been expanded with concerts, comedy, movies and visual art.

This year's art show, which includes the works of Shoshana Shalev-Minuk, Elena El, the late Caroline Dukes and the late Leonard Marcoe, opens on Nov. 17 and runs all week, culminating in a discussion on Nov. 25 on what constitutes Jewish art.

Last year, Tarbut concluded with a tribute to Marcoe, who died earlier this year. Marcoe was not only an artist but also a mentor to other artists and a patron of the arts through his long-running Leonard Marcoe Studio Gallery.

This year's Tarbut program kicks off on the Saturday evening with a performance by comedian Rachel Feinstein, a finalist on the TV show *Last Comic Standing* (season 7). Feinstein has had her own half-hour TV comedy special and is a headliner at comedy clubs, festivals and colleges across North America.

On Nov. 18, author David Bezmozgis will be reading from his latest book, *The Free World*, winner of the Amazon.com First Novel Award, the Canadian Jewish Book Award for Fiction and a finalist for several top Canadian literary awards.

In the evening, *Hava Nagila*, a documentary about the origins of the popular song and its journey from its birth in eastern Europe, will be screened.

On Nov. 19, the featured performers will be the Hadar Noiberg Trio. Noiberg is an Israeli jazz flutist who gives jazz a Middle Eastern sound.

Comedian Rachel Feinstein

Writer David Bezmozgis

Yemen Blues plays on Nov. 20. An Israeli sextet whose mix of Arabic and Hebrew music captures the influences of Yemeni, West African and American jazz, blues and funk, Yemen Blues is currently on a North American tour with Winnipeg the only Canadian stop.

A Polish film titled *Little Rose*, about a woman in late 1960s Poland who is recruited by the secret police to discredit a Jewish professor during the Communist government's campaign to silence dissent, will be screened on Nov. 21.

"Fiddler in the Golden Land" is on the menu for Nov. 22. The program is an evening of musical entertainment and nostalgic memories of the old Jewish North End, the home of most of Winnipeg's Jewish population until the 1950s. Sandi Krawchenko Altner will read from her novel *Ravenscraig*, which takes place in the old North End.

In keeping with a tradition of special tribute evenings to Jewish songwriters, Tarbut is highlighting the music of Paul Simon on Nov. 17 and 24. (Last year, the festival featured a tribute to Bob Dylan.) The musicians will be lead by local pianist, composer and producer Glen Buhr.

Tarbut ends with a "Rockin' Chanukah Concert" featuring top Jewish children's performer Rick Recht, performing songs from his PJ Library children's album, *Look at Me*, and his recently released album, *Simply Shabbat*.

For more information about the festival, visit http://radyjcc.com.

The Netivot HaTorah Day School Board of Directors, Parents and Staff are deeply saddened by the passing of

Mrs. Lily Sandorfy ע"ה
Leah bat Gedaliah

Who with her late husband Eugene ז"ל were founding sponsors of our school. We are forever grateful for their vision and generosity. May their memory be a blessing.

"המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים"
May God comfort you among the other mourners of Zion and Jerusalem.

Mrs. Shawna Magence, President
Dr. Reuven Stern, Head of School

SINGLES EVENTS
is an advertising feature of *The Canadian Jewish News*

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International

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NOVEMBER 22 ISSUE

Abbas spurns Obama's plea to avoid UN bid

The Times of Israel

RAMALLAH — A spokesperson for Palestinian President Mahmoud Abbas says the Palestinians will proceed with asking the UN General Assembly to recognize a Palestinian state, despite a personal call from U.S. President Barack Obama to abandon the bid.

Nabil Abu Rudeineh said Abbas had a long phone conversation with Obama Sunday evening.

According to Rudeineh, the U.S. president "expresses his opposition to this step," but Abbas replied that he would carry on.

In Washington, the White House press office said that Obama "reiterated the United States' opposition to unilateral efforts at the United Nations."

Obama also "reaffirmed his commitment to Middle East peace and his strong support for direct negotiations between Israel and the Palestinians" for a peace accord, the White House said.

The United States and Israel have opposed upgrading the Palestinian status at the world body to non-member observer state.

Palestinian President Mahmoud Abbas speaks during a ceremony on Nov. 11 marking the eighth anniversary of the death of late Palestinian leader Yasser Arafat. *[Flash90 photo]*

The two countries say a Palestinian state can be established only through negotiations. Israeli-Palestinian talks broke down four years ago, and the Palestinians refuse to renew them until Israel agrees to halt all settlement construction, which Jerusalem has refused to do.

Earlier Sunday, Abbas reiterated his intention to proceed with a UN bid in November.

"Some powers are trying to tell us that the two-state solution doesn't come from the UN but through negotiations," Abbas said Sunday, speaking at a memorial ceremony for former Palestinian leader Yasser Arafat. "Negotiations are crucial. But to get UN recognition is also key."

He added, "We will turn to the United Nations, even though they do not want us to do this... We do not want to deny the legitimacy of Israel, only the legitimacy of the settlements."

TimesofIsrael.com

IT TAKES DAILY COURAGE TO CONTINUE ...

When the Second Lebanon War broke out, **Dror Kendelstein** immediately responded to the call. This was not his first time in the army. He had previously been in many life-threatening situations, especially in Gaza. He was proud to protect Israel.

In August, 2006, Dror's platoon was in the outskirts of Bint Jbeil, surrounded by enemies. They were to clear the terrain for the heavy engineering corps vehicles.

"Many hours passed, and then I vaguely remember falling back, everything went blank. A bullet had penetrated through my forehead."

Dror's life was suddenly changed forever. For seven long months Dror was unconscious. Finally, the doctors determined that his brain was in distress and that a drainage tube had to be inserted if he was ever going to wake up. It was a very risky procedure, but thankfully successful.

"I vaguely remember falling back, everything went blank. A bullet had penetrated through my forehead."

When Dror awoke he remembered what had happened. Unfortunately he also found out that his world was shattered. He was a quadriplegic who suffered epileptic seizures and had a speech impediment.

Dror was heartbroken and angry, but he was also determined. Dror had to start from zero. He had to re-learn everything, including how to talk and eat.

Every day Dror travels 45 minutes each way to the **Beit Halochem Centre** in Tel Aviv. The physiotherapy and occupational therapy he receives are often agonizing but Dror perseveres, never giving in to the pain. At **Beit Halochem** he plays table tennis to sharpen his skills and also receives computer training.

Dror passionately wants his independence, and at Beit Halochem we are determined to assist him in reaching his goal. Our broad array of therapies and services provide state-of-the-art rehabilitative treatment for wounded veterans, like Dror.

Beit Halochem is committed to helping Dror and the other 51,000 disabled members receive the help that they so urgently need and deserve.

Dror was one of the most severely wounded Israelis during the Second Lebanon War.

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'Genocidal' Sudan elected to key UN council

Compiled by CJN Staff

NEW YORK — Sudan has been elected to a seat on the United Nation's Economic and Social Council (ECOSOC), receiving 176 votes in favour out of 192 cast, more than the United States.

Sudan was part of a group of five African countries nominated to the post by the Africa group at the UN.

UN Watch, a Geneva-based non-governmental human rights group, called on UN Secretary General Ban Ki-moon, UN High Commissioner for Human Rights Navi Pillay, U.S. Ambassador to the UN Susan Rice and the EU's foreign policy chief Catherine Ashton to condemn the election of "genocidal, misogynistic and repressive" Sudan to the 54-member council.

"It's an outrage," said Hillel Neuer, executive director of UN Watch. "Electing genocidal Sudan to a global human rights body is like choosing Jack the Ripper to guard a women's shelter. This diminishes the credibility of the United Nations human rights system and casts a shadow upon the reputation of the organization as a whole."

ECOSOC is tasked with regulating human rights group. It also shapes the composition of key UN women's rights bodies and adopts resolutions on issues from Internet freedom to female genital mutilation.

Sudan, whose leader was indicted by the International Criminal Court for genocide and crimes against humanity, will now help choose the members of the Commission on the Status of Women, the executive of UN Women, and UNICEF, which protects children's rights, Neuer said.

"There is no question that Sudan will be a malign influence. This is a terrible decision – and world leaders, who failed to prevent it, must at least now speak out for basic decency and morality in UN bodies," he said.

Syria fighting spills into Golan

Continued from page 1

In addition, Israel filed an official complaint with the UN observer forces stationed along the demilitarized zone between Israel and Syria, and warned against further fire from inside Syria.

On Sunday morning, Prime Minister Benjamin Netanyahu said Israel was "closely monitoring what is happening on our border with Syria and… we are ready for any development."

Last week, three mortar shells from Syria fell in and around Moshav Alonei Habashan in the Golan, but caused no damage or injuries. The IDF has been kept on high alert since Nov. 3, when three Syrian tanks strayed into the demilitarized zone separating the two borders, leading Israel to lodge an official complaint with UN peacekeepers stationed in the demilitarized zone.

In September, a number of mortar shells fired by regime forces landed in the north of the Golan Heights, and in another incident, Syrian soldiers entered the demilitarized zone.

Meanwhile, rockets fired from Gaza continued to hit southern Israel for a third day on Monday, despite Egyptian officials' attempts to mediate a ceasefire.

One of the rockets, of the more than 110 that have struck Israel's south since last Saturday night, landed in the yard of a home in Netivot on Monday, damaging the home and two neighbouring homes, and leaving 20 people requiring treatment for shock. Two rockets fired at the major Israeli city of Ashkelon were intercepted by the Iron Dome anti-missile system on Monday morning. A rocket fired Sunday evening hit a home in Sderot.

Three rockets hit Israel Sunday night. Israel's military retaliated with attacks on what it called, in a statement, a terror tunnel and a weapon-storage facility in the northern Gaza Strip, as well as a launching site in the southern Gaza Strip. Direct hits were confirmed, according to the military. Five more rockets were fired at Israel on Monday morning. At least six Palestinians reportedly have been killed in retaliatory Israeli airstrikes on what the IDF called "terror-activity sites."

The rocket fire began Saturday night and continued throughout Sunday. A factory in Sderot was hit Sunday morning, and several buildings and two cars in the Sha'ar Hanegev municipality also were damaged in attacks.

TimesofIsrael.com, with files from JTA

HOLY BLOSSOM TEMPLE

HOLY BLOSSOM TEMPLE

Notice

Holy Blossom Memorial Park

The Toronto Hebrew Congregation has submitted by-laws to the Registrar of the Funeral, Burial, and Cremation Services Act, 2002. Any interested parties may contact Hayley McAdam at Tel: 416.789.3291 ext. 246 for information, or to make copies. By-laws or amendments may be reviewed or copied at 1950 Bathurst Street or www.holyblossom.org. These by-laws are subject to the approval of the Registrar, Funeral, Burial, and Cremation Services Act, 2002.
Tel: Cemeteries Regulation Unit 416.326.8399

Holy Blossom Temple 1950 Bathurst Street, Toronto, Ontario

UJA Federation is Everywhere

With over 100 partner agencies and schools, UJA Federation of Greater Toronto's reach is farther than you might realize.

Every year on Remembrance Day, we honour the brave Jewish men and women who proudly served in the Canadian Armed Forces so that future generations could live in freedom. Paying homage to our fallen soldiers, UJA Federation of Greater Toronto erected a monument – located on Sherman Campus - on Bathurst Street just north of Sheppard Avenue – listing the names of 570 Jewish men and women who fought and died during the wars of the 20th century.

Initiated by the committee of Jewish War Veterans (Amek Adler, Everett Blustein and Mike Brown), the eight-foot-long black marble monument includes an inscription from Laurence Binyon's Poem for the Fallen: "At the going down of the sun and in the morning, we will remember them." Now, every day is cause for remembrance, as we pay tribute to those who gave their lives for our community.

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For more information please visit **mnjcc.org**

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Affiliation of Jewish youth top of GA agenda

Frances Kraft
Staff Reporter

BALTIMORE — Many in the organized Jewish community believe that young Jews with no religious affiliation don't care about being Jewish, but it's not that simple, Rabbi Rick Jacobs, president of the Union for Reform Judaism, said Sunday at the 81st general assembly (GA) of Jewish Federations of North America (JFNA) in Baltimore.

"Some don't care at all, but others do care, even deeply, about their Jewish identity and spirituality," he told an audience of more than 3,000 delegates at the opening plenary. "But Jews in their 20s and 30s are hungry for meaning and purpose in their lives. And too many of them assume that they will not find what they are seeking in the organized Jewish world.

"Tikkun olam is the pathway for most young Jews to live a life of Jewish commitment," Rabbi Jacobs said. He lauded federations and synagogues for being "prepared at a moment's notice" to feed, clothe and shelter countless people in the wake of Hurricane Sandy.

Such work "can surely inspire the wider Jewish world to join this work of fixing the brokenness in our world," said the rabbi, who was scholar-in-residence for the three-day event.

The recent hurricane highlights the way the federation system responds to emergencies, Genine Fidler, GA co-chair with Linda Hurwitz, said. "No less than two weeks ago Jewish federations through JFNA raised more than $1 million to help victims of Hurricane Sandy."

The JFNA, which represents 155 Jewish federations and 400 non-federated "network" communities, distributes more than $1 billion annually for social services and educational needs locally and overseas.

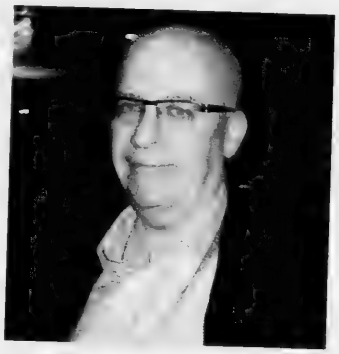
Jerry Levin, president of UJA-Federation of New York, thanked JFNA for its allocation of funds in the immediate wake of the hurricane, when cash was needed.

Kathy Manning, chair of JFNA's board of trustees, said that after becoming involved in federation work more than 20 years ago, she realized that she had become part of something "much larger than myself, and much larger than my community."

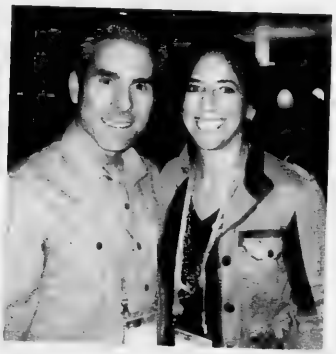
She also spoke about the next generation, noting that some people say the federation system is "an old model that won't survive, because today's donors are more independent, less connected to Israel, and less connected to the Jewish community."

But Manning doesn't believe it, she said. "I've seen how Jews of all ages find meaning in the work we do together as a community."

David Gergen, CNN senior political analyst, said the recent U.S. election should remind everyone, not just those in politics, that it's time "to understand we have to be part of a more diverse society in which we listen to more alternative voices... We don't have to leave the table, but we have to make a bigger table."



Adam Singer



Allen Chankowski and Elyse Lackie
[Frances Kraft photos]

On a larger scale, he said that recently re-elected U.S. President Barack Obama sees the United States' relationship with China as "the most important bilateral issue in the world." Gergen added that Obama and his team would "basically like to reduce the amount of engagement and time they spend on the Middle East."

However, he said, they realize they can't do that because too much is at stake in the Middle East. Gergen cited the Israeli-Palestinian issue, the Muslim Brotherhood, the Arab Spring, and – above all, the "one issue that could explode in the next 24 months" – the United States' relationship with Iran.

There is "a serious possibility we could have a serious crisis in Israeli-U.S. relations," Gergen said. "I think what's most important in the next few months is to open a new chapter in U.S.-Israeli relations."

Gergen, a Protestant who said he was at the GA as "a friend of Israel and the Jewish community," traces his views in part to a trip to the Middle East when he worked in the White House during Richard Nixon's presidency, and also to his daughter's conversion to Judaism.

Following the plenary, Toronto physician Elyse Lackie, JFNA's chair of national young leadership, echoed some of the concerns expressed at the opening event. She told *The CJN*, "We've got to become more relevant to the next generation [by] meeting Jews where they're at."

Allen Chankowski, a father of two day school students, became involved in federation about 18 months ago. He said that Lackie is introducing him to the world of Jewish leadership at the GA. "I understand what Jewish education does for the community. I'm here to further my own understanding of that.

Adam Singer, president of the Calgary Jewish Federation, said he hoped he would bring back new ideas and "the sense of our community's connection to a very vibrant Jewish world... There are good reasons for us to be optimistic about the next generation's engagement, and we have to recognize that they are going to engage in ways that are going to look different from our generation, and we have to be ready to embrace that.

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Wiesel says he and Obama are writing a book

JTA

NEW YORK — Elie Wiesel and U.S. President Barack Obama are writing a book together, the Holocaust survivor and author told an Israeli newspaper.

The book, which the two men will resume writing now that the presidential election is over, is "a book of two friends," Wiesel, a Nobel laureate, told *Ha'aretz*.

Ha'aretz reported that Wiesel, 84, and Obama became friends in 2009 when Wiesel joined Obama on a visit to the site of the Buchenwald concentration camp, where Wiesel was interned at the end of World War II following a death march from Auschwitz.

"We talk about philosophy, contemplation, thought, but never about politics. He is a thinking person, a person with depth and intellectual curiosity," Wiesel said about the dinners that the two occasionally have together. Wiesel and Obama first met when Wiesel lectured at California's Occidental College, where Obama was a student.

"Your lecture has stayed with me to this day," the president told Wiesel years later, Wiesel told *Ha'aretz*.

"When I heard that, my pulse went up," Wiesel said. "I told myself that I have to be careful, because I can never know whether anyone in the audience will be a future president."

ReKinect allows families to stay in touch

Paul Lungen
Staff Reporter

As head of a startup, David Axelrad is having a hard time convincing the people he needs to convince – his customers – that they really could use his product.

Maybe it's because it's not a simple retail good, like soap or CDs, but a system that allows the families of dementia patients to stay in contact with their stricken relatives even if they're not there. Since most prospective users of the system reside in nursing homes and long-term care facilities, Axelrad has the challenge of convincing both the institutions and the families to buy into his product.

Axelrad, along with brother, Rob, a computer maven, have put together a system that piggybacks on the Skype video conferencing tool and allows the children of dementia patients to call in and launch a video and audio connection with their folks, even if their parents don't have the wherewithal to even pick up a phone.

"The service can be used in private homes as well as long-term care facilities or even rehab hospitals," said Axelrad.

Video-conferencing over Skype or other software solutions is nothing new, but he and Rob have modified it so that neither the patient, nor nurses or caregivers have to answer the call. In this way, the family retains control, and staff at the institutions are not taken away from their other tasks, Axelrad said.

Axelrad has launched a company, aptly named ReKinect, that places a high definition monitor with speakers, an unobtrusive computer and an Internet camera in a family member's room, whether in a seniors home or in their own dwelling. When someone calls in, the system launches automatically and the family member can then call their parent to the screen and have a conversation with them, he said.

David Axelrad

It also permits family members to see if there have been any changes to their loved one, whether it's a bump or bruise, or whether they appear particularly disoriented. It provides peace of mind for those who cannot always get away for a personal visit, he added.

At a projected cost to the families of $49.95 a month, Axelrad is also considering bundling it with some other service, such as movies on demand that can be booked remotely. Right now the system "really is at an embryonic stage with a handful of people" who have come on board, Axelrad said.

But with Canada's increasingly aging population and 540,000 families with loved ones in long-term care, there's clearly a market for the product.

Axelrad came up with the idea when observing his father, Arthur's, situation. A former leukemia cancer research scientist and professor at the University of Toronto, Arthur now suffers from Alzheimer's disease.

He resides in a long-term care facility where his basic daily needs are met, such as meals, medication and nursing care. Yet Arthur collapsed alone in his room receiving facial bruises and blows to the head. His father was unable to answer phone calls or initiate a call so Arthur and Rob came up with a solution. They placed a monitor in his room connected to the Internet; when someone from the family calls in, the image pops up on the screen in full HD, along with the high quality sound, which assists those like Arthur who are hard of hearing.

Timing of the calls take into account Arhtur's daily routine.

Barbara Axelrad, Arthur's wife, said "I can call my husband in the morning, see he's all right and get on with my day without worrying how he's doing before I see him again later that day. And if I'm sick or he is and we can't get together, at least we can stay connected. That's really something quite special."

A variation of the system now being developed would permit more able patients to initiate a call by simply touching an image of a loved one on the screen.

It also permits family members to consult with doctors and caregivers over the network – a solution that is not quite a personal visit but better than a phone call, Axelrad said.

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Chabon's latest brims with references to pop culture

Bill Gladstone
Special to The CJN

Not surprisingly, American author Michael Chabon originally developed the premise, story and characters for his latest novel, *Telegraph Avenue* (HarperCollins), as the script for a 1999 television pilot that never got off the ground.

Like many of his previous books, including his 2000 Pulitzer Prize-winning novel *The Amazing Adventures of Kavalier & Clay*, *Telegraph Avenue* is brimming with references to popular television shows, movies, records, science fiction classics, comic book heroes and other pop-culture legends. (His other books include *The Yiddish Policemen's Union*, *Gentlemen of the Road* and *Manhood for Amateurs*.)

It also offers an ambitious ensemble of characters including full portraits of women as well as men, blacks and Jews, gays, old folks, teenagers and babies, and "blaxploitation" stars of the 1970s. The mix also contains a variety of thugs and criminals as well as people of much higher station such as Gibson Goode, an ex-football quarterback who has become the fourth-richest black man in America, and U.S. President Barack Obama, who makes a thematically appropriate cameo.

The setting is the racially mixed city of Oakland, Calif. Archy Stallings, who is black, and Nat Jaffe, who is Jewish, share a passion for vintage jazz and pop music and thus find themselves among that "league of solitary men united in their pursuit of the lost glories of a vanished world." Archy and Nat are partners in Brokeland Records, a store that its owners realize is "nearly the last of its kind, Ishi, Chingachgook, Martha the passenger pigeon" – and now thoroughly endangered because the tycoon Gibson Goode intends to open a rival megastore in the hood.

Their wives, Gwen Shanks and Aviva Jaffe, are midwives dedicated to the holy task of bringing babies into the world: they, too, feel their life's work threatened after a hemorrhaging mother is rushed to hospital. This quartet at the centre of *Telegraph Avenue* are subject to a dark blend of seismic tensions from racial disharmony and economic displacement to social uprootedness, as if their hearts have become untethered to any solid mooring in

the world. As Nat tells his partner, "I don't know about you, but I feel like, Archy, if I don't have this place? I'm not sure I really have a place."

Adding to the angst, several old pigeons come home to roost. Archy's no-good absentee father, Luther Stallings, a former blaxploitation film actor of the '70s, comes stumbling back holding evidence of a decades-old murder (a glove – shades of O.J. Simpson) for which he hopes to extort enough blackmail money from a local councillor to make a comeback in the movies; only trouble is, Luther himself was an accomplice to the deed. Archy is also confronted with the sudden appearance of a teenage son whom he has never communicated with or supported, who was born out of wedlock and raised in Texas.

Like most men in Chabon's fiction, Archy and Nat seem bereft of suitable mentors or father figures, and embrace imaginary heroes from popular culture – TV, movies, comic books, vinyl records and the like. They are at best overgrown boys without a suitable reference manual to show them how to become adult men. (Nat has read plenty of comic books, but has no apparent knowledge of Jewish learning.) The women may seem equally unsettled, but at least they have a secret source of power, knowledge and authority in their exclusive and mystical ability to bring new life into the world.

The following passage, relating to childbirth, demonstrates Chabon's superb mastery of language: "There was a ripple of liquid and skin, then with a vaginal sigh, the little girl squirted face up into Gwen's wide hands. The small eyes were open, nebular and dull, but in the instant before she cried out, they ignited, and the child seemed to regard Gwen Shanks. The air was filled with a hot smell between sex and butchery."

Chapter III consists of a single sentence 12 pages long; Chabon said he wanted to replicate the sense of a filmmaker's roving camera that dollies and pans here and there and everywhere. Stylistically, it seems to resemble a passage from *Ulysses*; just as the characters are supposed to change, so too does the very mode of telling their intermingled stories.

Chabon is not as adept as, say, Anne Tyler in creating a sense of place – his Oakland is not nearly as vivid or as laden with sentimental landmarks as Tyler's delicious fictional Baltimore – and he sometimes spins so much pyrotechnically dazzling prose without any advancement of story that it exasperates rather than delights the reader. Inescapably and inevitably, Chabon must be regarded as a stylist, but he is not always a universalist: his references to arcane pop trivia may sometimes seem so obscure that readers may reasonably wish for an annotated edition.

Like the ensemble cast of the Quentin Tarantino film *Pulp Fiction*, the ensemble in *Telegraph Avenue* are low characters in search of salvation or transformation, and some of them find it in the miracle of human forgiveness.

To me, *Telegraph Avenue* seems a cross between Jonathan Franzen's *The Corrections* and an Elmore Leonard novel, with a few dashes of essence of Tarantino thrown in for good measure. An energetic celebration of genre storytelling that seems freighted with perhaps more episodic scenes than necessary, *Telegraph Avenue* seems as messy, slippery and yes, as full of irrepressible life as a newborn babe.

* * *

Some Girls, Some Hats and Hitler (Scribner) is the rediscovered Holocaust memoir by the late Trudi Kanter that tells the true story of a beautiful young Austrian Jewish hat designer who becomes involved with a romantic businessman and flees with him from Vienna to Prague to London amid the horrors engulfing Europe. An editor discovered the book (first published in 1984) in a second-hand London bookshop and became determined to bring it back into print.

* * *

Montreal author Nancy Richler's followup to her popular novel *Your Mouth Is Lovely*, *The Imposter Bride* (HarperCollins) tells the fictional story of Lily Azerov, a post-war bride-to-be who arrives in Montreal, marries Nathan Kramer, then abandons him and their baby daughter, leaving only a diary, an uncut diamond and a need to discover the truth about her real identity. The Giller Prize nominated book is now out in paperback.

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Fusion jazz trio to play Al Green Theatre

Hadar Noiberg

Kathryn Kates
Special to The CJN

Fresh from touring the world, the Hadar Noiberg Trio comes to the Al Green Theatre on Nov. 22 at 8 p.m.

Hadar Noiberg is an Israeli-born, New York-based flutist, composer and arranger. She combines jazz improvisation, Middle Eastern and North African rhythms and melodies with western harmonic structure in her original compositions, as is evident on her CD, *Journey Back Home*.

For her Toronto concert, Noiberg will perform with double bassist Edward Perez, who's from Texas, and drummer Yoni Halevy, an Israeli who is subbing for Ziv Ravitz.

"The concept of the trio started because I get to play in various scenes in New York, including the jazz, Cuban and Brazilian scenes," Noiberg says. "What is beautiful about New York City is that you can play with people that come from these countries. I just love their sense of roots and how they feel connected to their music and culture.

"It made me think of my culture and what it means to be a jazz musician from Israel. I started learning more about Middle Eastern and Arabic music, and played with others who played jazz, but were also interested in Middle Eastern music."

She says that when eastern Europeans immigrated to Israel they were influenced by the Bedouins and other Arabs.

Interested in Middle Eastern music

"A modern style of music has come out of that, but I feel sometimes it has been left behind... I'm just trying to incorporate those old influences where you can have a melody that sounds a bit Middle Eastern, but then add jazz improvisational and harmonies... breaking the boundaries and trying to mesh all that into a language."

Noiberg began her career touring with the Young Philharmonic Orchestra. She studied classical music at the Tel Aviv Academy of Music and is the founding member of the celebrated African/Israeli fusion group Yemen Blues, which performed in Toronto last year at an Ashkenaz event.

Noiberg moved to New York eight years ago, enrolling in flute and composition at City College of New York. In 2007, the ASCAP Foundation granted Noiberg a Young Jazz Composer Award.

The trio's future includes a European tour and the recording of another CD in 2013. Noiberg also plans to continue performing with Brazilian and Cuban bands in New York City.

The concert in Toronto is co-presented by the Al Green Theatre in the Miles Nadal Jewish Community Centre, with support from the Canada-Israel Cultural Foundation and the Consulate General of Israel, in conjunction with Toronto Downtown Jazz.

For tickets, contact the Al Green Theatre box office, 416-924-6211, ext. 0, www.algreentheatre.ca.

For more information about Noiberg, visit www.hadarnoiberg.com and/or www.torontojazz.com.

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David Geffen reinvented himself as a somebody

Sheldon Kirshner
Staff Reporter

Hollywood mogul David Geffen has left an indelible impression in three fields: music, film and theatre. Not bad for a Jewish boy from Brooklyn whose dream was to earn $1,000 a week and drive a Cadillac.

Geffen, who reached billionaire status in 1995, is the subject of Susan Lacy's methodical and entertaining biopic, *American Masters: Inventing David Geffen*, which was premièred at the Toronto International Film Festival in September and is scheduled to be broadcast on the PBS network on Tuesday, Nov. 20 at 8 p.m.

Lacy leaves no stones unturned as she examines every phase of his highly productive life and career.

Starting out as a sorter in the mailroom of the William Morris Agency in New York City, Geffen became an agent/manager for such singers as Joni Mitchell. Launching Asylum Records, he managed the careers of, among others, Linda Ronstadt, John Lennon and the Eagles.

Always restless, he formed Geffen Pictures, producing films ranging from *Risky Business* (starring the virtually unknown Tom Cruise) to *Little Shop of Horrors*. All the while, he brought the celebrated musicals *Dreamgirls* and *Cats* to Broadway.

And in one of his most daring moves, he teamed up with Steven Spielberg and Jeffrey Katzenberg to create the first Hollywood movie studio in more than five decades, DreamWorks SKG.

As if these accomplishments may not be enough for a saturated viewer, Lacy documents Geffen's struggles with his homosexuality, his association with two major American politicians, Bill Clinton and Barack Obama, his heterosexual romance with Cher and his philanthropic ventures.

The title of Lacy's documentary is apt. Geffen, born in 1943, is a self-made man who invented himself.

Geffen's parents, Abraham and Batya, were east European Jews who met in Palestine and immigrated to the United States. He was a garment worker. She owned a corset shop.

Geffen loved movies and dreamed of living in Hollywood and, true to his word, headed west after graduating from high school. Desperate to succeed, he yearned to be a "somebody" and strike it rich.

The young David Geffen and one of his clients, the Canadian singer Joni Mitchell

Landing in Los Angeles, he slept on a couch in his brother's apartment and finagled a role as an extra in a B movie. He nudged his foot into the door at William Morris by lying about his academic record. And he got hired and fired from a succession of jobs before becoming an agent, a position that required him to know nothing, he claims.

"I could bullshit on the phone," he says of his reputation as a legendary dealmaker.

Acting on advice, Geffen segued into the music business, while ducking the draft during the Vietnam War. His clients included Neil Young and a band, Crosby, Stills, Nash & Young. In 1971, when he was still not yet 30, he launched Asylum Records, a boutique label that coddled and nurtured up-and-coming talent.

Three years later, having sold the business, he joined Warner Brothers Pictures as a vice-president, but his tenure there was dismal, his first big reversal in Lotus Land. Geffen, never known for his diplomatic skills, rubbed important people the wrong way.

Bouncing back from the slough of despond, he established Geffen Records, building a stellar roster of artists from Elton John and Donna Summers to Guns N' Roses and Aerosmith.

MCA bought Geffen Records for a cool $550 million, and Geffen stayed on as chief executive officer.

Geffen reinvented himself as a producer, churning out movies like *Lost in America*, *Interview with the Vampire* and *Beetle Juice*. "These were great movies," opines Spielberg, one of his partners in his next and biggest project, DreamWorks SKG.

In tracing the arc of his achievements, Lacy interviews friends, colleagues, clients and journalists, including David Crosby, Barry Diller, Tom Hanks and Steve Martin.

They and others draw a portrait of a brash, caring, smart risk taker who had difficulty coming to terms with his sexuality, who described his 18-month relationship with Cher as "the greatest high" he had ever experienced, who broke with Bill Clinton after he bitterly disappointed him, and who donated millions of dollars to fund a medical school at the University of California.

Geffen, who was inducted into the Rock and Roll Hall of Fame in 2010, is also portrayed as a vindictive person. If you cross him, you may as well commit suicide, says a source. "Don't get into a fight with David," another interviewee observes. "He always wins."

Geffen, on screen at least, remains modest to a tee. "I have no talent, except to enjoy it and recognize it in others," he claims. This self-effacing comment, so atypical of Hollywood types, should be taken with a huge grain of salt. Geffen moved mountains in his hugely successful quest to be a "somebody" in America.

Film looks at Italian Catholics' conversion to Judaism

Joseph Serge
Arts Editor

Can a people's history be lost over time or can it live on in the soil of the land and the blood of the people?

This is the question that the documentary film *The Mystery of San Nicandro*, airing Nov. 18 at 8 p.m. on CBC's documentary channel, attempts to answer.

The "mystery" in question is the fairly well documented story of a group of Italian Catholic peasants in a small, isolated community in southern Italy who converted to Judaism in the 1920s without ever having laid eyes on a Jew.

These converts were under the spell of a Rasputin-like charismatic healer, Donato Manduzio. Returning home to San Nicandro crippled after World War I, Manduzio claimed to have visions from God and that he had been called like Moses to revive a faith that had long since disappeared.

Manduzio introduced dietary laws and worship of the Sabbath to his community. At the time, because of its isolation, they weren't even aware that other Jews existed anywhere else in the world. And other Jews weren't aware of them.

Laura Cattari in a Hamilton synagogue.

When Manduzio did eventually make contact with the rabbis in Rome, they considered him a crank and his community essentially rogue Catholics.

But Manduzio persisted, and in 1946, 80 people were formally converted to Judaism. A couple of years later, most of them immigrated to the new State of Israel, but not Manduzio, who had just died.

Several hundred Jews in Israel today are there because of Manduzio's visions.

The San Nicandro story is an interesting enough one for a documentary, but this film takes it a step further by connecting this to the history of southern Italy's Jewish conversos.

The film implies that the reason San Nicandro's Jews were so quick to convert is that, perhaps without knowing it, they were Spanish Jews whose ancestors had converted to Catholicism during the Inquisition. Judaism was in their blood.

One person who makes this claim is Hamilton, Ont.'s Laura Cattari. A Canadian of Italian descent, Laura was educated in a Catholic school but never made a spiritual connection to those roots.

She also believes that Judaism was in her blood. One day when she entered a synagogue, she felt as though she had returned home and started to search out her family's origins.

The documentary follows her journey to her ancestral hometown in Sicily, where a historian admits that her family surnames are of Jewish origin.

In a somewhat humorous scene, she takes this knowledge to distant relatives in the town whom she'd never seen before. These old Catholics don't take too kindly to her wild assertions. There never were any Jews there, they claim.

The Mystery of San Nicandro is not just about the San Nicandro Jews, but also about the renaissance of Judaism in southern Italy. Directed by Roger Pyke, it is a documentary well worth watching.

EYE ON ARTS

By BILL GLADSTONE

AUTHOR DISCUSSES HOLY JEWISH TREASURES IN THE VATICAN

Rabbi Benjamin Blech, co-author of *The Sistine Secrets: Michelangelo's Forbidden Messages in the Heart of the Vatican*, makes an appearance in Toronto next week.

The well-known lecturer and professor at Yeshiva University is speaking on "A Miracle on a Mission to Rome: The Holy Jewish Treasures in the Vatican" at Beth Tzedec Congregation. He is expected to reveal fascinating details of the fate of many precious Jewish items.

His talk is free to the public and is being sponsored by the Beth Tzedec Max and Beatrice Wolfe Library. 1700 Bathurst St., Wednesday, Nov. 21, 7:30 p.m. To register, please call 416-781-3514, ext. 225 or e-mail library@beth-tzedec.org.

* * *

Chai Tea Presents Israeli Film: Toronto Jewish Film Festival presents the Canadian première of *Policeman (Ha'Shoter)*, Israeli director **Nadav Lapid**'s explosive 2011 film judged as one of the year's best by the *Village Voice*. The story focuses on Yaron, part of an elite Israeli anti-terrorism unit that is pitted against a group of young anarchists associated with the global Occupy movement. (Occupy protests began in Israel two days after the film's first public screening.)

Hebrew with English subtitles. Cineplex Odeon Sheppard Cinemas, 4861 Yonge Street at Sheppard Avenue. Chai Tea, Sunday, Nov. 25, tea at 4 p.m., film at 5 p.m. Tickets $15, available in advance or at the door. www.tjff.com, 416-324-9121.

* * *

Beth Tikvah Variety Show: Beth Tikvah's fourth annual Tribute to Laughter, Nostalgia and Song features **Mitch Smolkin**, **Zoey Adams**, **Nina Shapilsky**, **Michael Wex**, **Jenny Eisenstein** and **Alf Kwinter**, performing in English, Yinglish and "a bissel Yiddish." $12 in advance, $18 at the door, $25 reserved patron seating. Beth Tikvah Synagogue, 3080 Bayview Ave. Sunday, Nov. 18, 2 to 4 p.m. 416-221-3433.

* * *

Musical Notes

• Violinist **Itzhak Perlman** returns to Toronto for a recital with **Rohan De Silva** on piano at Royal Thomson Hall on Nov. 18 at 2 p.m. Tickets $29.50 to $129.50. 416-872-4255.

• The energetic acoustic guitar duo **Isra-Alien** plays original compositions inspired by the roots of Israeli music. The duo performs a CD release show at Lula Lounge, 1585 Dundas St. W., Sunday, Nov. 18, 7 p.m. www.lula.ca.

• Beth Sholom Music Series presents A Touch of Klez, an evening of Jewish soul music featuring klezmer, Yiddish, Gypsy, Arabic and Mediterranean music. Beth Sholom Synagogue, 1445 Eglinton Ave. W. Wednesday, Nov. 21, 8 p.m. $18, includes dessert reception. Call 416-783-6103 to book tickets.

• Israeli flutist, composer and Yemen Blues member **Hadar Noiberg** and two other musicians perform a CD release concert, featuring jazz improvs, western harmonies and Middle Eastern and North African rhythms and melodies. $25. Miles Nadal Jewish Community Centre, Al Green Theatre, Thursday, Nov. 22, 8 p.m. www. algreentheatre.ca, 416-924-6211, ext. 0.

• Israeli-Canadian viola soloist **Rivka Golani**, formerly of Toronto, performs two concertos with the **Canadian Sinfonietta** based on themes from the Blackfoot tribe. Glenn Gould Studio, Saturday, Nov. 24, 8 p.m.

• The Jubilate Singers and the Toronto Jewish Folk Choir perform "L'khayim!" a concert of Jewish music in Ladino, Yiddish and other languages to mark the 80th birthday of the late composer **Milton Barnes**. With klezmer ensemble **Shtetl Shpil**. Grace Church on the Hill, 300 Lonsdale Rd. Sunday, Nov. 25, 3:30 p.m. Tickets $25 to $10. 416-485-1988, www.ticketweb.ca.

• The Israel Cancer Research Fund presents An Evening with Canadian Music Icons featuring "Lunch at Allen's," a musical collaboration with **Murray McLauchlan**, **Cindy Church**, **Marc Jordan** and **Ian Thomas**. Hosted by **Amy Sky**. Glenn Gould Studio, Monday, Nov. 26, reception 5:30 p.m., performance 7 p.m. 416-440-7781, www.icrf.ca.

* * *

Arts in Brief

• The so-called Jewish settlers of the West Bank tell their stories in *The Spring of Judea and Samaria*, a "ground-breaking" documentary produced by **Ezra Ridgley**. A screening takes place at York University Students Center, Room 307, Monday, Nov. 19, 7:30 p.m. Watch the trailer on youtube.

• Author **Sharon Abron Drache** launches her new short-story collection, *Barbara Klein-Muskrat, Then and Now*. Miles Nadal JCC, Thursday, Nov. 15, 6:30 p.m.

• **Shlomo Schwartzberg** continues his discussion of the "Social Cinema of Sidney Lumet" with a look at *The Dybbuk*, *Bye Bye Braverman*, *The Pawnbroker*, *Daniel* and *A Stranger Among Us*. Miles Nadal JCC, Monday, Nov. 19, 7 to 9 p.m. $12, students $6.

A scene from *Policeman* playing Nov. 25.

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Maccabi announces its 'Team Canada'

Paul Lungen
Staff Reporter

Eight NCAA Division I players, five competing in European pro leagues and a handful of OHL and tier-two junior players, make up the bulk of the Canadian roster that will compete for hockey gold at the 2013 Maccabiah Games.

AHL centre Trevor Smith, who played 16 games for the Tampa Bay Lightning last season, is the biggest name on the roster, but hockey maven Alex Voihanski said the team is deep in talent and should compete for top spot at the Games.

Team Canada will likely face the stiffest competition from the U.S. squad, which has a large number of NCAA players to choose from. France and Israel will also ice teams.

The four-country tournament, to be held at the Canada Centre rink in Metulla, marks only the second time in Maccabiah history that hockey is featured at the Games. In 1997, Canada sent a star-studded lineup that won the gold medal.

Voihanski, who is largely responsible for assembling the 2013 team, said starting with the coaches, every effort is being made to ensure the athletes get a first-class experience in Israel.

Team Canada's bench boss will be "Iron" Mike Keenan, whose hockey resumé includes a Stanley Cup win with the New York Rangers and a Canada Cup victory in 1987. His assistants will be multiple Stanley Cup-winner Greg Gilbert, who coaches Saginaw Spirit of the OHL, and Mike Pelino, head coach of the OHL's Peterborough Petes who also has a gold medal from his time with the Canada's 2002 Olympic team.

The team will employ the "Team Canada" name and be outfitted in official Canadian gear, thanks to an agreement with Hockey Canada. Even the equipment manager and medical staff are associated with top-shelf organizations in the AHL and OHL, Voihanski said.

With the presence of so many quality hockey people, last June's tryouts attracted top-shelf talent, of which there is no shortage in the Jewish community, Voihanski said.

This year's squad should be very hard to beat, said Voihanski, who serves as general manager of International Scouting Services (ISS).

Seven of the players have NHL pedigrees, either as past or recent draft choices, or as minor leaguers playing for an NHL-affiliated team, he said.

"We're very strong up front. The strength of the team is our forwards," he said.

The talent level was so extensive that a lot of very good players were cut after a series of tryouts last spring. "It's a very deep team. I can't emphasize that enough," he said.

It's an old saw that a winning team needs strength down the middle, and Smith gets the team off to a good start in that department. The Ottawa-born and Vancouver-raised Smith plays for Wilkes-Barre Penguins, a Pittsburgh affiliate in the American Hockey League (AHL). Last year, he played for the Calder Cup-winning Norfolk Admirals, finishing sixth in AHL scoring. In 64 games, he had 26 goals and 43 assists; in 18 playoff games, he scored five goals and added 11 helpers. He played 16 games in the NHL after being called up by the Tampa Bay Lightning, scoring five points.

Joining Smith at centre are Andrew Calof and Daniel Radke, NCAA Division I players with Princeton and Lake Superior State respectively. Rounding out the position is Dylan Smoskowitz of the OHL Mississauga Steelheads. In 13 games with the Steelheads, he's scored 11 goals and added four assists.

On the wings are some familiar names: Michael and Adam Henrich. Michael was a first-round pick, 13th overall, of the Edmonton Oilers in 1998, while Adam was chosen in the second round, 60th overall, by Tampa Bay in 2002. Both now play in Europe, Michael for Dorbirn EC in the Austria Premier League and Adam for Alleghe HC in the Italy Premier League.

'We're very strong up front'

The Henrichs are one of three brother combinations on the Canadian squad; Zachary and Spencer Hyman and Noah and Brendan Schwartz are the others.

Zach Hyman was a fifth-round selection of the Florida Panthers in 2010; Spencer plays defence for the Hamilton Red Wings in the Ontario Junior Hockey League.

Noah Schwartz is a wing with London Nationals in the GOJHL, another tier-two junior loop, while Brendan plays defence on the same team.

Other notables include Daniel Erlich, currently with the University of Western Ontario but a past OHL player with London Knights and Barrie Colts; Benjamin Rubin, who now plays with Brest Albatros in the elite French league and Cory Pecker, a winger with Sheffield Steelers in the top English league. Pecker has also donned Canadian colours twice before at the Spengler Cup and once, way back in 1997, with Team Canada at the Maccabiah Games. Pecker and Michael Henrich were 17-year-olds on that team, Voihanski noted.

Zachary Hyman

Spencer Hyman is looking forward to the Israel experience and playing with his brother.

"When you play for Canada, a lot is expected of you," he said.

The Maccabiah will mark his first-ever trip to Israel, though he's been studying about the country for years. "I'm really interested in visiting Israel. I always wanted to go visit there," he said.

Like his brother, he's a graduate of the Robbins Hebrew Academy in Toronto. Two other brothers attended the school, while a fifth went to Leo Baeck. All five brothers are hockey players, Spencer said.

"Zach can score, and he can be a power forward as well. He's a gifted offensive player. I'm a defensive defenceman. I prefer to shut guys down," Spencer said.

At 19, he's a little more than a year younger than Zach, and both played together for one year in Hamilton. After joining Zach on Team Canada, Spencer will join his brother next fall at the University of Michigan, where he's earned a hockey scholarship.

Among the other players on team Canada are Daniel Altshuller, who is goaltender for the Oshawa Generals in the Ontario Hockey League (OHL), and Cody Rosen, who backstops Clarkson University, a NCAA Division 1 school.

Voihanski said the Maccabiah Games offers players a unique opportunity to visit the country while receiving elite-level coaching.

"It's an unbelievable opportunity and experience to be in the Maccabiah Games and to play for Keenan," Voihanski said.

Even he is excited about the prospect of participating in the Maccabiah: "I can't wait to get there and walk in front of 50,000 people [at the opening ceremonies]," he said.

* * *

Here's Team Canada's complete roster:

Centres: Andrew Calof, Princeton University; Daniel Radke, Lake Superior State; Trevor Smith, Wilkes-Barre Penguins; Dylan Smoskowitz, Mississauga Steelheads.

Wingers: Daniel Erlich, University of Western Ontario; David Friedmann, Robert Morris University; Adam Henrich, Alleghe HC; Michael Henrich, Dorbirn EC; Zachary Hyman, University of Michigan; Cory Pecker, Sheffield Steelers; Benjamin Rubin, Brest Albatros (France); Eric Satim, Knoxville Ice Bears; Noah Schwartz, London Nationals.

Defencemen: Ori Abramson, Providence College; Casey Fazekas, Morrum Gois (Sweden); Matthew Herskovitz, Providence College; Spencer Hyman, Hamilton Red Wings; Oriel McHugh, Oklahoma Blazers; Brendan Schwartz, London Nationals; Zach Sternberg, Lake Superior State.

Goalies: Daniel Altshuller, Oshawa Generals; Cody Rosen, Clarkson University.

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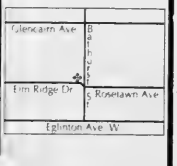

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Singer makes multicultural music

Cara Stern
Staff Reporter

Donna Greenberg sings in five languages on her newest album, *Song in the Wind*.

Several tracks are recorded twice on the album – once in English and once in another language – Italian, Spanish or French. The title track is sung partly in English and partly in Brazilian Portuguese.

"It has a different quality and brings out the lyrics in a different way, and it can support a different feeling," the Toronto singer says.

Those are Greenberg's singing languages. In order to get the songs just right, Greenberg studies the languages and she works with translators. But there's more to it than that.

"I try not to just have a translation done," she says. "I try to capture the essence of that language."

For example, she described writing her song *Living on the Outside*, or *Voiloir Quitter Son Île*, as the French version is titled.

"It's a very sad song. When we first worked on it… if it was in French, it would have a very Edith Piaf feeling," she says, referring to a renowned French ballad singer.

"It's a very dramatic and sad song – a ballad that you would hear on the street," she says, in that it's about an outsider in society. "How many people in our society feel that way?"

However, when she recorded the English version, she wanted it to have more of a cabaret feel. Though the subject matter is the same, the different instrumentation gives these two songs very different feelings.

There are challenges that come along with performing in multiple languages. For example, some languages tend to have more syllables, so some lines might have to be a bit longer.

"We have to be very careful," Greenberg says. "You don't want to change the rhythm of the music too much, but sometimes you have to because there are more syllables."

Donna Greenberg
[Giuseppe Fuda photo]

She says people have commented to her that when they hear a song for the second time on the album, they often don't notice that it's the same. The music and the language really change it.

Greenberg says on this album, she tried to expose herself a bit more than on her previous works. Her stories range from happy fantasy – *Song in the Wind* is about a girl on a mountain who was reuniting with a past lover (who is represented through guest vocalist Marcelo Neves) – and harsh reality, such as *Solitudes*, written about her friend who had passed away from cancer.

"I had the privilege of being at her bedside before she died," she says, explaining that she was sitting with her friend's son. "He turned to me and said, 'Solitudes, that's what we really are.'"

That quote stayed with her throughout the funeral, and she ended up using it for the final track on the album.

"I was struck with the contrast of the closeness he felt, and the way we reach for other people we love," she says. "That's our instinct, but we know that we… die alone."

Greenberg, who also teaches ballet, has spent 25 years working as a dance teacher and choreographer, began recording music later in her career life. She says she always admired people who chased their dreams, but never knew how to chase her own. But once she figured out, she went right to it, releasing three albums in three years.

For more information, visit www.donnagreenberg.com.

A 'ratical' re-telling of Cinderella

Kathryn Kates
Special to The CJN

Winnipeg-born actress Amy Lee plays Claws, a rat, in the North American premiere of *Cinderella (a RATical retelling)*, the latest offering from Young People's Theatre (YPT) running on the Mainstage until Dec.30

This version of *Cinderella*, written by Mike Kenny (who wrote *The Railway Children*), is described as fun-filled romp filled with witty songs, fun dancing and inventive storytelling.

"It is a really wonderful adaptation. I love the modern and unique take on it," explains Lee. "It is told from the perspective of the rats (Ears, Teeth, Claws, Tail and Whiskers). They develop a relationship with Cinderella. Cinderella is bullied by her stepsisters and her stepmother and she finds some comfort in befriending the rats. It helps her get through it."

Lee says that in this adaptation Cinderella is very independent of mind and spirit, she's not the typical princess who needs to be saved.

"She's given an opportunity to make a better life for herself and she does. At the core of the story is the hope that things will get better and to be active in the pursuit of making your circumstances better," Lee says.

Amy Lee

"In a way it is a coming of age story too, because as a child it's hard to move beyond your circumstances but as you grow up you are able to find ways to do that."

Lee's first musical was *A Pocket Full of Dreams*, a compilation of musicals, at the Ramah Hebrew School in Winnipeg while in Grade 4. She's since graced the YPT stage as Hana Brady in *Hana's Suitcase* and played all of the characters in *The Invisible Girl*. She recently completed the short film *Pas de Trois* which is scheduled to air on Bravo.

In the spring she'll become a resident artist educator with YPT, and says that for her, that YPT is a magical place and the more she can be there the happier she is.

Lee said Cinderella is a lot of fun for kids and adults.

"Kids will love it because the rats are so silly and the stepmother and stepsisters are so over the top, but still rooted characters. I think adults will love it too because it is quite witty and intelligent in its humour with fantastic original music."

Lee also plays one of the evil stepsisters, Thatun, opposite the other sister named Thisun. The production is directed by Allen MacInnis. Lee's joined on the stage by fellow actors Matt Brown, Dmitry Chepovetsky, Deann deGruijter, Steffi DiDomenicantonio, Élodie Gillett and Richard Lee.

For more information on *Cinderella (a RATical retelling)* online, visit: youngpeoplestheatre.ca, for tickets call the Box Office at: 416.862.2222.

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Author sparks controversy on both side of Mideast conflict

Cara Stern
Staff Reporter

Shani Boianjiu didn't set out to become a published author, but now she's touring the world promoting her book, *The People of Forever Are Not Afraid* (Random House).

What began as a thesis for her studies at Harvard University led Boianjiu to be named the youngest recipient of the U.S. National Book Foundation's Top 5 Under 35 Award in 2011.

"I never thought this would see the light of day," said the 25-year-old Israeli, adding that writing without the intention of publication probably helped her imagination run wild.

This dark story features three Israeli women completing their army service. The book, which is separated into chapters that are almost like short stories, has sparked controversy.

Although Boianjiu has received many positive reviews – and she said the vast majority fall into this category – some pro-Israel or Jewish people have panned the book, calling it "self-hating Jewish literature," portraying Israel in a negative light.

Yet on the other side, pro-Palestinian and Arabic people have said her book tries to glorify the Israel Defence Forces and to humiliate the Palestinian people.

"I actually saw it as a kind of accomplishment, that I managed to anger people on both sides," Boianjiu joked. But she said she expected this type of criticism.

"There's this war of narratives when it comes to the Middle East in the West," she said. "Everybody wants the West to hear their own narrow, very specific view of the conflict."

She also said many of these people, particularly the Israeli critics, have not read her book – at least not in its entirety. The book is currently only available in English, though it will be translated into Hebrew and several other languages next year, including Korean, Serbian and Chinese.

Shani Boianjiu (Alan Spaw photo)

Translation can be a bit difficult, said Boianjiu, who is working with a translator to write a Hebrew version. Some of the charm in the book is the way the English words are used, she said. "You have to find different ways to convey the same type of playfulness." She said she's a bit nervous for the Hebrew translation's release, mostly because she is embarrassed to have her family and friends read it.

"When you write a book, you let your imagination go to the darkest or craziest [places] you can, and then to know your friends, who have known you your whole life, are going to read it," she said. "In an ideal world, I would have it so no one that knows me personally could read the book."

In the story, the three friends spend time in the army, with tons of downtime. They spend a lot of their time looking for ways to cure their boredom through playing pranks and sleeping around, and injecting themselves with water to keep cool.

While there are small parts of the story that are based on Boianjiu's experience, she insisted the story is pure fiction, and a work of art.

Some portions are "more grounded" than others, but she's hesitant to call them realistic experiences of an IDF soldier. However, "anything is possible. These stories come out of my imagination, but... everything is a 'what-if' scenario," she said.

Boianjiu has received some criticism in reviews for her portrayal of men in the story. Critics have referred to them as almost incidental characters, just there for the women's pleasure, and many of them die early and violently.

However, she said she thinks the problem is that people aren't used to women being the subject of military novels.

"If you look at all coming-of-age novels, or all military novels that have male heroes – which are basically all military novels except for a few – you could make a similar argument that the women are incidental," she said. "I don't think that people make [these comments] at all about male war novels."

Additionally, military service is somewhat segregated in terms of gender, she said, so it makes some sense that the focus is on the friendships between the women, rather than their relationships. Boianjiu didn't intend to publish her book. After she submitted it as part of her thesis, an agent got wind of the story, and asked to see some pages. A week later, it was sold.

The fact that the book was picked up and published so quickly means Boianjiu didn't have time to stop and think about how it would be received, and whether it was a good idea to publish it right away, she said.

"In hindsight, I wish it was a difficult decision, but it happened so fast and it was just so unrealistic for me, that I never stopped and thought, 'Do I want to publish this book and have the world read it?'" she said. "In retrospect, it was like, 'What was I thinking?'"

Following on the success of this book, she said she will keep on

writing stories. But she's not sure whether she wants to be a full-time author due to the uncertain nature of the career. Just because her first book did so well, doesn't mean her future works will find the same success, she said.

There are plans for her first novel to become available in 25 countries, so people all around the world will be able to make their own interpretations of the story, she said. But apart from lamenting that many reviewers – even the positive ones – may have missed the point of the story, Boianjiu doesn't mind that she's generated so much controversy. She knew it was bound to happen.

"The critiques were mostly about things I knew people wouldn't like, and I still chose to go this route because I felt that was true for this type of book," she said. "I wrote a work of fiction and a work of art. Hopefully, when people read the book in full, they'll see that."

More news for young Jews on heebonics.ca

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Israelis, Canadians discuss water technologies

Last month I began a series of columns dealing with Canada, Israel and water. One of the challenges I laid out was the development of joint opportunities for Canadians and Israelis in this area.

For most residential consumers, the key concerns about water fall into the following areas: is the water I am receiving clean and safe; is the water I have used being taken away without any problems; how much am I being charged for these water-related activities?

Sustainable Jew

Fred Winegust

Someone else usually worries about how the water is extracted, purified and shipped to the consumer, and how the water, once used, is removed, cleaned and returned to nature.

The Israel Economic Mission to Canada, which aims to foster trade and investment between Canadian and Israeli companies, recently hosted a delegation of six Israeli water-technology companies in Toronto. The companies, recruited by the Israel Export & International Cooperation Institute, met with leading Canadian engineering firms that offer significant services in industrial water, water infrastructure and water treatment. The Israeli companies also participated in a business meeting with the Ontario Clean Water Agency (OCWA).

The Israeli companies presented water-technology solutions from communications systems and control valves to filtration, desalination and advanced dripline and piping systems. At the OCWA meeting, it seemed clear to me that attendees were well aware of Israel's leadership position in the area of water. They were there to gather more information about the specific offerings each company could bring.

Nick Reid, vice-president of strategic partnerships for the OCWA, articulated the business needs – could these solutions demonstrably extend the life of existing water infrastructure; could they reduce the amount of energy required in the extraction, purification and shipment of water and the removal, cleaning and return of the water to the environment; could this be accomplished through increased automation or improved technologies, with the end goal of driving out cost and/or improving quality?

Representatives of the Israeli companies had a mission to identify and influence decision-makers who were either industrial users of water or municipal providers of clean-water and waste-water services. Some of the Israeli companies have already entered into discussions as a result of the meetings over the two days they were in Toronto, and the Export Institute has remarked on the success of the delegation. Ran Yehezkel, head of Israel's Economic Mission to Canada, said, "Because water technologies have broad applications across many sectors from industrial use to municipalities, targeting the right players to meet the delegation was a difficult choice given that southern Ontario is a leading hub of water innovation in Canada, if not North America.

"The meeting with OCWA was very beneficial to the delegation to understand the complexities of water management in Ontario as well as business making decisions. At the Israel Economic Mission, we will continue introducing Israeli water technologies to the right decision-makers to bring cost-effective and environmentally sustainable solutions to Canadians." Next month, some ideas on how we can help Israeli water companies communicate their value and to finalize business in Canada.

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Edmond Elbaz

The CJN's French-language reporter in Montreal, Elias Levy, writes about:

Montreal educator Edmond Elbaz who was recently honoured by the government of France as an officer of the Ordre des Arts et des Lettres.

Exclusive to cjnews.com

Hebrew web columnist Yossi Tastassa writes about Rabbi Chaim Amsellem, a point of light in a foggy, silly election system.

More U.S.-election analysis from experts on how the Jewish community voted and the potential impact on U.S.-Israel relations.

The crossing guard

Most of the time, a crossing guard stands aware and ready to hold up her or his sign to halt traffic so that school children can cross safely.

I watched a crossing guard recently. It was after lunch, and none of the kids were around. I waved at him and said hello from my car window. He did not wave back. I believe he was standing on guard with all his heart. As I drove by, I remembered an experience I had with a crossing guard many years before.

Urban Writer

Avrum Rosensweig

It was around the end of the 20th century, and I was on radio doing a show called *Marty & Avrum: The Food Guys*. My partner, Marty Galin, and I had created a show about the people behind the restaurants, such as the Greek family who had arrived here 50 years ago with a drachma in one pocket and eventually owned an entire street of buildings. These narratives fascinated us. I believe they interested many people.

I would wander around the streets of Toronto with a tape recorder asking people about their experiences in certain eateries, or a waitress or waiter about their biggest tips, or the delivery guy about his strangest delivery.

One sunny day, I stopped around Queen Street and Broadview Avenue and said hello to the middle-aged crossing guard. She had few teeth, appeared wind-blown and was upbeat and enthusiastic about her job. She seemed to take her task very seriously. Many people with low-paying jobs often seem to be quite driven to perform well and succeed at their task. This crossing guard was one of them.

I asked the crossing guard if I could bother her for a moment. When she said yes, I explained that I was an on-air host for a food show and wondered about her favourite restaurant.

She then told me the following story: "Once a year, my husband takes me out on our anniversary to the most marvellous restaurant. A woman dressed very nicely at the front door greets us and walks us over to our favourite table. We sit together, romantically, a little shy, and go through the menu. When we are ready we ask the waitress to bring us a 1/2 chicken each and potatoes and gravy. It's the same dish every year."

The crossing guard continued: "The best part of the evening is when our waitstaff comes by and refills our glasses with water. We feel so special. The food arrives pretty quickly and is beautifully laid out on the plate. My husband and I take our time, talk, sometimes kiss, and just enjoy our night out."

"Could I ask you please," I said even though I really didn't want to bother her as she told her story. "Which restaurant do you and your husband go to every year on your anniversary?"

She responded, with a huge grin, "Swiss Chalet," referring to a chain of chicken restaurants in Canada, a low- to middle-price place with a cozy atmosphere that resembles a winter chalet.

I smiled at the wife and a wave of warmth washed over me, as I had just heard the most romantic story ever.

She wished me well. The light turned green and the crossing guard walked a child across the street, beaming as she went, yet totally aware she was protecting somebody's gem with her STOP sign and riveted gaze.

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Montreal gets its first Jewish mayor. *Page 3*

CJN Party Planner

Helpful advice from the pros. *Section B*

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Igal Hecht brings Israeli musicians to local TV screens. *Page 42*

Heebonics

Montreal band inspired by Canada. *Page 50*

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'Life has changed'

Viva Sarah Press
CJN Israel Bureau

TEL AVIV — It was obvious that last Wednesday's assassination of Hamas Military chief Ahmed Jabari would bring even more rocket attacks on Israel. The first air raid siren in Tel Aviv the next day, Nov. 15, was eerie and got the blood pumping. The subsequent sirens weren't any less unnerving.

When *The CJN* asked me for "a first-person reflection of what's going on," I felt a bit guilty that this piece would be written by someone in Tel Aviv and not from a community down south, where life without sirens and rockets is barely remembered.

But I am not writing to complain.

Life has changed. Even if in the smallest ways.

As a journalist, I covered Katyushas falling on northern Israel in the Second Lebanon War in 2006. It was scary. I worried about my friends in the army and those whose homes were being hit by the rockets. But when I got home to Tel Aviv, I could disconnect. During Operation Cast Lead in 2008-09, this humming city was still in its own bubble. I was concerned, of course, but it was for others, at least one degree away from me.

CJN reporter was in Be'er Sheva when the first sirens went off. *See page 38.*

Now, my family is in the line of fire. Hearing that first siren last week was spine-chilling and surreal, even if expected. It's a sound you can't dismiss once it's been heard. Every motorcycle that passes on the street below makes me question what I'm hearing and whether I need to leave my sofa for the stairwell.

When the air raid siren wails, some of the neighbours in our building walk down the flights of stairs to the safe room on the ground floor of our apartment building. But because I've just had stomach surgery, I walk, as my five-year-old son says, "just faster than a turtle." So, we head over to the stairwell instead. It turns out the sirens are a form of bonding with the neighbours in the stairwell.

Continued on page 38

Israeli soldiers take cover after an Iron Dome missile near Ashdod is launched to shoot down an incoming rocket. Please see related stores on pages 4, 8, 9, 37, 38, 39 and 40. *[Israel Sun photo]*

Vayetzei
Candlelighting: 4:28
Havdalah: 5:30
Greater Toronto Area

For ongoing coverage of Operation Pillar of Defence, please go to cjnews.com

CANADA

Degree Protested

KINGSTON — Jewish alumni of Queen's University protested the school's decision to award honorary degrees to former U.S. president Jimmy Carter and his wife, Rosalynn, at fall convocation this week. The CEO of the Centre for Israel and Jewish Affairs (CIJA), Shimon Fogel, told the *National Post* that CIJA received 50 complaints from graduates who said the move would damage Queen's reputation because Carter, 88, has called Israel an apartheid state. It's the first honorary degree from a Canadian school for the Nobel Peace Prize winner. Queen's principal Daniel Woolf said the couple were honoured for their "philanthropic and advocacy work in areas such as housing and mental health."

Candidate Guilty

MONTREAL — A defeated candidate in the last Côte St. Luc municipal election who claimed to represent the Sephardi community says he may appeal a court ruling that found him guilty of offering a financial inducement to an opponent, also Sephardi, to drop out of the council race. A judge ruled Charles Lugassy broke the law by offering to reimburse the electoral expenses of Sonia Cohen-Peillon if she withdrew from the November 2009 election. Lugassy faces losing his right to vote or seek elected office for five years. He may also be fined up to $1,000. Longtime incumbent Glenn Nashen won the election.

WORLD

No Malmo Suspects

STOCKHOLM —Police in Malmo, Sweden, have no suspects in September's attack on the city's Jewish community centre. Police told *JTA* that all charges were dropped against the two young men they arrested shortly after the Sept. 28 attack. "We have concluded the suspects could not have done it," a spokesperson said. "The investigation is ongoing." The two 18-year-olds were arrested shortly after an explosion was heard outside the city's Jewish community centre, which also houses a Jewish day school. Police at first declined to call the attack antisemitic, but eventually called it a hate crime. In 2009, unidentified persons set off an explosive device outside the city's shul. In the recent years, some 70 antisemitic incidents were reported annually in Malmo, a city that is 30 to 40 per cent Muslim and whose Jewish community numbers a few hundred. The per capita prevalence of antisemitic incidents in Malmo is twice that of Stockholm, the capital.

Under-14 Circumcision Ban Tabled

BERLIN — Some 50 left-wing lawmakers in Germany have signed on to a proposal that would bar ritual circumcision for boys under the age of 14.

The legislators – from the Social Democratic, Left and Greens parties – hope to pre-empt a bill that would allow Jewish and Muslim parents to choose ritual circumcision for an infant son under strict regulations, including medical training for the circumciser and the use of anesthesia. The bill allowing ritual circumcision, which is awaiting parliamentary approval, was submitted last month.

Under the new proposal, the non-medical circumcision of infants would be prohibited and the procedure would have to be carried out by a trained urologist or pediatric surgeon, according to German news reports. The legislators reportedly insist that the child himself should be able to decide whether to allow "such a serious interference with his bodily integrity."

The proposal was submitted to the German Parliament by three lawmakers. The new attempt is expected to meet vigorous opposition in the Bundestag.

The current campaign against circumcision in Germany picked up steam last May after a Cologne court ruled the circumcision of a minor was criminal assault. The ruling came to light in the general public in June. In response, Jewish and Muslim leaders demanded a legal response to protect their religious freedom.

The Canadian Jewish news

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Montreal gets its first Jewish mayor

Janice Arnold
Staff Reporter

MONTREAL — Michael Applebaum has become the first Jewish mayor of Montreal in its 370-year history, and the first anglophone mayor in a century.

He replaces Gerald Tremblay, who resigned following damning testimony about his administration at the Charbonneau commission on corruption in Quebec politics.

Applebaum will serve as interim mayor until the November 2013 election, after city council voted 31-29 for him over Richard Deschamps on Nov. 16 in a secret ballot. Three ballots were spoiled.

Applebaum, 49, who held the number 2 position at city hall – chair of the executive committee – for 1 1/2 years, has said he won't run for mayor in the next election.

First elected to city council in 1994, Applebaum resigned the chairmanship of the executive committee after the governing Union Montreal party chose Deschamps, an executive committee vice president, as its candidate for interim mayor. Some suggested Applebaum's French was not sufficiently fluent. Applebaum last week quit Union Montreal and announced he would run independently.

Michael Applebaum

Applebaum, who is also mayor of the Côte des Neiges-Notre-Dame-de-Grâce borough, has strong ties to the Jewish community and has been openly supportive of Israel.

He has spoken eloquently about the Jewish state at the annual downtown Yom Ha'atzmaut rallies, has regularly attended Canadian Jewish Public Affairs Committee events, and, in 2006, refused a request by the pro-Palestinian group Tadamon for a minute of silence at a borough council meeting for a Montreal family killed in Lebanon by Israeli shelling during the conflict with Hezbollah.

Last year, Applebaum, along with fellow councillor Marvin Rotrand, spearheaded a petition to have a public place in Montreal named in memory of Montreal writer Mordecai Richler.

Applebaum, known for his unflappability and fiscal responsibility, was elevated by Tremblay to the second-most powerful job at city hall in the wake of an earlier scandal in 2011 that saw Applebaum's predecessor resign under a cloud. He was the second Jew to ever hold that job.

Applebaum insisted he never thought he'd become a politician. He was a young father of three who had been working since his teens in his family's shoe store on Notre Dame Street when he became a petitioner at city hall in 1993. He and his neighbours were incensed that the city would not be putting up an outdoor rink in Snowdon's MacDonald Park that winter.

Before being named to the executive committee in 2009, Applebaum was a real estate agent. Critics have questioned his lack of a professional background.

Applebaum told *The CJN* after becoming executive committee chair in April 2011 that having worked hard in business since his teens and the values he was raised with, rooted in Judaism, have put in him in good stead.

"I think if you are intelligent, can grasp the issues and have good people around you, that is what counts," he said.

Applebaum said his religion has never been an issue in public life.

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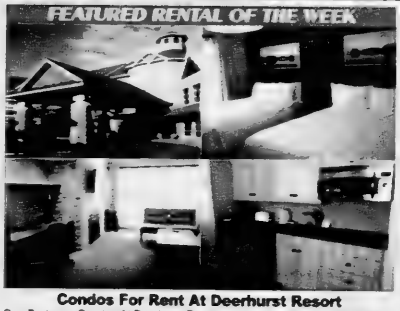

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The fraudulent ralliers

From the editor's desk...

As part of its coverage of the fighting between Israel and Hamas, *CTV National News* last weekend also reported upon the many demonstrations against Israel here in Canada and around the world.

The writer of the news spot charitably characterized the anti-Israel protests as being conducted by "concerned Canadians rally[ing] for peace."

The charity was misplaced.

Most of these concerned Canadians have one singular obsession: they don't really want a Jewish state to exist in the Middle East.

Among the organizations calling out their demonstration troops and leading the charge against Israel were, for example, the Palestinian Solidarity Network and the Coalition Against War and Racism.

As of this writing, on Nov. 18, protests had taken place in every major city across the country.

CTV National News reported that Peggy Morton from the Coalition Against War and Racism said, "We organized emergency demonstrations across Canada in quite a few cities to call on the international community to immediately put a stop to the bombing and *terrible aggression against Gaza. What is said is that some rockets were fired in response to some Palestinians being killed, so that's the pretext to launch all-out attacks. If these rockets were sent, how is that a justification for collective punishment on the people of Gaza?*" (My emphasis

CTV also reported the following statement on the website of the Canadian Alliance for Peace: "The Canadian Peace Alliance condemns this collective punishment of the people of Gaza, who have endured a life under siege for years. We call on our member groups and supporters to endorse and join demonstrations across Canada in opposition to these brutal attacks. It is time for the people of Canada and the official opposition to stand on the side of peace and justice and condemn these illegal attacks."

In addition to marching in the Canadian cities, the anti-Israel protesters marched in New York, Paris, Sydney and every large city in Italy, urging governments to "to put an end to the massacre of Palestinian people in Gaza and to stop the Israeli war machine."

An online anti-Israel group calling itself Electronic Intifada sprang into action the day after Israel retaliated against Hamas, heralding a coordinated network of worldwide demonstrations against the Jewish state with the following announcement: "While Israel's aggressions continue to mount against people in Gaza, activists around the world are planning emergency protests."

The list of the locations of the subsequent protests in North America was helpfully compiled by a group called The Jewish Voice for Peace.

The brazen fraudulence of the names of these various organizations – save for the Palestinian Solidarity Network, which lets you know exactly for whom they troll – is matched only by the breathtaking ignorance or willful blindness or transparent malevolence of their leaders' statements. Their accusations, slogans and rhetoric are simply another form of their contempt for the truth.

The facts should be told.

Israel struck Gaza last Wednesday to remove a mortal threat to its citizens. Four days earlier, on Nov. 10, Hamas-controlled operatives shot an anti-tank missile at a jeep in Israel carrying four IDF soldiers. The attack against the soldiers in the jeep was soon followed by an unceasing barrage of some 120 rockets and mortars fired at the people in southern Israel.

The deadly nature of the threat posed by the Hamas arsenal is strikingly illustrated by the comparative maps inset.

Israel's first strike was to eliminate Hamas' military commander and then the vast arsenal of the terrorist organization's weaponry. All of its subsequent strikes as of this writing four days after the start of the operation, have been to the same purpose.

Not one civilized country on earth would have acted differently to truly stop the "terrible aggression" against its citizens and for the sake of real peace and justice in the world.

The groups demonstrating against Israel effectively confer immunity upon the leaders of Hamas and its murderous actions against the Jewish state. By their support, the organizations also ensure that the misery of the Palestinian people will continue.

–MBD

SeeJN

SOLDIERS VISIT SEPHARDIC KEHILA CENTRE

The Sephardic Kehila Centre, in Thornhill, Ont., through the Peace of Mind Program hosted discharged soldiers of Sayeret Maglan last week. Sayeret Maglan is a highly specialized Israel Defence Forces military unit. During their stay in the community, the soldiers also dropped in to chat with the students at the Joe Dwek Ohr Haemet Sephardic School. ***[Photo courtesy of SKC]***

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Israeli Chief Rabbinate 'crucial,' potential head says

Frances Kraft
Staff Reporter

Rabbi David Stav – chair of Tzohar, the organization of moderate Orthodox rabbis in Israel – has not yet committed to becoming a candidate for Israel's next chief Ashkenazi rabbi, but he believes there is urgency to the situation.

"The role that the Chief Rabbinate plays in the unity of the Jewish people is crucial," he told *The CJN* during a recent visit to Toronto.

Rabbi Stav was here in early November at the invitation of Mizrachi Canada for a series of events at Clanton Park Synagogue, Congregation B'nai Torah, and Yeshivat Or Chaim that were part of the organization's annual Shabbat Aliyah weekend, celebrating Israel. As well, he spoke at the annual convention of the North American Kolel Torah Mitzion, and at Torah in Motion's Renewing Our Spirit.

Rabbi David Stav

Jerrold Landau, vice-president of Mizrachi Toronto, said the organization chose Rabbi Stav as lead speaker for the weekend because, "as a prominent advocate for inclusiveness and understanding within the religious arena of Israel, Mizrachi felt that Rav Stav would be the ideal spokesman to bring a message of encouragement and optimism in face of the divisions and factionalism faced within Israeli society."

Rabbi Stav – a 53-year-old alumnus of Yeshivat Mercaz HaRav and a former spokesperson for Hesder yeshivot in Israel – said that secular Israelis and even many Orthodox Jews don't understand why a chief rabbinate is necessary. But it's "crucial," he stressed.

Without a chief rabbinate, the rabbi believes the Jewish People would "have been split into two to three nations," because of the issue of Jewish identity. "Nobody would have recognized the [other group's] Jewish identity."

The upcoming end of current Chief Rabbi Yona Metzger's term provides "a real window of opportunity that is open now, and will be closed for 10 years if we don't take it today, and if it will be closed for 10 years, I guess it will be closed forever."

Tzohar – a religious Zionist response to the murder of then-Israeli prime minister Yitzchak Rabin in 1995 – has taken on the task of helping many immigrants from the former Soviet Union prove that they are Jewish, even sending experts to the FSU to search for evidence, such as video footage of a grandparent speaking Yiddish.

Without proof of Jewishness, couples cannot be married in Israel, where all marriages must be according to Halachah.

Without a religious Jewish wedding, the next generation will not have proof that they are halachically Jewish, Rabbi Stav said. "Between 30 and 40 per cent of the Jewish people will have [a suspect] Jewish identity.

Tzohar's mission has been to take on issues that affect Jewish life and the relationship between observant and non-observant Jews, the rabbi said, noting that Rabin's killer was from the Orthodox community.

"We wanted to bridge a bit of the gap… We said we have to change the image that Jewish tradition and heritage has to deal with the borders of the Land of Israel. It's important, but it's not the only thing Judaism consists of. We have to do something that does not relate to the political issues, and… look after things that hurt or cause pain to secular society."

Tzohar rabbis perform more than 4,000 weddings a year, and the organization has more than 250 locations for Yom Kippur services.

With conversion as one of the contentious issues, Rabbi Stav said what's most important is "whether we encourage [prospective] converts to go through that process or reject them."

His believes that priorities for the Chief Rabbinate should include pushing for a change in attitude toward olim, so that proving their Jewish identity is not their responsibility but a communal one; encouraging couples to marry and divorce religiously in Israel (instead of going out of the country for a civil marriage), and privatizing the kashrut supervision system in Israel, with the Chief Rabbinate retaining a supervisory role.

Tzohar enjoys support from both observant and non-observant sectors in the community. Its work affects not just Israeli Jewry, but the world Jewish community, he noted.

Although he is frustrated from time to time, he does not feel like a minority voice, he said.

The Orthodox community and the Chief Rabbinate should understand that it's their responsibility "to make sure that whoever is halachically Jewish will remain part of the Jewish community."

Jewish war vets get grant for memorial

Compiled by CJN Staff

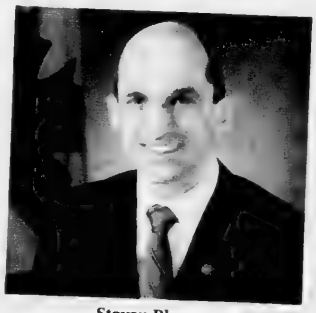
The federal government is allocating $5,300 to restore the Canadian Jewish War Veterans Memorial, which was erected in memory of Jewish Canadians who served in the Canadian Armed Forces during World War II and later conflicts.

As a result of the grant, members of Royal Canadian Legion Branch 256 (General Wingate) will add two new structures to the existing Canadian Jewish War Veterans Memorial in the Mount Sinai Cemetery, on Wilson Avenue near Keele Street.

The new structures will commemorate Jewish Canadians who lost their lives in World War I.

"Our government is committed to encouraging Canadians, young and old, to remember and honour veterans and the brave service men and women who serve our country," said Veterans Affairs Minister Steven Blaney. "Local war memorials, such as the Canadian Jewish War Veterans Memorial, acknowledge and reflect the appreciation for our veterans of current and past generations."

"I commend the members of Royal Canadian Legion Branch 256 for their dedication to honouring veterans," said Joe Oliver, minister of natural resources. "Helping community groups restore local memorials is one way our government is working to ensure young Canadians and their families will learn about and remember the achievements and sacrifices of our veterans."



Steven Blaney

Funding for the initiative is being provided through Ottawa's Cenotaph/Monument Restoration Program, which partners with community organizations to conserve cenotaphs and monuments.

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Kashrut agency denies coercion in labour case

Mashgichim offered 'generous' holiday bonuses

Jennifer M. MacLeod
Special to The CJN

The Kashruth Council of Canada is defending itself against allegations that it's pressuring a group of mashgichim to give back money it was ordered to pay them by the Ontario Ministry of Labour.

On Aug. 16, a ministry inspection found that over a five-month period in 2011, the Kashruth Council, which oversees the COR kosher symbol, had violated the Employment Standards Act with respect to minimum wage, public holiday pay, vacation time, work hours, and public holidays.

The ministry ordered the Kashruth Council to pay more than $10,000 in total to 58 present and former mashgichim (kashrut supervisors), which it did.

However, on Oct. 23, the agency's director of operations, Jay Spitzer, sent an email to the 58 mashgichim, warning of a "protracted mediation process" – a reference to its appeal of the ministry's ruling before the Ontario Labour Relations Board (OLRB) – and urging them to help shorten this process by signing a settlement agreement waiving their claim and returning the money.

The email said that "in order to complete this process, the OLRB requires that all the employees… sign the attached." It did not advise the mashgichim to seek independent counsel.

Two days later, on Oct. 25, Spitzer's email, along with the ministry's order to pay, was leaked to FailedMessiah.com, an anti-haredi blog. It published the documents and claimed the Kashruth Council was pressuring employees to give back the money awarded to them by the ministry.

The Kashruth Council told *The CJN* that its supervisors are paid above and beyond the law, that ministry inspectors made calculation errors in determining the $10,000 figure, and that there has been no pressure on workers to sign over the money.

Spokesperson Richard Rabkin said that as of last Friday, 55 of the 58 kashrut supervisors named by the ministry inspection had signed the document. (The organization currently employs some 100 mashgichim, mostly part time.)

Rabkin said the negative publicity surrounding this issue stems entirely from a personal vendetta by a disgruntled former kashrut supervisor named Morley Rand, who was not among the 58 named in the ministry inspection report.

In a separate but related case in 2011 involving Rand, the Kashruth Council argued before the OLRB that its mashgichim were "holders of religious office," which would have exempted them from the Employment Standards Act (ESA) entirely. The OLRB ruled that at least some mashgichim are regular employees and must be compensated accordingly.

In a statement on its website, the Kashruth Council said its overtime policy already meets the criteria for, in the words of a September 2010 ministry report, "a greater right or benefit to the employees" under the provisions of the ESA. It pays its mashgichim overtime after 10 hours on any given shift, instead of after a 44-hour week, as the ESA requires. It said it also offers mashgichim "generous" twice-yearly holiday bonuses. "Our mashgichim… are the lifeblood of our organization and our community."

The Kashruth Council told *The CJN* that calculation errors account for most of the $10,000 the ministry said it owed to the 58 mashgichim.

For example, Rabkin explained, in the case of "working mashgichim," who are paid in part by the Kashruth Council and in part by the establishments they supervise, the ministry inspector would have only seen the council's portion, making it look like those mashgichim were getting less than minimum wage.

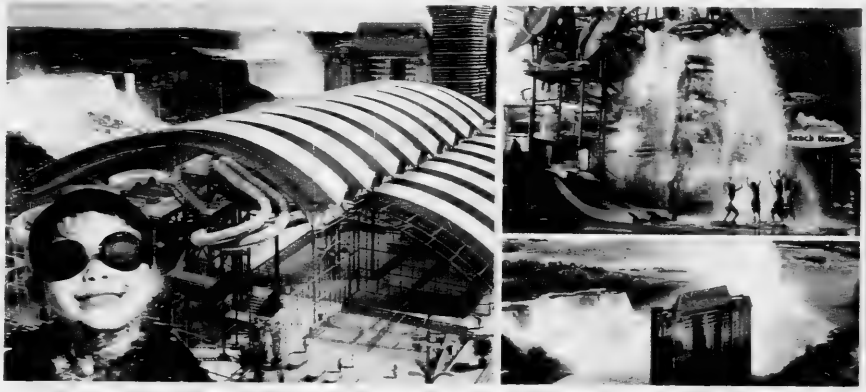
In an Aug. 27 email to all Kashruth Council mashgichim following the inspection, Spitzer said that "[the Ministry of Labour] officer who conducted the audit made her best effort to understand COR's payroll/employment system, but the complexities of our setup are not easily absorbed."

In an email to *The CJN*, Rabkin explained that when "when they realized that most of the findings of the audit were due to clerical errors in how the auditor captured COR's data, a few of the affected mashgichim contacted the OLRB to inform the OLRB that they had no interest in pursuing the action. The OLRB itself raised the idea… that if the affected employees signed a release saying that they were not interested in pursuing the action, then the action would not proceed."

He said most of the 58 mashgichim named by ministry were owed "insignificant" amounts, generally $5 or less.

One was owed $3,000 and the rest were owed $7,000 in total.

Continued on page 22



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Israel must prevail

Except for the children, there is no hierarchy in mourning.

Grief, sorrow and heartache accompany all death of all innocents from all places, irrespective of loyalties and causes. The current exchange of fire between Hamas and Israel is no different.

But there was indeed something especially despicable when Hamas aimed its rockets last weekend at Jerusalem. And it did not go unnoticed by even veteran Mideast oberservers.

David Horovitz, editor of *The Times of Israel*, poignantly captured the sentiments when he wrote: "In firing missiles toward Jerusalem – firing indiscriminately – they [Hamas leaders] showed utter indifference to the lives of their own brothers, sisters, parents. Those rockets could have gone anywhere. They could have killed anyone. They were aimed at areas filled with Israelis and Palestinians, with Jews, Christians and Muslims. Those rockets could have slammed into places holy to Jews, to Christians, and to Muslims. Their own people. Their own most venerated places. For Hamas, all targets are fair game. For in their malevolence, they have persuaded themselves that they are fighting a holy war in whose cause the most reprehensible actions are rendered laudable."

Hamas is a particularly vile enemy.

Its chief motive, its obsessive purpose, its highest enterprise is the annihilation of the Jewish state and the Jewish people who comprise it. For Hamas leaders, the "usual" endeavours of nation building – establishing hospitals, schools, roads – are lower on the list of national priorities.

What other explanation could there have been to the launching by Hamas at the start of last week, alone, some 120 rockets and mortars into Israel?

That they did not foresee the fiery extent of Israel's response was simply the latest betrayal of their own people. Why would they not expect that their fierce and focused desire to harm the Jewish state would not be met by an equally fierce and focused desire by the Jewish state to resist, defend against and prevent such harm?

In striking last Wednesday at Ahmed Jabari, the military commander of Hamas, the *Sunday Times of London* wrote that "the Israeli government had killed the instigator of virtually every attack from Gaza in recent years." Jabari was the exemplar of Hamas leaders. He rallied his people around a flag of destruction. Where are the Hamas builders?

Those who condemn Israel for fighting back against the Hamas destroyers mock truth and undermine the future of their own societies.

"Who are these people?" Horovitz rhetorically asked of the Hamas leaders.

"They are people who glory in death. Since we delight in life, we had better prevail," he answered himself. Indeed, Israel must prevail for its own sake, and also for the sake of the civilized world.

25 years ago in *The CJN*

A computer link between the University of Toronto and Bar-Ilan University in Israel gave Toronto researchers access to classical Jewish texts online in the Global Jewish Database. The pre-internet long-distance phone link – the first to a non-Israeli institution – allowed Hebrew searches of texts such as the Bible, Talmud and more than 250 commentaries.

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Biting hand that feeds them

The barrage of rockets, mortars and missiles from Gaza to Israel has escalated recently. Southern Israelis are feeling abandoned and increasingly getting traumatized, living in fear all the time. Children cannot sleep and need counselling. My old mother living in Ashdod is scared as never before.

Striking terror targets after the event has occurred is not helping. Nor are the verbal threats of Israeli politicians. It's time to act differently. The Israeli government should try non-military measures to bring the Hamas government to its knees. Cut off the supply of electricity, water and daily supplies flowing into Gaza. Don't let Gazans into Israel for medical treatment. Don't let them bite the hand that feeds them. The Israeli government should try it for a week and stop being afraid of the world and United Nation's reaction. In any case, they don't care about Israel (my government of Canada will always support you, please remember). People of Gaza will revolt against their rulers and there should be peace.

Abraham Samson
Thornhill, Ont.

* * *

IDF likened to King David

The precision with which the Israel Defence Forces continue to surgically pinpoint their retaliatory defensive rocket attacks on their Arab terrorist enemies can surely be likened to King David's lethal slingshot 3,000 years ago, taking out the massive Philistine army's nine-foot-giant, Goliath, who criticized, threatened and insulted the Jews – with 40 days of taunts – as it is said. Sound familiar? It should. The conflict between Israel and Hamas is biblical history repeating itself for the umpteenth time, and extending itself into the 21st century. It will never stop completely, but each intermittent finale will always end the same way – ad infinitum. As Albert Einstein said, so succinctly, and, in this case, prophetically: "Insanity is doing the same thing over and over again and expecting different results." Tragic, isn't it?

Victor Redlick
Toronto

* * *

East End Madrassah

On June 5, *The CJN* published a letter by Muntazir Jaffer, director of operations of the Islamic Shia Ithna Asheri Jamaat (ISIJ) of Toronto, otherwise known as the Jaffari Centre. Jaffer accused me and another community leader of making "baseless and inflammatory remarks." He provided several examples of his community's "promotion of Canadian values."

I awaited the police investigation report before issuing a response to *The CJN* letter. Following a six-month investigation, the York Region Police conclusively found that the above-mentioned institutions were in fact teaching antisemitism to children at the elementary school level. ("Police refuse to lay charges against madrassah," Nov. 15). While not criminally charging them, the report held the imam and the school principal of Toronto's East End Madrassah responsible for the hate content in the curriculum.

The police investigation validated our initial findings that the curriculum at the Madrassah spoke of "Jewish plots and treacheries" and contextualized Nazism in a poor comparison to the Jewish People. It is unfortunate that leaders of both the Jaffari Centre and ISIJ believe this report fully exonerates them and the Madrassah; it seems they either do not understand the true significance of the report, or are wilfully ignorant of the concerns raised about the school teaching children to hate Jews for years.

Avi Benlolo, President and CEO
Friends of Simon Wiesenthal Center for Holocaust Studies

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz

* * *

Aaron Apple's Spin-o-thon

Aaron Apple's second annual Spin-o-thon fundraising event was a bold effort to raise money for children who need medication not covered by OHIP ("Charity aids chronically ill kids," Oct. 18). Aaron Maresky, 11, was diagnosed with severe Crohn's disease when he was seven years old and lives with intense pain every day. It is beyond me why OHIP does not fund these medications. Crohn's disease is utter torture to those suffering from it. Aaron knows the extent to which chronically ill kids and their families suffer across the city. I'm a 15-year-old boy who strongly supports Aaron's charity because he suffers and knows at such a young age that families will benefit once people raise money and join him in the cause.

Shmuel Beckerman
Thornhill, Ont.

For more letters, visit cjnews.com.

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Gaza's deadly impact in a southern Israeli town

Mitch Ginsburg
The Times of Israel

We left Jerusalem as though on a class trip – with packed lunches and reserved seats on the bus – and found ourselves, within an hour, at the foot of blood-stained stairs on Baal Shem Tov Street, in Kiryat Malachi, where a pregnant woman and two male neighbours were killed last Thursday morning. They were the first three casualties of Israel's ongoing operation against Hamas and the terror organizations in Gaza.

The trip was organized by the Israeli government press office. The agenda was clear, to show journalists how Israelis suffer by virtue of their proximity to Hamas-ruled Gaza. But the agenda needed no advancement beyond transportation.

The stores were shut, the streets quiet. On a beautiful cloudless day in the south of Israel, the trail of the terrorists' rockets lingered for many minutes in the blue sky, arched like rainbows. In a playground without children, clusters of border police, in their grey-green uniforms, stood out against the bright red playground toys.

According to Israel Defence Forces figures, some 300 rockets (at the time of this writing last Thursday) had been fired at Israeli civilian centres since the airstrike on Nov. 14 that killed Hamas military commander Ahmed Jabari.

"Even animals aren't treated this way," said Efraim Amram, a middle-aged father of four and a longtime resident of Kiryat Malachi. "They intentionally target civilians."

Amram called Operation Pillar of Defence "a war for our survival" and advocated strongly for the sort of ground operation in Gaza that would topple the Hamas regime. "That's the only medicine that will work," he said.

Kiryat Malachi is a small city of 20,000 – and it all too frequently is in the news for the wrong reasons. The current mayor is being investigated for rape charges. The former mayor and president is serving a prison term for rape. And the annual police crime report from 2010 ranks the city first in the country in break-ins per 1,000 homes.

None of this, though, was evident in the grief-stricken pocket of the city known as the Chabad neighbourhood.

Neria Shmalov, a Chabad Lubavitch Chassid and a native of Uzbekistan, stood outside the wrecked apartment building, leaning on a pillar in the shade, alternating between stroking his beard and pulling on his cigarette.

Shortly after eight in the morning, he heard a series of air raid sirens, perhaps as many as 10. His wife had already left for work and he, an employee at a factory that makes wet wipes, remained at home with his four children, aged three to 12. When the Grad rocket that killed Mira Sharf, Aharon Smadga and Itzik Amsalem slammed into the building next to his, he felt the ground shake and heard glass shatter. It took him several moments to realize that the shards had fallen from his own windows.

The apartment in Kiryat Malachi that was struck by the rocket.

The living room in the apartment struck by the rocket
[Israel Sun photos]

He said that he wanted the "root of the problem" treated in Gaza and suggested something akin to what the Russian army has done in Chechnya. "So that they'll think not once but a thousand times before firing on us," he said.

His neighbour, Meni Azriel, also a Lubavitch Chassid, heard the two impacts on Baal Shem Tov Street and ran to his motorbike. Azriel is a volunteer for ZAKA, an organization that treats victims and, in the case of a fatality, ensures that all body parts are brought to a proper burial. In his 11 years of service, he has arrived early on the scene of dozens of accidents, he said, but the sights that he encountered Thursday morning, when the fire department pried open the door to the apartment on the fourth floor, were the worst he has ever seen.

Azriel did not describe what he saw, but said, in a soft voice, that knowing the victims made the task infinitely more difficult. Smadga, 49, at the time of his death, was a personal friend of his. Smadga had tried for years to have children and finally was able to father twins and a little girl. After the first rocket salvo, Smadga had gone to warn Sharf, 26, to come into the stairwell, where it was safer, but was struck by the rocket while in her apartment. She was pregnant. A mother of three, she was on a break from a Lubavitch posting in India. The third victim, Amsalem, 24, Azriel knew only as a young married man.

At the foot of the stairs, there was a bloodstain on the earth-coloured wall. On the third floor, the window's shards had been blown out the door and the Jewish study books had been gathered off the floor and hastily stacked on a table. Wet laundry hung in the poorly lit stairwell. Every stair was stained with blood. And on the fourth floor, where the three people were killed, the apartment was in ruins, and though British Ambassador Matthew Gould mentioned seeing "blood on a child's mattress," I didn't advance beyond the doorway.

By the time we arrived in Ashkelon, 22 rockets had been fired at the city, 18 of which had been shot down by Iron Dome, according to a home-front defence officer in the city.

A young woman named Paz Azran, 17, who had recently met with Prime Minister Benjamin Netanyahu and has lived in the city her entire life, said, "I don't really remember what living without rockets is like."

Just as she was saying that life under rocket fire "is really extremely scary" – her grandmother beaming as she spoke to a gaggle of foreign reporters in admirable English – the siren went off. "You don't need to run," said Azran, "you have 30 seconds. Just walk fast."

The bomb shelter showed all the signs of a city used to life under fire. The floors were made of parquet. The far wall was covered in mirrors. Azran said she had taken ballet lessons in the shelter as a child.

After years of living with rocket fire, she said, "There is no such thing" as no one injured from a rocket attack. "Every bang on the street sends people running, and every slammed door in school sends them under their desks."

She, too, hoped the current IDF operation would go on for considerably longer and provide a much-needed shift in the status quo.

* * *

Mira Sharf and Aharon Smadg were buried in Jerusalem and Kiryat Malachi respectively last Thursday. Itzik Amsalem was laid to rest in Kiryat Malachi. As the funeral for Smadga got underway, attendees had to drop to the ground because rocket-alert sirens wailed.

TimesofIsrael.com

Successor to 'martyr' Jabari appointed

JNS.org

JERUSALEM — The Palestinian media lead with headlines praising Hamas terrorist chief Ahmed Jabari's "martyrdom," the day after his targeted killing.

Jabari, who was killed last Wednesday, has a long history of involvement in terrorism against Israeli civilians.

According to Palestinian Media Watch (PMW), the Palestinian Authority's official newspaper, *Al-Hayat Al-Jadida*, referred to Jabari's death as "*shahada*, martyrdom death for Allah, calling it "the crowning achievement of his life of struggle" and "his self-sacrificing actions [that is, terror attacks] will be told for generations to come and will be eternalized in memory."

PA President Mahmoud Abbas has demanded that "Arab countries in the [UN] Security Council discuss courses of action to end the [Israeli] aggression."

The PA's support for Jabari comes despite his position as part of its rival, Hamas. The PA broke with Hamas in 2006 after Hamas forces ousted the PA from Gaza in a bloody coup d'état. Meanwhile, in Gaza, tens of thousands took to the streets for Jabari's funeral procession from Gaza's Omari Mosque, according to the *Times of Israel*.

Referred to by Israeli Defence Minister Ehud Barak as the "the military chief of staff of Hamas," Jabari played a key role in several terrorist attacks against Israel, including a 1998 terror attack on a school bus that killed two Israeli children.

In 2002, Jabari took over as commander of Hamas' military wing after the former commander was injured in an Israeli strike. In 2006, Jabari directed the capture of kidnapped Israeli solider Gilad Schalit.

In a 2006 interview with Al Jazeera on the targeting of civilians, Jabari said, "The Jew who comes to the soil of Palestine… is fighting us, and we will fight him and kill him," according to PMW.

Later, Jabari received praise from Hamas' hardline leadership for his role in securing the release of 1,000 Palestinian prisoners in exchange for Schalit in 2011.

Meanwhile, Hamas' military wing announced a successor to Jabari and promised deadly surprises for Israel.

The new commander of Hamas' Izzedine al-Qassam Brigades is Marwan Abed Khareem Issa, 48, a native Gazan from Jabaliyya. Issa served as Jabari's deputy for years, and commanded special units in Islamic Jihad's military wing, according to *Israel Hayom*.

Obama's America needs some grounding

Elections are fabulous launching pads, sending messages to the government and the people. In the long, arduous but illuminating American election campaign that just passed, we learned a lot about American Jewry, about the American people, and about the modern democratic process. All these are relevant lessons for Canadians.

Once again, we learned that American Jews are more pro-choice than pro-Israel, that they are more motivated by liberal ideology than Zionist ideology and more by domestic concerns than foreign policy issues, including Israel, at the ballot box. This phenomenon is a tribute to just how American, and at home, most American Jews feel. They enjoy the warm, historic welcome they have received from civil democratic societies such as the United States and Canada, and they respond by taking their civic duties very seriously.

Gil Troy

in Montreal

We also learned that the American Jewish community is echoing the divided general community. Just as the American political world is being polarized, just as extreme language is polluting American political discourse, so, too, we are seeing more and more polarization, more and more demagoguery, in American Jewry – although in the general community we see more of a 50-50 split and among Jews we see a 70-30 split. "Red Jews" constitute about one-third of the American Jewish electorate and tend to be more conservative politically, more Orthodox religiously, with a sprinkling of less secular Russians and recent immigrants thrown in. "Blue Jews" are the majority, overwhelmingly cosmopolitan, liberal and increasingly secular. This split isn't a geographic phenomenon, but an ideological, sociological and religious one.

It's no secret that the American people are divided. This election was decided in 10 battleground states, and the small percentage difference in the popular vote spoke volumes. Moreover, the rhetoric was heated, the enmity great and the disappointment intense, because the Republicans came so close to winning. In fact, the conventional wisdom is correct. This was a year the Republicans should have won – and Mitt Romney and his loud, shrill, close-minded party lost the campaign more than President Barack Obama won it.

This election very much came down to identity politics. People on Election Day voted in groups, as women, as African-Americans, as Hispanics, as gays and lesbians, as young people, and as white men. And the white men lost. Barack Obama's America – Obamerica – is a new America. Obamerica is multiracial, not just white. It has many religions and many secularists, not just Protestants. It has many different forms of living arrangements, not just mom and dad, 2.2 kids, the white picket fence and the suburban garage. It's multicultural, multiethnic, less monolithic and more diverse sociologically, ideologically and politically.

Had Obama lost, his 2008 victory could have been dismissed as an Obamanomaly, a fluke – or, more accurately, a premature warning. But the new America that Obama represents and leads was best illustrated in the competing optics of the two political party conventions this summer. The Republican convention looked like a Midwestern church social – overwhelmingly white, square and traditional. The Democratic convention looked like an urban club scene – multiracial, hip and progressive.

The numbers on Election Day confirmed this. Obama's army of African-Americans, Hispanic-Americans, young Americans, well-educated Americans, and women triumphed over Romney's white-bread coalition of the well-bred – and their wannabes.

America is not just changing, Canada and the world are also changing. The United States is becoming more open, more tolerant – sociologist Alan Wolfe says the 11th commandment in modern society is "Thou shalt not judge thy neighbour." But there's a danger, as my mother taught, that if we are so open-minded, our brains will fall out.

I'm proud of the new openness, the new acceptance. But it comes with a new selfishness, a new disengagement from community, a new distance from defining values and core beliefs. I applaud Obamerica as a vital, dynamic, multiracial, multicultural dynamic. But as Americans, as Jews and as Canadians, we have to worry that it – and other western democracies – does not become a Republic of Nothing.

We need to jettison old prejudices, but not all of our old beliefs. Some traditions were bad, but others were anchoring, ennobling and inspiring. We can't make history and tradition a set of handcuffs, stopping us from changing, growing and flourishing. But to stand, we need some gravity. We need some grounding.

Provoking change at the Wall

A well-known and well-respected member of the Reform Jewish community comes to your Orthodox synagogue in Toronto. From the women's side of the mechitzah, she says the *Shema* out loud. She is promptly and publicly arrested by police officers paid by the Canadian government. She's thrown in a Toronto jail, strip-searched and placed in a cell with prostitutes and thieves.

The Toronto Jewish community and the Canadian government claim she "asked for it" and deserved to be arrested and punished. Pray out loud? Clearly a provocation. Your rabbi publishes an article saying she only did it for the publicity.

Is this scenario possible? It happened at the Kotel when Anat Hoffman, executive director of Israel Religious Action Centre and respected member of the Reform community in Jerusalem, was arrested for saying the *Shema* out loud at the monthly Rosh Chodesh service of Women of the Wall, a group of Orthodox, Reform and Conservative women who gather each month to do something any other Jew might do – pray at the Wall. But they infuriate people because some wear tallitot, although they're "hidden" so as not to arouse the authorities, and they pray as a group. Called every despicable name – Amalek, Nazis, whores – by men on the other side, sometimes ducking chairs being thrown over the holy Wall at them, they continue to sing *Hallel*.

Israel's response? A group of Reform rabbis from across Canada met with a highly placed Israeli official in Ottawa earlier this month, and when we asked for an investigation of the incident, the official explained condescendingly that Hoffman was "disrespectful" and "a provocateur," and the incident is minor and unimportant. The official is a secular Jew and suggested that we need to "understand" that "Israel is an Orthodox country." I always thought Israel was a *Jewish* country.

As letters to the editor in this newspaper pointed out, the story of her arrest appeared in the back of the paper the same week the front-page story carried blessings from the rabbi of the Kotel, saying, "Every Jewish child should have his bar mitzvah at the Kotel." *Every Jewish child*? Including your daughter? Or does the word *Jew* not include women? Decrying the "incident" in an article last week –not Hofffman's arrest, mind you, but her praying out loud – he repeated the tired canard that women who pray this way at the Kotel are doing it only for show, as a political demonstration.

Does he look into the heart and motivation of every tourist, Jewish and non-Jewish, who disgorges from their bus for an instant to "pray" at the Wall? Does he ask each secular Israeli bar mitzvah kid marched down to the Kotel with trumpets and drums whether it's a show? Or only those Jewish women who awake at 6 a.m. each and every month to pray at the Kotel on Rosh Chodesh?

The Kotel is officially an Orthodox synagogue, the only ancient site in Israel to be declared as such – a response to Women of the Wall's request to pray with tallitot there. But even if we accept that, I have donned my tallit at many Orthodox synagogues in the Diaspora, and never once have I been afraid of being arrested. I might be politely asked to remove it, or stared at, or even given dirty looks, though mostly I have encountered only polite inquiries. I don't expect to be thrown in jail.

Rabbi Elyse Goldstein

in Toronto

The alternatives? 1. Remove the Kotel's "religious" designation, release it from the hold of the rabbinate (and the state-funded rabbi of the Wall) and declare it a public site under the Ministry of Antiquities, like any other ancient site in Israel, be it Masada, Tzippori, Beit Shean, etc. Once it's a non-religious site, disallow *any* minyan of *any* denomination to pray there. 2. Declare it a religious site for *all* Jews, not an Orthodox synagogue, and allow non-Orthodox Jews to have their minyanim there as they wish. That's called democracy. 3. Declare it a trans-denominational synagogue and share the space daily: Sunday for Orthodox prayers, Monday Conservative, Tuesday Reform, and so on. Kind of like the Church of the Holy Sepulchre, which houses many Christian denominations, all of which schedule their particular sect's services at different times. You don't like one way of davening? Don't come on that day.

Or, keep on arresting *Jews* who go there to pray with sincerity, but happen to be women.

The Roy Farran affair

Sometimes, a seemingly insignificant incident can cause a monumental ripple effect. Such was the case when a 16-year-old Jewish boy, Alexander Rubowitz, disappeared in Jerusalem's Mea Shearim district on May 6, 1947 while out on an errand.

Rubowitz, in fact, was abducted and murdered by British commandos in the waning days of the Mandate, the British colonial period in Palestine. The resultant scandal drove a wedge between Britain and the Jewish community, undermined British prestige and authority and was a factor in Britain's decision to divest itself of its League of Nations mandate in Palestine.

British historian David Cesarani examines this incident in an important book, *Major Farran's Hat: Murder, Scandal and Britain's War Against Jewish Terrorism 1945-1948*, published by Vintage Books in London.

Sheldon Kirshner in Toronto

The surname in its title is a reference to Roy Farran, a highly-decorated officer who was in charge of a covert counter-terrorist squad whose mission was to hunt down Jewish terrorists who opposed British rule in Palestine by means of violence and sought to create a Jewish state there.

Rubowitz, after whom a street in Jerusalem has been named, was a member of a religious youth group aligned with the Fighters for the Freedom of Israel, known by its Hebrew acronym as Lehi. When he was kidnapped, he was on an errand for Lehi, which routinely used teenagers as couriers to distribute leaflets as well as arms.

Among Jewish militias in Palestine, Lehi was the most radical, having been formed after its first leader, Avraham Stern, broke away from the Irgun, the National Military Organization, which itself was more militant than the mainstream Haganah force.

After Stern was killed by British police in 1942, Lehi regrouped under the leadership of Nathan Friedman-Yellin and launched a series of assassinations aimed at British officials and soldiers.

One of its prime targets, Lord Moyne, was killed in 1944. He was Britain's top diplomat in the Middle East and a personal friend of the prime minister, Winston Churchill, who was friendly to the Zionist enterprise. Moyne's assassination appalled the Jewish Agency and prompted the Haganah to help British anti-terror teams track down Lehi fighters.

By 1947, Lehi and the Irgun had declared war against Britain, having attacked British forces and bases in Palestine and having bombed the King David Hotel in Jerusalem, with the loss of 96 lives, including 16 British personnel.

It was against this backdrop that Rubowitz was waylaid by Farran and four other members of his team. They took him to a secluded spot for interrogation, hoping he could lead them to what Cesarani describes as "bigger fish." Rubowitz had nothing to tell them, and in a rage, Farran smashed his head repeatedly with a rock, killing him. Rubowitz's body never turned up, but Farran's hat, with his name written in ink on the sweatband, was found at the scene of the homicide.

Farran was no ordinary soldier, having earned recognition for conducting special operations behind German lines during World War II. After the war, he was assigned to one of the two units that had been established by the Palestine Police Force to arrest Jewish terrorists.

Cesarani says that Farran approached the Arab-Israeli conflict with an open mind, but once in Palestine, he developed mixed impressions of Jews and bridled at the restraints imposed on the British army to combat terrorism.

Farran was summoned to Palestine in 1947, just as Arab-Jewish hostilities hostilities escalated and the British army launched strikes against Lehi and the Irgun.

British authorities, though aware that Rubowitz had been murdered, denied any knowledge of his murder in a systematic coverup. Police and army spokesmen stuck to their story, even after Farran's hat turned up.

The boy's disappearance aroused indignation and anger in the Yishuv, with the Jewish press taking up his cause and demanding to know why Farran had not been arrested. Eventually, he was detained. But convinced he could bargain his way out of trouble if given sufficient time, he fled to neighbouring Syria, his flight being front page news in Palestine and Britain.

Lured back to Palestine, Farran was thrown into a British military prison. Shortly afterward, the British announced that he would be court martialled. Farran was acquitted, flown to a British base in Egypt and placed on a ship bound for Liverpool.

Toward the end of 1947, when the United Nations voted to partition Palestine, Farran resigned from the army. He wrote an article for the *Daily Express* in which he outlined his views on the conflict in Palestine.

His sympathies lying with the Arabs, Farran described the Zionist movement as a "poisonous flower" and accused Jews of aspiring to control the Middle East. "Small wonder that the nations of the Middle East regard aggressive Zionism as a menace to their security," he observed.

Concluding that Jews had become a "bellicose nationalistic race," Farran prophesied that the Zionists would be defeated and that antisemitism in Britain would increase.

Farran's fortunes soared. He wrote a book, *Winged Dagger*, the paperback edition of which is on sale on Amazon.com today, and was feted by King George VI at Buckingham Palace. Farran worked for a construction company in Scotland, not realizing he was being stalked by Lehi.

On May 3, 1948, less than two weeks before Israel declared independence, a parcel was delivered to Farran's house, killing his brother, Rex. Lehi claimed responsibility, admitting Rex Farran had beeen killed in error. Three months later, Farran left Britain to manage the affairs of a British construction company in Rhodesia.

There he met a Canadian, Ruth Ardern, whose family had a ranch in Alberta.

Roy Farran, right, in London, circa 1947

Married in 1950, they settled in Calgary. Intending to be a diary farmer, he instead wrote a novel, *Jungle Chase*, and a history of the Calgary Highlanders Regiment. That led to a job as a reporter on the *Calgary Herald*. In 1954, he founded a weekly newspaper, the *North Hills News*, which was his springboard to politics.

Elected a city alderman in 1961, Farran won a seat in Alberta's legislature 10 years later, running under the banner of the Progressive Conservative party. He landed in the provincial cabinet in 1973 as minister for telephones and utilities and in 1975 as solicitor-general. He retired from politics in 1979 as a much-liked and respected elder statesman.

The Rubowitz family continued to pursue Farran, trying to mine information from him about the whereabouts of Alexander's corpse. Farran declined to respond, and from the 1970s onward, he refused to speak about his abduction. Farran died in 2006.

The Farran affair, which began as a minor event and mushroomed into an international cause celebre, is little more than a footnote in the larger scheme of things. But it helped delegitimize Britain's claim to governing Palestine and set the stage for Israel's emergence as a sovereign state.

Call it blowback.

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ROMSPEN

iConference focuses on issues facing Israel

Jennifer Libman
Special to The CJN

The founder of HonestReporting Canada spoke at a recent conference aimed at young people, addressing the misrepresentation of Israel in mainstream media.

"The main focus of my work is to hold the media and its reporters accountable for the news they produce," said Mike Fegelman at the iConference, held at Shaarei Shomayim Congregation in Toronto on Nov. 11. The event aimed to help participants understand issues facing Israel today.

"Public opinion is largely shaped through the media, so misleading news can be a huge problem," Fegelman added.

Michael Fegelman
(Jennifer Libman photos)

HonestReporting is a grassroots organization that promotes fairness and accuracy in Canadian media coverage of Israel and the Middle East.

Media bias often accounts for inaccurate reporting of Israeli and Middle East issues, Fegelman said.

HonestReporting uses media analysis to ensure that all news reports focusing on the Middle East present an accurate picture of what is happening in the region, he said. The organization also trains young activists to analyze the media themselves.

"The first thing you want to take notice of in any news reports is whether the facts are accurate and objective," Fegelman said. Next, readers should determine whether the news report uses proper terms and definitions, and ensure that the information is factual, rather than an opinion. "Compare a few different outlets and look at statistics and opinions on the same issue," he said.

Readers should also take into the account the context of the news report. "Often, complex issues that go back many years are summarized in under 1,000 words," said Fegelman. "This can result in a misunderstanding. A good piece of news will include the necessary background information. When important facts are left out, you have to wonder if it was intentional."

Fegelman encourages all activists to be informed about the current issues in the Middle East, so they can help monitor the media and not accept everything they read as the truth. "Google the history of the issue, contact the sources of a report. Do whatever you need to do to have an educated and impartial view of the issue."

Richard Bass, founder of the JEd Institute, discussed the "commonly misunderstood ideal" of the two-state solution. This is one of the issues focused on by JEd. The institute – whose website states that it aims to change the landscape of Jewish education so that all Jewish students possess the knowledge to informatively debate the truth about Israel and the Jewish People – offers education modules that cover a wide variety of topics on Judaism and Israel.

Richard Bass

Bass' multimedia presentation gave a brief history of Israel and the origins of the idea of a two-state solution. He urged conference attendees to think about whether this was a reasonable solution considering the issues in Israel today.

"In theory a two-state solution is possible, but not in the mainstream way its discussed today," he said. "We need to figure if it's reasonable to believe that this could lead to peace and security."

Bass said this issue is too complex to be summarized in a brief presentation and invited all attendees to participate in ongoing discussions at the JEd Institue.

The final panellist, Rabbi Ken Spiro, spoke about how antisemitism differs from other types of hatred, prejudice and persecution. Rabbi Spiro, a senior lecturer and researcher for Aish HaTorah's Discovery Seminars and the Jerusalem Online University, said the world puts Israel in a different category than any other country in the world. "Israel bashing is the only cause that unites cultures that are natural enemies," he said.

But, instead of letting that depress him, Rabbi Spiro noted that Jews have overcome persecution for many years and will continue to do so. "I believe its all part of our mission to come together as a unique group," he said. "Being Jewish may not always be comfortable, but it is always meaningful."

Going Gold – Kol HaKavod!

Kol Hakavod to **Noam Gershoni** for his inspirational and monumental achievement!

Noam, 28, a former Apache Helicopter pilot, who was critically wounded during the Second Lebanon War, won a gold medal in wheelchair tennis at the 2012 London Paralympics.

Noam's accomplishments are even more heroic, given the challenges that he has faced in his young life. During the Second Lebanon War, Noam was severely wounded in his spinal cord, arms and legs when the helicopter he was flying crashed into another helicopter and plummeted to the ground.

After many months of hospitalization and rehabilitation, Noam visited Beit Halochem Tel Aviv, and remembers being captivated by the wheelchair tennis program there. He had never played before and decided to give it a try.

"I began playing wheelchair tennis for the fun of it but didn't think for one moment I'd make it to such high levels."

"Noam stood out from the very first of his training sessions and it was clear we were dealing with a very talented young man. Three times a week, he trains hard, works out at the fitness hall and receives specialized physiotherapy," says his Beit Halochem coach, Nimrod Bichler.

Noam's determination and devotion led him to win a gold medal after only four years of playing. Noam credits the dedication of the coaches and staff at Beit Halochem for his success at the Paralympics.

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This summer, Noam Gershoni won a gold medal in the men's singles quad tennis tournament at the 2012 Paralympic Games in London. Noam trains three times a week at Beit Halochem in Tel Aviv and also receives physiotherapy there.

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When it comes to the vital responsibility of building Jewish identity, caring for our most vulnerable and standing with the people of Israel, it takes a very special group of people.

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UJA is proud to be a volunteer based organization, and our volunteers, inspired by our leadership, is the engine that drives us forward.

Our Cause is the Jewish People

UJA Federation's Vulnerable Committee designs its strategy around the needs of Jewish Toronto's most vulnerable. They work to optimize service delivery to the most marginalized members of our community, by partnering with our social service agencies. The Committee works hand in hand with the following UJA Federation funded agencies: Chai Tikvah Foundation, JACS Toronto, Jewish Family & Child, Jewish Free Loan Toronto, JVS Toronto, Kehilla Residential Programme, Reena and Zareinu.

UJA Federation has established an integrated thematic committee for Boomers and Seniors to identify, develop and implement a coordinated, city-wide strategy to address the needs of and to engage older Jewish adults. The strategy will ensure that there are services to meet the needs of vulnerable seniors (e.g. Holocaust survivors and those who are isolated); coordinated programs for active seniors (e.g. education, fitness, travel, arts, etc); and initiatives that will engage Boomers through volunteer opportunities and innovative programs.

BOOMER COMMITTEE

FROM LEFT TO RIGHT: Lionel Robins, Miriam Varadi, Michael Sherman, Karen Morton (Co-Chair), Lorraine Loeb, Shel Geller
ABSENT: Rosanne Ain, Dayle Rakowsky, Allan Brown (Co-Chair), David Cravit and Michael Kohl

ENGAGING AGING COMMITTEE

FROM LEFT TO RIGHT, TOP TO BOTTOM: Adam Silver, Phyllis Fien, Janet Klein-Slavin, Allan Brown, Rom[illegible] Lisa Levin, Lionel Robins (Chair), Linda Jackson
ABSENT: Karen Morton, Michael Kuhl, Rabbi Ronald Weiss

VULNERABLE COMMITTEE

Photos: Yuri Kranitman

FROM LEFT TO RIGHT: [illegible], Cecil Brauer (Chair), Ron Prosserman, David Peltz **ABSENT:** Morris Zbar, Malka Lewittes, Jennifer Brodlieb

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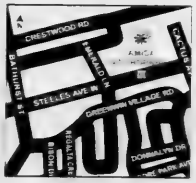

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Mazon Canada has fed the hungry for 25 years

Carolyn Blackman
Staff Reporter

Mazon Canada, the national Jewish response to hunger, started 25 years ago as a temporary fix to feeding those in need of help.

Today, the need is greater than it was then, says Ida McLaughlin, Mazon's national executive director.

"We started with allocations of $10,000, and in 25 years, we have allocated $7 million to frontline organizations that battle hunger. That's an extraordinary amount."

Ida McLaughlin

Mazon's mandate, she said, is to fund only those organizations that have as their primary concern the relief of hunger, or those that have a distinct program specifically targeted to an identifiable group suffering from hunger.

Organizations Mazon helps include food banks, synagogues and churches, schools and community centres across the country.

The seeds for Mazon Canada were planted, McLaughlin said, when Rabbi Arthur Bielfeld, now rabbi emeritus of Temple Emanu-El in Toronto, heard about the work of Leonard Fein, who founded Mazon in the United States in 1985 as a result of the famine in Ethiopia.

Fein's approach was to apply the three per cent principle, she said. "This means we ask our supporters to donate three per cent of the food costs of any simchah or milestone event so Mazon can allocate those funds to the hungry."

The organization encouraged the community to symbolically invite a hungry stranger to their table, and it later branched out to special events, appeals at holidays and the sale of occasion cards, she said.

"We still live by the original tenet of considering those who don't have, and including them in our everyday lives."

The community's need comes down to the housing crisis and unemployment, she said. "There is a lot of instability in people's lives. Their home may be paid for, but what about feeding their children? Sometimes they have no choice but to give up healthy eating."

The need is still so great, Mclaughlin said, that they have to turn away agencies that have asked for help. "It is difficult to choose, but we try to help out grassroots organizations. Before they get funds, we ensure that they have a charitable status, and that everything else is above board. It breaks our hearts, though, when we have to turn people away. Our job is to feed the hungry. We don't like to leave people out."

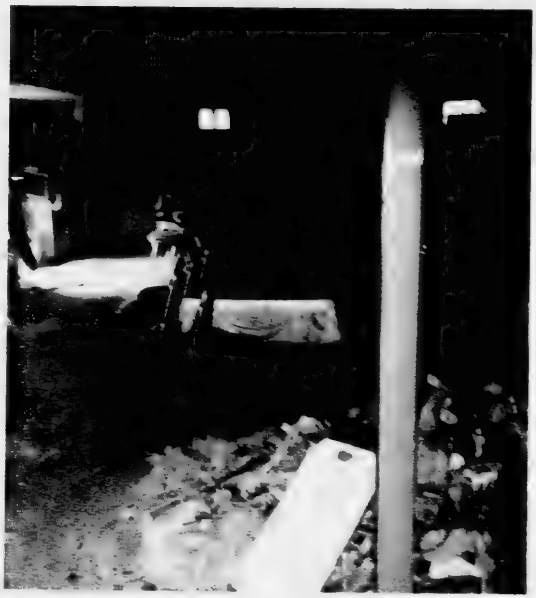
McLaughlin, who comes to Mazon from a managerial position at TD Bank, has "always been involved in food security. I have volunteered for a charity that takes care of seniors and the disabled, and feeding people in need has always been a priority for me. It is an issue I feel deeply about. I am honoured to be part of an organization that has its priorities straight."

To commemorate Mazon Canada's 25th anniversary, the organization is holding a fundraising event at Roy Thomson Hall, Nov. 27, at 6 p.m. The evening includes kosher food prepared by caterers, vintners and pastry artists, live entertainment, a silent auction and a short presentation to honour the organization's founders.

For more information, call Mazon Canada at 416-783-7554 or go to www.mazoncanada.ca.

ANTI-BULLYING CRUSADERS: Grade 6 girls – from left, Neal Goldszmidt, Samantha Cloth, Maya Daien and Logan Hart – at Robbins Hebrew Academy created posters to educate their peers and help prevent bullying at school. The girls meet weekly with the vice-principal to discuss building healthy relationships among peer groups.

Fire destroys Thornhill Woods Chabad centre



The Chabad Russian Center basement shul after the Nov. 9 fire

Andy Levy-Ajzenkopf
Staff Reporter

A fire at the Chabad Russian Center of Thornhill Woods at 8808 Bathurst St. has rendered it unusable and destroyed its makeshift basement shul.

The Nov. 9 blaze occurred somewhere between 1 and 4 p.m. and claimed the centre's Torah scroll, numerous chumashim and related prayer materials, according to Chanie Hildeshaim, the centre's co-director.

Hildeshaim, wife of Rabbi Chaim Hildeshaim, the centre's spiritual leader, told *The CJN* that the fire likely started as a result of an electrical short circuit and the fire department doesn't suspect arson.

The centre, a converted bungalow on the southwest corner of Bathurst Street and Autumn Hill Boulevard, is the former home of the now-defunct Ohr Menachem Academy. Chabad rents it from the Jewish Russian Community Centre of Ontario (JRCC), which owns the lot.

The Hildeshaims had hoped to raise enough money to buy the land from the JRCC and expand the centre to accommodate its rapidly growing membership, she said.

About 60 to 100 people attend its Shabbat services each week, the rebbitzen said. The centre has "a few hundred families who would consider themselves members of the shul" though not all are paying members, she added.

Prior to the fire, the couple estimated that the land would cost about $2 million to purchase and "a few million more" to build a proper building and synagogue.

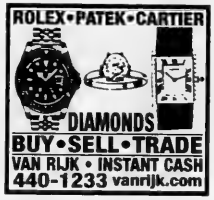
Now, she said, it remains unclear how much it might cost to rebuild, as the basement has to be "gutted" to determine the extent of the heat damage to essential piping and the building's foundation.

In the meantime, the Hildeshaims are hosting daily prayer services and programming at their nearby home and are also renting space at the North Thornhill Community Centre for various programs.

They're asking for donations to the centre's fire relief fund to help with the rebuilding effort and with replacing "all synagogue essentials."

"We want community members to know that this fire is not going to stop us," the rebbitzen said. "This is a lesson to us that we have to get stronger. Members for years have been saying we need more space. But we need the community's help. We need money to rebuild and for a long-term solution and build a building fitting for our community. Let's build a shul the way a shul should be."

For more information, visit www.jewishthornhillwoods.org.



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Incoming Holocaust body chair visits Toronto

Sheldon Kirshner
Staff Reporter

Canada is committed to memorializing the Holocaust in all its nuances, says Mario Silva, the incoming chair of the Task Force for International Cooperation on Holocaust Education, Remembrance and Research, known as the ITF.

Silva, who officially assumes his position in a ceremony in Berlin next March, was recently in Toronto to meet officials of the Canadian Society for Yad Vashem, including Fran Sonshine, the national chair, and Yaron Ashkenazi, the executive director.

He informed them of initiatives Canada intends to take in 2013.

Established in 1998, the ITF is the only inter-governmental body devoted exclusively to the memory of the Holocaust.

Composed of 31 member states from Argentina and Germany to Israel and the United States, the ITF has granted observer status to three nations: Turkey, Portugal and the former Yugoslav Republic of Macedonia.

Mario Silva

Membership is open to any country, but a nation can only join after meeting ITF requirements. Members must create a national day for Holocaust remembrance, open their archives to researchers and make a public policy commitment to Holocaust education.

Silva – a legal scholar and a former Liberal party member of Parliament who represented the midtown Toronto riding of Davenport from 2004 to 2011 – was appointed by Prime Minister Stephen Harper to be Canada's representative at the ITF, which Canada joined three years ago.

As an MP, Silva served on a subcommittee charged with monitoring the state of international human rights, and was vice-chair of the steering committee of the Canadian Parliamentary Coalition to Combat Antisemitism.

Currently, Canada is pursuing initiatives in three key areas, said Silva, who holds a master's degree in international human rights from Oxford University and a PhD in law from the National University of Ireland.

In education, Canada is working with three organizations – the Sarah and Chaim Neuberger Holocaust Education Centre in Toronto, the Vancouver Holocaust Education Centre and the Montreal Holocaust Memorial Centre – to preserve Holocaust survivor testimony, said Silva, who works closely with Jason Kenny, the minister of citizenship, immigration and multiculturalism.

"We expect further details will be forthcoming in early 2013," Silva said in an interview.

Canada is also considering projects to engage students and teachers in Holocaust education, he added. Here, too, details will be announced early next year.

With respect to remembrance, Canada Post will release a commemorative stamp on Jan. 17, 2013, to honour Raoul Wallenberg, the Swede who helped save about 100,000 Hungarian Jews in Nazi-occupied Budapest.

Where research is concerned, Citizenship and Immigration Canada has partnered with Library and Archives Canada to develop a research guide on Canada's holdings on the Holocaust.

"The ITF is committed to ensuring open access to archival materials related to the Holocaust, and although Canada's archives are already open, we hope that this guide will further support Canadian students and researchers studying the Holocaust," said Silva.

Asked what Canada has already done in Holocaust remembrance, Silva replied, "The government, under the auspices of Foreign Minister John Baird, is working to establish a National Holocaust Monument in Ottawa."

Legislation to build a monument received royal assent two years ago, and currently, a development council is trying to secure the required funding, he noted.

As well, a Community Historical Recognition Program, funded by the department of citizenship and immigration, has provided more than $2.5 million to projects that commemorate the experiences of Canadian Jews under Canada's restrictive immigration policies during World War II.

Another project raises awareness of the internment of 2,000 European Jewish refugees as enemy aliens in camps in Ontario, Quebec and New Brunswick during the war.

A third project tells the story of the St. Louis, a German cruise ship whose Jewish passengers were refused admittance to Canada and the United States in 1939.

Silva said that since the signing of the Stockholm Declaration in 2000, the ITF's foundational document, international organizations such as the Council of Europe and the Organization for Security and Cooperation in Europe have made Holocaust remembrance "a fundamental part of their mission."

He said Canada will work with countries interested in joining the ITF.

In closing, Silva said he has worked co-operatively with Canadian Jewish organizations and Jewish communal leaders since the announcement of his appointment.

"I have been inspired by their dedication and passion for Holocaust education," he said. "I am looking forward to continuing to work closely with the Canadian Jewish community throughout my chair year."

Holocaust heroism took various forms: historian

Director of Yad Vashem Library visits Toronto

Sheldon Kirshner
Staff Reporter

Robert Rozett

Jewish heroism during the Holocaust was expressed not only through armed resistance to the Nazis, but through non-violent means as well, says an Israeli historian.

Heroism manifested itself through the preservation of human dignity among oppressed Jews and through acts of rescue on the part of non-Jews, noted Robert Rozett, the co-author of a forthcoming book with Avraham Milgrom on the subject, and the director of the Yad Vashem Library in Jerusalem.

Rozett's book – which he describes as a "documentary reader" – is based on letters and diaries produced by Jews during the Holocaust.

It will be the first volume of its kind, said Rozett, who was in Toronto recently at the invitation of the Canadian Society for Yad Vashem.

"Heroism is not just armed resistance," said Rozett, the son of Holocaust survivors from Hungary who was born in the United States and made aliyah in 1978. "Heroism is also the spiritual courage that enabled Jews to wear the [Nazi] yellow star and Jewish women to keep their families together against all odds. It's a different kind of heroism."

Rozett's still untitled book, which will be published in 2013 by Yad Vashem and Israel's Knesset, will at first appear in Hebrew and then, possibly, in English.

Among the rescuers he discusses is Raoul Wallenberg, the legendary Swede who is credited with having saved 100,000 Jews in Nazi-occupied Budapest from 1944 onward.

In fact, Wallenberg acted in conjunction with a host of other rescuers, said Rozett, who, under the supervision of eminent scholar Yehuda Bauer, wrote his PhD thesis on Jewish rescue and revolt in Slovakia and Hungary.

"About a dozen or more people were involved in the rescue of Hungarian Jews in Budapest, including the Swiss consul, the Vatican representative, the honorary Spanish consul, and the Red Cross."

As for armed resistance, Rozett said that revolts broke out in about 12 cities in Poland and Lithuania, including Warsaw, Vilna and Bialystok.

Revolts were planned in other localities, but were not carried out, he added.

Jewish resistance was only effective when it was connected to a larger non-Jewish revolt, he said, citing the 1944 Slovak rebellion. Rozett – a graduate of Hebrew University's Institute for Contemporary Jewry – said that Holocaust denial is all the more serious when it is linked to a campaign delegitimizing Israel.

In his estimation, Holocaust denial has become a mainstream concept in the Muslim and Arab worlds, with Iranian President Mahmoud Ahmadinejad being one of its most outspoken proponents.

Israeli politicians who evoke the Holocaust for political ends feed into criticism that Israel exploits the Holocaust, he said.

"We'd like people in the public domain to be careful about what they say. But it's germane to talk about Jewish history. The Holocaust belongs in public, but it depends how it is used."

Yad Vashem's library is probably the biggest of its kind, containing 130,000 titles in 54 languages, primarily in English and German, said Rozett, who has been its director for the past 18 years.

Among the publications are 1,300 yizkor books from Jewish communities destroyed by the Nazis and 9,000 memoirs written by Holocaust survivors.

Each year, about 4,000 titles, some on Jewish life and identity, are added to the collection. In the interests of comprehensiveness, the library collects Holocaust denial literature, too. "Not all suppliers want to deal with that material," he said.

The library also stocks German publications from the Nazi era and Jewish newspapers and journals from the Holocaust period.

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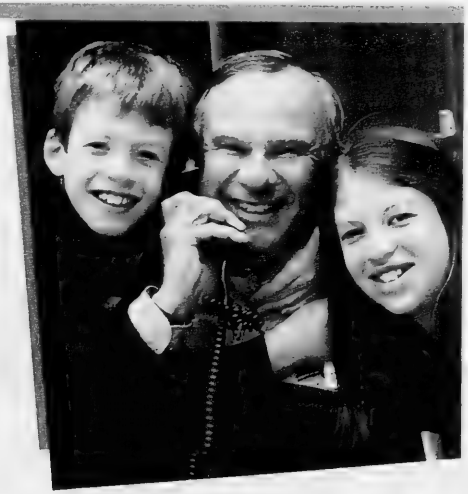

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United Jewish Appeal

Catholic theologian fosters dialogue in Poland

Jewish-Christian relations on the agenda

Sheldon Kirshner
Staff Reporter

A Polish Catholic theologian and editor who did not meet a Jew until he was well into adulthood is now playing a major role in building consciousness about Poland's Jewish past and present and fostering Jewish-Christian dialogue in Poland.

"I knew nothing about Jews, nothing," acknowledged Zbigniew Nosowski, a resident of Otwock, a town near Warsaw, and editor-in-chief of *Więź*, a leading Roman Catholic intellectual monthly.

"It took me 20 years to realize that Jews are not just historical figures, but living people," added Nosowski, who was in Toronto recently at the invitation of the Polish-Jewish Heritage Foundation of Canada and the consulate general of Poland.

He spoke at St. Michael's College, at one of the final events of Holocaust Education Week.

Nosowski, 50, was born in Otwock, which was 60 per cent Jewish on the eve of World War II. In the summer of 1942, the Nazis liquidated the ghetto and deported its Jewish inhabitants to the Treblinka extermination camp.

Nosowski was raised in a traditional and insular Catholic family whose home was across the street from the house of Irena Sendler, a social worker who helped save about 2,000 Polish Jews during the Nazi occupation and was later recognized as a Righteous Gentile by Yad Vashem, the Holocaust memorial museum in Jerusalem.

Zbigniew Nosowski

Despite the long Jewish presence in Otwock, Nosowski was taught to believe that Poland had always been ethnically and religiously homogeneous, and that "others" had been responsible for its problems.

He began to reassess his views in the late 1980s, following a visit to Otwock's neglected Jewish cemetery and a reading of the biblical Book of Exodus, which opened his eyes to Christianity's Jewish roots.

Since then, Nosowski, a graduate of the Theological Academy in Warsaw, has been actively involved in Polish-Jewish affairs. Today, he is deputy chair of the Polish Council of Christians and Jews, chair of the Citizens' Committee for Remembrance of the Jews of Otwock and Karczew and a member of the Council of the Auschwitz-Birkenau Foundation.

Having been converted to ecumenism, he said, "Without understanding the Jewish roots of Christianity, I can't understand my Catholic faith."

Nor can he truly understand the history of Otwock without taking its Jewish dimension into account, he noted.

Poland is a good place for interfaith dialogue because of its importance in Polish and Jewish history and its past as a multicultural haven of toleration and peaceful coexistence, he said, equating Polishness with pluralism.

The growing interest among Catholics in Jews is not merely a passing fad, he claimed, likening the death of three million Polish Jews during the Holocaust to the amputation of a limb.

In a reference to contemporary Poland, he said, "We, as Catholics, should be more supportive of the Jewish community and its revival."

Claiming that memory can be harnessed as a bond between Jews and Catholics, Nosowski talked about initiatives he and colleagues have taken in recent years to memorialize the loss of some three million Jews in Poland.

Since 1998, the Catholic Church has annually observed the Day of Judaism on Jan. 17 in churches throughout the country.

The church also marks the holiday of Simchat Torah.

In 2002, on the 60th anniversary of the deportation of its Jewish population, Otwock held its first annual remembrance march.

A website (www.guardians of memory.com) promotes Polish-Jewish remembrance, which includes the restoration of Jewish cemeteries and synagogues.

Since Polish-Jewish dialogue in Poland is only two generations old and thus still "something new," it will require further effort and patience in the future, he said.

According to Nosowski, Jews and Catholics have yet to resolve what he described as "difficult and painful issues." He did not elaborate.

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Zionism needs to be about love, not fear, rabbi says

Vicki Tobianah
Special to The CJN

Rabbi Daniel Gordis doesn't like what he hears when North Americans talk about Israel.

"I think if somebody were to eavesdrop in your home or in your inbox that 85 per cent of the time that you're talking, thinking, or reading about Israel, your talking, thinking or reading about the conflict," he said at the launch of his new book *The Promise of Israel*, held Nov. 5 at Holy Blossom Temple.

"Eighty-five per cent of conversations about Israel are actually conversations about Israel's enemies. It's hardly ever a conversation about why the Jews need a state. And it seems to be that that's a dangerous conversation not to have. Because young people won't want to be part of that conversation."

The future of Israel requires the next generation to feel connected to the state that arose out of the ashes of the Holocaust and amid a sea of enemies, he told the crowd of about 300 people.

He says the connection must be positive and not based on fear.

"We're not going to be able to build Jewish identity or Zionist identity on the backs of what happened in 1948. We're not going to be able to build it on antisemitism or the fear of antisemitism," said Rabbi Gordis, senior vice-president of the Shalem Center, a research institute in Jerusalem.

Rabbi Daniel Gordis

"The Jewish state is going to have to earn our support and love because it actually stands for something," he said.

"I wrote the book to try and move the conversation away from our enemies, who are always going to be there, against whom we'll always have to be vigilant, but they're not what we're all about. We're about what we're trying to build."

One of the main arguments in his book is that the usual criticism of Israel – that a state founded on one specific religion, for one people, can never be truly democratic – is actually one of Israel's greatest strengths, and an example for the rest of the world to copy.

"[Israel] has provided its citizens infinitely greater liberty and prosperity than anyone expected, faring far better than any other young nation. Given Israel's success, it would make sense for many other countries, from Rwanda to Afghanistan and even Iran, to look at how they've done it," he writes in his book.

Rabbi Gordis said Israel faces a challenge with its young people.

"Israel has to raise a generation of kids who are willing to make enormous sacrifices to preserve the Jewish state, grow up in a state of war and dream for peace," he said. "It's a very hard thing to do: to be at war [with an enemy] and not hate the whole group."

This is the new discussion Jewish families need to be having about Israel, he argued.

"When [Rabbi Gordis] speaks, you listen to him. When he writes, you read him. Rabbi Gordis makes you think better, often differently from how you were viewings things previously. Most of all, his love of Israel is contagious. All of this came through [at the launch], as it does in *The Promise of Israel*," Holy Blossom's senior rabbi, John Moscowitz, told *The CJN*.

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Israeli non-profit updates supporters

Paul Lungen
Staff Reporter

Benjy Maor was in Toronto last week to meet local supporters of Beit Issie Shapiro and to describe new developments for the Israel-based non-profit organization (NPO).

There was plenty to report. At the top of the list was its being granted "special consultative status" by the United Nations Economic and Social Council, said Maor, Beit Issie's director of international resource development.

That's the same UN agency that makes social and economic policy recommendations to the General Assembly and that recently added Sudan to its membership list.

Nevertheless, the consultative designation places Beit Issie among a select group of 12 Israeli organizations to merit that position and it allows Beit Issie to share its research, techniques and innovations in providing services for developmentally disabled youngsters and adults. The NPO also acts as their advocate to ensure they become fully integrated members of society.

In addition to its UN recognition, Beit Issie won the Midot award given to the non-profit organization judged the most effective, Maor said. Midot is an Israeli organization that monitors NPOs for effectiveness in improving people's lives and solving social problems.

Canadians can benefit from solutions developed by Beit Issie in Israel, Maor continued. The organization is conducting collaborative research with the University of Toronto to develop tools to improve the quality of life for children with disabilities, he noted.

"Israelis are known for thinking outside the box," Maor said, pointing to a multi-sensory environmental therapy that had been developed in Europe and used for recreational purposes for seniors.

Called Snoezelen in Holland, where it was first created, the Israeli application involves the setting up of a multi-sensory room that delivers stimuli using lighting, colour, sounds, music and odours. This can "dramatically impact the sense of well-being of people with developmental disabilities, relaxing them, focusing them, and arousing their curiosity and exploration," Beit Issie states on its website.

"We brought it to Israel and used it for people with [developmental] disabilities, like autism, and we expanded it," Maor said.

Beit Issie was also at the forefront of employing sports therapy to help its clients.

"We think about the whole life experience," Maor explained. "We don't just treat the disability, we look at the whole person. We increase their quality of life experience."

In that context, Beit Issie provides support groups for grandparents of kids with disabilities, to help them relate to their grandchildren and to relieve the stresses their children are going through, he added.

Beit Issie's good works are well known in Israel, but less so in the Diaspora, he said. "Part of my mission is to make people aware of the organization."

Trevor Stein, president of the Canadian Friends of Beit Issie Shapiro, pointed out that the organization's work benefits everyone, including many Israeli Arabs.

While in Toronto, Maor attended a breakfast gathering sponsored by Canadian Friends of Beit Issie Shapiro.

Titled "Mornings with Movers, punching beyond our weight," it featured two entrepreneurs discussing the successful businesses they created in the technology domain.

David Ossip, founder of Workbrain and Dayforce, said he left a restrictive and limiting corporate world to start his own businesses. A "serial entrepreneur," Ossip said he is constantly looking for opportunities and when he conceives of one, he does "a tremendous amount of research" to ensure it succeeds.

For more information about Beit Issie, visit its website at http://www.beitissie.org.il/eng.

Ex-choir leader charged with sexual assault on boys

Compiled by CJN Staff

Toronto police are investigating allegations of sexual assaults by a former choir teacher at Shaarei Shomayim Congregation between January 1975 and April 1980.

Harvey Erlich, 58, is alleged to have sexually assaulted an 11-year-old boy at the synagogue, and a 13-year-old boy at a home in the Wilmington Avenue and Sheppard Avenue West area.

Erlich, a Toronto dentist, was arrested Nov. 13 and charged with two counts of gross indecency. He appeared in court at 1000 Finch Ave. W. Nov. 13. A second court date is scheduled for Dec. 20.

Police believe there may be more victims and are asking anyone with information to contact them at 416-808-3200, or call Crime Stoppers anonymously at 416-222-TIPS (8477), online at 222tips.com, text TOR and message to CRIMES (274637), or leave a tip on Facebook. A free Crime Stoppers mobile app can be downloaded on iTunes, Google Play or Blackberry App World.

IsraAID reaching out to help New York residents on the road to recovery

Arrival of humanitarian organization comes at an opportune time

By Daniel Horowitz

To see parts of New York under water, senior citizens carefully navigating makeshift walkways constructed from cracked doors and pieces of driftwood as they clutch their worldly possessions in a garbage bag may sound like the plot of a summer blockbuster.

But, for the 4,000 residents of Breezy Point, NY, it's an all-too-real scenario.

Fortunately, members of IsraAID - with the support of its long-time partner and largest financial supporter, UJA Federation of Greater Toronto, are working on the ground in the most impoverished and devastated areas of the United States, helping out the neediest Hurricane Sandy victims. Most of their tasks include delivering food, removing debris, and helping people restore their homes. However, one of the biggest issues that they are up against is that many of the Americans they are helping are very poor and lack the proper insurance to fix the damage. IsraAID is presently trying to find a solution to this problem.

Founded in 2001, IsraAID is a consortium of Israeli organizations that offers humanitarian aid in different areas, and which sent teams of specialists to New Orleans in the wake of Hurricane Katrina, the 2005 tsunami in Southeast Asia, the January, 2010 earthquake in Haiti, and the 2011 earthquake that devastated Japan, and many other natural disasters.

Two members of IsraAID console a woman in Breezy Point, New York, whose home was damaged by Hurricane Sandy. IsraAID workers are helping the town of 4,000 regain peace of mind following the devastation caused by Sandy.

Although Hurricane Sandy reached landfall on October 29, for the residents of Breezy Point, N.Y. it might as well have been yesterday.

Canals of flood water pool around families homes with crumbling stairwells and walkways sunk amidst debris and rubble. Homes with their awnings knocked off, strewn dozens of feet away, are left even more susceptible to further impending damage from inclement weather.

Locating the most at risk and figuring out what they need, then how to get it to them were the first steps the IsraAID team took.

IsraAID's arrival came at an opportune time when manpower is in short supply as many of the volunteers were forced to give up their efforts and return to their jobs elsewhere.

The IsraAID team, led by Voni Glick, joined full force with local organizations in efforts to deal with the damage caused by the 6 to 8 feet surge that smashed through this little peninsula, and has yet to completely recede.

With incredible support by the local Jewish community of Merrick, the team is now urgently recruiting as many additional work teams as possible from Israel and the Jewish world to participate in addressing the overwhelming needs of Breezy Point as quickly and efficiently as possible.

Plans are also being made to help those in neighbouring Far Rockaway, an impoverished area where looting has been widespread, leading shops to place signs in their windows, on which spray paint messages read "already been looted, nothing left to take."

"You'd expect in a place like New York that these victims would be saturated with help. But what we are doing is moving people to tears," said IsraAID volunteer, Nathan Lyons.

"We're proud to partner with IsraAID as they provide a shining example of Israeli know-how, courage and compassion to help the people in the Northeast United States - whose lives were turned upside down by Hurricane Sandy - regain some peace of mind," said Ted Sokolsky, President & CEO, UJA Federation of Greater Toronto. "Our long-standing relationship with IsraAID has allowed Toronto's Jewish community to play a hands-on role whenever tragedy strikes around the world."

Displaying the best of Jewish values at Age 10

By Daniel Horowitz

In a world where too often we take our good fortune for granted, and our youngsters often display a sense of entitlement, it's refreshing to see an example of somebody giving back.

It's particularly heartening when that commitment to tzedakah is the brainchild of just that, a child.

That is exactly the case of Orly Malka, who, upon turning ten, decided that, instead of the guests at her recent birthday party bringing her gifts, the opportunity would be better served helping other, less fortunate children.

Prior to Orly's October 14th party at the Schwartz/Reisman Centre at York Region's Joseph & Wolf Lebovic Jewish Community Campus, Orly, an intelligent and self-assured youngster, asked her guests that, in lieu of presents, they make a donation to the Orly Malka Tzedakah Fund that she set up with the Jewish Foundation of Greater Toronto.

From the earnings of that fund Orly has the opportunity to make gifts of her own choosing to various needy *tikkun olam* projects.

And, with 43 party goers helping Orly celebrate her move into the two-digit age, there's little doubt that the impact of her decision will go a long way.

"I learned from my school, Associated Kamin, and from my Mom, all about how important it is to be involved in our community, to volunteer, and to give back," said Orly, flashing her dynamite grin. "I volunteer at UJA whenever I can, and this summer, on our family trip, Mom and I volunteered at an Ethiopian Absorption Centre that UJA supports, and I met with children, many of whom had just moved to Israel. For my tenth birthday, all I wanted was to celebrate in a fun way with my family and friends and have them be part of giving tzedakah."

Orly Malka

And, considering the example set by her mother, there's little doubt that a predisposition to tzedakah, and community, was inevitable as far as Orly was concerned.

Her mother, Aviva, is a veteran professional with UJA Federation, and is currently the organization's Vice-President, Missions Operations & Corporate Fund Development.

"I am in awe that ten years have come and gone," says the understandably proud mother. "Watching Orly embrace and understand the principles and concept of these important Jewish values makes me so proud of her. It's always been my privilege to work on behalf of our community and, now, knowing that Orly is starting to understand 'why', means so much to me. Her decision to have her tenth birthday benefit others, rather than herself, is a testament to that understanding. She's a remarkable girl."

Orly's birthday party, held on the same day as the Grand Opening of the Lebovic Jewish Community Campus, an initiative of UJA Federation's Tomorrow Campaign, saw the 44 youngsters enjoy arts and crafts before moving the shindig to the dance studio where they showed off their hip hop moves.

"My Mom told me about the Jewish Foundation and about how our Jewish community is growing and about some of the help that people in Jewish Toronto really need," explained Orly. "The people at UJA and the Foundation really helped me learn about how to start my fund. It was so easy. I highly recommend that other kids do it, too. I even had a private meeting at UJA without my mom, when, for my eighth birthday, I started the fund. If more kids had birthday parties like mine, just think about how many more people the Jewish Foundation could help."

How does that saying go? "From the mouths of babes…"

For more information about the Jewish Foundation, please call 416.631.5703

UJA Federation of Greater Toronto

Reform is 'another option' for Israelis, leader says

Frances Kraft
Staff Reporter

Although the Reform movement in Israel has grown in recent years to 37 congregations, 55 preschools, five elementary schools and two high schools, its biggest issue remains creating more awareness among Israelis.

Yaron Shavit, chair of the Israel Movement for Progressive Judaism (IMPJ), would like more Israelis to recognize that "there is another option to connect with their Jewish heritage, rather than the Orthodox option which they choose not to connect to. Our biggest potential is within the *chilonim* [secular Israelis], like myself."

Yaron Shavit

As well, he added, there are "numerous" members of the Israeli Reform, or Progressive, community, who used to be Orthodox or even haredi. They were disappointed with Orthodoxy, but still want to be connected to Judaism "in a liberal, egalitarian way," he said.

The 54-year-old Tel Aviv lawyer – whose Israeli-accented, British-tinged English reflects his Sabra roots and the school he attended for two years as a boy in Malawi – was in Toronto last week for ARZA Canada Week to speak at Temple Emanu-El and Temple Kol Ami. ARZA Canada is the Canadian arm of Reform Zionism.

Shavit first entered a Reform congregation on a visit to the United States at age 17 and became involved in the movement in Israel after his eldest child chose to celebrate his bar mitzvah 14 years ago at the Reform congregation in Mevaseret Zion, a community near Jerusalem where the Shavit family had just moved.

Now in the first year of his second two-year term as chair of IMPJ, Shavit said the most common misconception about the movement in Israel is that it is less respectful of tradition – "that it's some kind of demonstration or statement, rather than a way of life."

He added that he works with other denominations "very strongly and very respectfully" as a member of the executive of the World Zionist Organization.

"The things that bring us together are much bigger than those that divide us."

Shavit works with Masorti (Conservative) counterparts to fight the Orthodox "monopoly on Jewish life" that includes marriage, conversion and kashrut.

Both in the courtroom and through the media, "more and more Israelis speak out and say they've had enough of the unilateralization," Shavit said.

He spoke positively of the legal struggles, saying they've been "very successful." The most recent case in point was the Supreme Court judgment about Rabbi Miri Gold, the first non-Orthodox rabbi to receive a salary from the Israeli government.

Shavit's own rabbi is paid by the congregation and the Reform movement, even though his congregation is the largest in Mevaseret Zion, with 210 families, he said. The community also has seven Orthodox rabbis, all of whom are paid by the government, he added. The Reform movement would "prefer a separation between governmental funds and religious services," Shavit said, but he believes there would be positive changes if Rabbi David Stav, chair of Tzohar, the organization of moderate Orthodox rabbis in Israel, were to become Israel's chief Ashkenazi rabbi next March.

He shares Rabbi Stav's concerns about Jewish identity, he added. "We're very much concerned about being able to reach a common agreed denominator regarding the Jewishness of everyone else."

Shavit remains optimistic about the future.

"History teaches us that Jewish peoplehood has managed to survive for so many thousands of years, because within it there were always forces fighting for two different things."

Without strong roots, Judaism would perish, he said. And without "updating ourselves," he believes the same thing would happen.

"The dynamics between these two things makes me very optimistic. We'll find a way to do it together."

Mashgiach received a visit at work

Continued from page 7

"The one mashgiach… owed a significant amount [$3,000] was Michael Klein."

The Kashruth Council provided *The CJN* with a letter from Klein saying that he was "aware of the advantage of the overtime policy" and that he's proud to work for COR. The letter concludes, "I am hoping... 'Shalom,' i.e. peace, will prevail in this matter."

Klein, a current Kashruth Council mashgiach, did not reply to a request from *The CJN* to clarify the circumstances or reasons for writing the letter and returning the funds.

One mashgiach, who spoke to *The CJN* but asked not to be identified, said he was cautioned by a friend not to sign the document: "Who knows what you're signing?"

He said Kashruth Council staff then paid him a visit at work. "They surrounded me, they pulled out my [unsigned waiver]" and others' signed forms. "They're showing me this one, this one, 'You know him? Why don't you sign?'" They left, saying, "'I hope you'll do the right thing,' [but later, called] me back: 'We're still waiting.'"

The intensity of those demands seemed disproportionate to him. "Something must… be up if they really want my signature. That's the scary part... They're saying I'm the only one that didn't sign. They're really desperate… and it beats me. I don't have any idea why."

But Rabkin said no mashgiach was coerced. "COR… would never engage in any reprisal against an employee who chose not to withdraw or assert their rights."

A statement of support for agency, which was posted on its website and signed by more than 40 mashgichim, reads, "COR pays us overtime pay. COR pays us public holiday pay, vacation pay and all other compensation… we are disturbed by the efforts of a few individuals to distort COR's pay policy."

Most of the signatures weren't from the 58 mashgichim named in the ministry order.

Suggesting that the online story was maliciously leaked by Rand because he holds a grudge against the Kashruth Council, Rabkin asked, "Why is one person… whipping up so much negativity towards a non-profit [community] institution?"

Speaking to *The CJN*, Rand replied: "It's simple: follow the law. Why are they any different than anybody else? If they change and become the agency they should be… honest, treating employees with respect and paying them properly, I've… won. That's my 'vendetta.'"

An OLRB spokesperson said the board can't comment on specific cases, which are confidential, but added it does advocate trying to reach a settlement in such instances.

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Israeli view missing from some Gaza reports

It didn't last for long, at least not in *some* areas of the media: that is, sympathetic attention to the Israeli perspective on the Gaza operation during the first day (Nov. 14), started to give way by that evening (as this column was being written) to the familiar narrative of Israel as recklessly belligerent.

According to Reports

By PAUL MICHAELS

During his noon report for *CBC News Network* and in subsequent reports that afternoon following Israel's targeted killing of Ahmed Jabari, the head of Hamas' military operations, Sasha Petricic included substantial Israeli context. He said that Israel had killed the "mastermind" behind numerous attacks on Israelis and cited the Israeli military claim that Jabari "had blood on his hands." He explained that Israel had been "showered" by rocket fire from Gaza over several days and that Israel had promised some form of retaliation in order to reassert its deterrence against further attacks. He also noted that Israeli missiles were targeting "sites [in Gaza] used for rocket firing."

However, just hours later, during his report for the *National*, much of the Israeli context, including any reference to Israel's efforts to destroy rocket launchers and storage sites, was missing. What remained amidst scenes of wreckage in Gaza, including a gratuitous shot of what was claimed to be Jabari's remains, was the sense of a "tit-for-tat" targeting of civilians. One could be left believing that Israel and Hamas were both simply going after civilians.

By contrast, Martin Seemungal's story for *CTV National News* retained considerable Israeli perspective. He included comment from IDF spokesperson Lt.-Col. Avital Liebovich explaining the reason for Israel's operation and comment from Israeli Prime Minister Netanyahu about the need to protect Israelis by ending attacks from Gaza. While also showing what had happened in Gaza, Seemungal ended his report on this encouraging note: "Israel said that it doesn't want war – only an end to rocket fire."

Martin Seemungal

However, the turn to a negative focus on Israel was signalled by this headline in a story by the *Globe and Mail*'s Paul Koring and Patrick Martin (online, also on the evening of Nov. 14): "Slaying of Hamas commander threatens fragile Middle East peace." While Koring and Martin included a quote from Israeli Defence Minister Ehud Barak that Israel doesn't want war but will no longer put up with continuing rocket fire from Gaza, they nonetheless, predictably, put the onus on Israel rather than Hamas (and the Muslim Brotherhood that supports them) for adding to regional instability. One can hardly speak of "fragile peace" while the carnage goes on unabated in Syria. This is a case of getting things precisely backwards.

Arguing that Hamas overplayed its hand, the *Jerusalem Post*'s Yaakov Lappin provided the missing perspective: "With Hamas feeling confident over the ascendancy of its fellow Islamists in the region, and the emergence of a new patron in Cairo, it and Islamic Jihad chipped away at Israeli deterrence, attempting to set new rules by preventing the IDF from carrying out vital security missions on the Gaza border. As it built up its rocket arsenals, Hamas and the other factions responded to Israel's measures to secure the border with more and more indiscriminate rocket barrages on the long-suffering south, filling the lives of hundreds of thousands of civilians with dread, trauma and disruption."

What other country would be expected, as Israel is, to forebear under such relentless assaults on its sovereign territory? Israel's situation is unique in the world: it's the only country that's expected to live with a substantial portion of its population – more than one million people – under this constant threat. The pummelling of Israel's south has gone on for so long that it seems almost routine, and most of the world has grown indifferent to it.

Surely Jonathan Kay asked the critical question (in his *National Post* column): "Why should Israel not be expected to fight back when Hamas, Islamic Jihad and other terrorist groups seek to murder Israelis in this fashion?"

Why not indeed?

Paul Michaels is director of research and senior media relations with the Centre for Israel and Jewish Affairs.

דער יידיש ווינקל

דזשערי קעין

מוזיק חי אַ מיטל צו לערנען יידיש

פון פריידע קלינער*

כיס עטלעכע יאָר צוריק האָט כען כיך געבעטן איך זאָל זיין אַ לערנער כיס דערוואַקסענע מענטשן וואָס וועלן נישט אַליין לערנען יידיש און וויל פאַרבעסערן זייער יידישאַ שפּראַך-פעהיקייט. איך עגגרים האָט מען די קלאַס געדופן "an adult English school!".

די אָנפירער פון קלאַס האָבן כיר געזאָגט אַז איך קען געזאָגט די קלאַס ביי טאָג אָדער אין אָוונט. איך האָב באַשלאָסן צו האַלטן די קלאַס אין אָוונטס וויל איך האָב געוואָלט געבן אַ געלעגענהייט פאַר יונגע מענטשן וואָס אַרבעטן טאָג צו באַטייליקן אין קלאַס.

געדופן האָב איך דעם קלאַס "Yiddish through song." דאָס הייסט "יידיש דורך לידער." איך האָבן פאַרגעסטעלט אַ פּלאַן פאַר אַכט קלאַסן, יעדער קלאַס אַ סטודיע און אַ פּערסל לאַנג. דען איך האָב געלערנט יידישע לידער כיס קינדער האָב איך אַליינאַל פאַרשטשטאַן און דערוואַך באַהייט קוליטערלאַ דערטשן וואָס האָבן זיך געפונען אין ליד. לכסל, דעם פורים ליד, "אַכנע דוואַשע." אַכנע דאַרף דאָך באַקן האָמענטאַשן אַר טראָגן שלח מנות. יעדס כען פון די פתגים פון יומטוב פורים.

איך גלויב אַרכעס אַז עס איז גרינגער צו זינגען אין אַ פרעמדער שפּראַך ווי צו רעדן אין דער שפּראַך. יידישע לידער זענען זייער שיין. אַפילו נישט יידישע כעמשן האָבן כיר געזאָגט אַז זיי האָבן ליב צו הערן יידישע לידער. איך האָב אַרכעס געגעבן די לידער פאַר וואָקאַבולאַר און גראַמאַטיק.

דאָס ערשטע ליד וואָס איך האָב פאַרגעסטעלט פאַרן קלאַס איז געווען "בולבעס." ס'איז אַ ליד כיס אַ סמיכל. נישט צו זינגען. אַן זייער דערגען לערנען כען די נעמען פון די טעג פון דער וואָך. כע לערנט אַרכעס אַז שבת איז ספּעציעל פאַר יידן. אַלע טעג פון וואָך עסן כען בולבעס אָבער אויף שבת, אַ בולבע קוגלע.

הענ כיר האָבן געזונגען "אויפן פּריפּיטשיק." די ליד האָט כיר געגעבן אַ געלעגענהייט צו דערקלערן די כיינע דאָס געפונען זיך אין די אותיות "קאַכעניו, אַלעף, אַ." כיר האָבן אויך געזונגען "אַ יידן אַ שכיח" – אַ בוך - ספּיל פון לידער וואָס יידן האָבן געזונגען ביי דער אָרבעט.

אין קלאַס האָבן מיר אויך געהאַלטן שכרעסן וואָס האָבן געגעבן די לערנער אַ געלעגענהייט צו רעדן יידיש. דער עטמחאַוס פון די סטודענטן, איך זיינע זינגען אין אין זייער באַגרן פון אַ נייער געלעגענהייט וואָקאַבולאַר וואָס כיר געגעבן אַ סך הנאה.

הענ כ'איז נעקומען צום עך פון אונדזער לעצטן קלאַס, און כיר האָבן שוין געהאַלטן זיך ביים געזעגענען, האָט איינער פון די סטודענטן, אַ יידן איך זיינע פופציקער יאָרן, געבעטן אַז כיר זאָלן וואַרטן אַ מינוטקעלע, און ער האָט אַרויסגענומען פון אַ קעסטל וואָס ער האָט געבראַכט כיט זיך אַ סקולפּטור וואָס ער האָט געמאַכט פון מיר און מיין נישאָר. אויף דעם פּונקט פון דער סקולפּטור האָט ער אָנגעשריבן מיין נאָמען אויף יידיש. דער חתדער איז אַז איך האָב קיינמאָל נישט געבראַכט מיין גישאַר אין קלאַס. נור האָט דעם סקולפּטור געמאַכט פון אַ בילד וואָס ער האָט געפונען אַרום סאָחל פון מיינער אַ פּלאַטע – "אַ סי דר" פון יידישע לידער.

די סקולפּטור, אַ ספּעציעלע כתבה, האָט פאַרשטאַרקט מיין גלויבן אַז יידיש געזאָגט איז אַ ייחיד'נבאַר מיטל פאַר סטודענטן וואָס זיכן לערנען יידיש. געזאָגט מאַכט דאָס לערנען גרינגער און מער פריילעך.

פריידע קלינער איז אַ לאַנג יאָריקע אַקטיוויסט אין די וועלטלעכע יידישע שולען אין מילוואַוקיי. זי איז אויך אַ באַוווסטע פאָלק זינגערין.

אויב איר האָט געטראָפן דעם אַרטיקל, שרייבט מיר אונדזער וויכטיקל שרייבן דורך פּאָסט אָדער כליין-פּאָסט: info@cjnews.com

Hollywood's vision of the ancient world

Ancient Egypt has played a prominent role in both the Bible and Hollywood's vision of the ancient world. In my last column, I concluded with Hollywood's depiction of the Finnish author Mika Waltari's novel, *The Egyptian*.

Surprisingly, it was not a bad portrayal of the tumultuous events surrounding the reign of the controversial pharaoh, Akhenaten, who briefly but futilely attempted to introduce a quasi-monotheistic faith to Egypt in the middle of the 14th-century BCE. Some scholars, such as Freud, have tried to link Akhenaten to Moses, who most scholars date to about 100 years after Akhenaten.

It is the story of Moses, as told in Cecil B. DeMille's film of *The Ten Commandments*, released in 1956, that has given us one of the most vivid portrayals of ancient Egypt in the cinema. In the movie, Moses is played by Charlton Heston. This film provided cinema-goers with a fairly accurate portrayal of ancient Egypt during the reign of the megalomaniac, Ramses II. That may be due to the fact that DeMille had as his historical adviser, John A. Wilson of the University of Chicago's Oriental Institute, who was one of the major American Egyptologists of the day. It also didn't hurt that some of the filming was done on location in Egypt. The movie did a fine job of conveying the grandeur and majesty of that civilization that has fascinated us for such a long time.

Another empire that has fascinated Hollywood, with its grandeur, might and ties to biblical history, is ancient Rome. Again, it was Heston who played the title lead in the movie *Ben Hur*, which was based on a novel written by Lew Wallace (who coincidentally was governor of New Mexico in the 1880s during the time of the notorious outlaw Billy the Kid).

Past Forward

Alex Gropper

Ben Hur is set in the early first century CE, a time of turmoil and unrest in Judea, which had been made a Roman province by Pompey the Great in 67 BCE. Rome ruled the land through its officials, and its puppets from the family of Herod the Great. The film deals with the tumultuous events surrounding the life of Jesus Christ. It portrays the unrest of the country under the yoke of Rome and highlights the messianic hope of the populace during this era. *Ben Hur* also shows what life might have been like for a wealthy Jewish patrician family such as that of Judah Ben Hur.

Archeology bears out this picture of opulence that wealthy, privileged Jews enjoyed at the time thanks to the excavation of the "Burnt House" in upper Jerusalem, overlooking the Temple Mound. The house was excavated by the renowned Israeli archeologist Nachman Avigad, following the unification of Jerusalem after the Six Day War in 1967. The Burnt House has given us a vivid portrait of Jewish aristocratic life in Jerusalem prior to the destruction of the Second Temple.

Dreidels – clay and otherwise

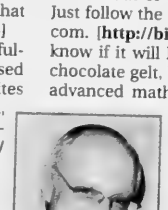
Whether yours is made of clay and little or from silver and big, Chanukah's four-sided top never fails to instil lovely memories in children and bring back delightful ones in the not-so-young. That's why it's no surprise that there are so many wonderful pages online devoted to dreidels.

How did the dreidel – or *sevivon* – become associated with the holiday of Chanukah? "One anecdote recalls the dreidel from the times when the Syrians prohibited the Jews from studying Torah. When the Syrians saw a group of Jews together, they checked to see that they were not studying. The Jews would hide their books and take out their dreidels and trick the Syrians into thinking they were just playing a game." **[http://bit.ly/dreidel1]**

Rabbi David Golinkin disagrees. The president of Jerusalem's Schechter Institute of Jewish Studies says explanations like the one above were "invented after the fact. The dreidel game originally had nothing to do with Chanukah" and that similar games had "been played by various people in various languages for many centuries." **[http://bit.ly/dreidel2]**

Regardless, the dreidel is now a firmly entrenched and beloved tradition that has even developed a mystical side. Lee Ratzan suggests that like a dreidel, "the human spirit has four primary attributes: self (soul, *nefesh*), body (*guf*), reason (*sechel*) and everything (by extension, evil, *hakol*). When the dreidel is spun, the four sides can no longer be distinguished and blend into a harmonious oneness about a single infinite point. Spinning the dreidel is a symbolic act of striving for that harmony." **[http://bit.ly/dreidel4]**

Although each Jewish holiday fulfils a unique role, I've been amused to come across good-natured sites that pit Chanukah against Purim, or more specifically latkes versus hamantashen. **[http://bit.ly/dreidel13]** However, Rabbi Yanki Tauber explains in The Underhand Spin that the two holidays actually share something in common: a spinning toy. "Still, there's a difference: the dreidel is spun from above, while the gragger is turned from below." Why? On Chanukah, the Jewish people were saved by outright miracles "from above." While on Purim, salvation is disguised in a series of ordinary events "from below." **[http://bit.ly/dreidel6]**



Jewish & Digital

Mark Mietkiewicz

If you think you know exactly what a dreidel looks like, pay a visit to Eran Grebler's DraydelHouse.com for dozens of delightful designs, as well as to the marvellous dreidelfun.com. Marsha Plafkin's Braille Dreidel is a simple yet striking variation. **[http://bit.ly/dreidel7]**

If you've never made a little dreidel out of clay, it's not too late! Just follow the instructions at ehow.com. **[http://bit.ly/dreidel9]** I don't know if it will help you haul in the chocolate gelt, but I came across an advanced mathematical discussion looking at probability and the dreidel. **[http://bit.ly/dreidel10]**

And speaking of trying to gain an advantage, baseball has it corked bats. Hockey has its overly curved sticks. And can you believe it, Chanukah has trick dreidels! Those are dreidels with the jackpot winning letter "*gimel*" etched into all four sides. But before you get too up in arms, the Great Trick Dreidel is a project to raise funds for Toys of Hope, which provides toys, clothing and other items to needy and homeless children and their families. **[http://bit.ly/dreidel11]**

Next week, we spin and sing!

Highway@rogers.com

A bar/bat mitzvah revolution

Rabbi Noam Katz

I recently attended one of the most memorable bar or bat mitzvahs I have ever been to. It wasn't the purity of the trope chanted nor the list of "thank yous" that made it stand out. Rather, it was how well the sacred ceremony aligned with what came after.

Amid the bagel spread and the DJ hired to spin Top 40 hits lay a pile of unopened boxes from Ikea on the floor of the shul lobby. They contained unassembled bookshelves, which the bar mitzvah boy and his friends put together over the next two hours. Once completed, they lined the lobby walls, and temple congregants were asked to fill them with books. Eventually, these fully stocked shelves were donated to a nearby school in a low-income neighbourhood.

This confluence of action and empathy crystallized the meaning behind the life-cycle event we were celebrating that day. The bar mitzvah boy had proclaimed to the world his Jewish and universal priorities, and modelled for his classmates meaningful ways they might turn their own simchahs into acts of social justice.

Compare this to the lavish opulence that characterizes so many bar and bat mitzvah celebrations. For decades, these parties have dwarfed the true meaning of becoming a bar or bat mitzvah – that is, a young person taking on increased obligations so as to strengthen, and become strengthened, by his or her community. What was once a spiritual and educational milestone has materialized into something... well, material. More alarming is that a growing percentage of students treat this rite of passage as a chance to "cash out their chips" in Jewish education and opt out of synagogue life altogether. Rabbi Rick Jacobs, president of the Union for Reform Judaism, has said, "The dropout rates post-b'nai

Rabbinic Reflections

mitzvah in the vast majority of congregations are staggering... We cannot afford – on any level – to allow our teens to leave our Jewish institutions just as they are entering critical identity-making years."

Therein lies the rub. As our students become more sophisticated in thought and are afforded experiences that will shape their adult lives, they're leaving institutions of Jewish learning in droves. Some teens I've spoken with consider post-bar and bat mitzvah Jewish education to be uninspiring, irrelevant, a waste of time.

How to respond? Jewish institutions must re-position themselves as compelling centres where young adults can gather, socialize, learn and develop skills. Camps, day schools, and peer trips to Israel are proven leaders in this field, offering an immersive environment for teens to mark Jewish time with their peers in settings that blend formal and informal learning.

Some synagogues have bar and bat mitzvah students develop "spiritual portfolios" or demonstrate Jewish growth through the arts. Others sponsor wilderness hikes that call students to Torah in the great outdoors. Whichever paths we try, we must be bold and creative, and we must bring teens into this laboratory of creativity. Their continued engagement in Jewish life will be on *their* terms, not those of their parents or Jewish professionals. Like heavily visited websites, the most successful programs will feature "user-generated content."

So it was at that memorable bar mitzvah event, in which sacred scrolls accompanied just-as-sacred hammers and nails. It transformed my understanding of what bar and bat mitzvahs can be, and allowed me to witness a young person become a "son of the mitzvah," in precisely the way he had envisioned. How revolutionary.

Rabbi Noam Katz is dean of Jewish Living at Toronto's Leo Baeck Day School and URJ Camp George.

I have a dream

Most of us are aware that the Hebrew month of Kislev is significant, since the holiday of Chanukah falls in Kislev.

But there's another significance to Kislev that's connected to the Torah portions we read this month. Most of the dream narratives within the Torah are read within the month of Kislev. In fact, Kislev is the ninth month of the Jewish year, and nine dream narratives are read during the month, so it's not surprising that Kislev is known as the month of dreams.

The dream sequences we read have to do with Joseph and his life transitions. In the beginning, Joseph is the dreamer who shares two of his dreams with his brothers and his father. The first dream involves himself and his brothers in the field working together binding sheaves. His brothers sheaves surround his and all bow down. When Joseph tells his brothers of this dream, we're told that his brothers hate him immensely.

The second dream has 11 stars, the sun and the moon all bowing down to Joseph. This time, Joseph tells not only his brothers, but also his father. His father angrily admonishes Joseph and asks whether he expects his father and mother to bow down to him.

The midrash and commentaries raise the question of Jacob's interpretation since Joseph's mother, Rachel, has already died and, therefore, could not bow down to him. This opens the door to questioning whether Joseph's dreams were not interpreted correctly. In the ancient world, bowing is not just a sign of respect, but also of welcoming. Perhaps Joseph's

Midrashic Moments

Rachael Turkienicz

dreams were his expression of wanting to work with his brothers together in the field and have them welcome him. In other words, does the message of the dream lie within the dream itself or within the interpretation?

Joseph quickly understands that the power lies within the interpretation, and he recreates himself as a dream interpreter while in an Egyptian prison. It's this role of interpreter that will ultimately unlock doors of opportunity for Joseph.

In the Talmud and midrash, much attention is paid to dreams and the role they play in our lives. One part of the Talmud tells us that a dream left uninterpreted is like a letter left unopened. And yet, we're to take great care with whom we share our dreams, for they may interpret them, and the interpretation gives them power.

According to the sages, if you're worried about the meaning of your dream, you should gather three people together and, in their presence, give the dream a positive interpretation. You should say to your friends, "I saw a good dream" and they should respond with affirming that it's indeed good and that God should turn everything within it toward the good and positive.

Interpreting our dreams toward the positive is a wonderful way to teach ourselves that we're the masters of our perspectives in everything we do. During the month of Kislev we can spend a moment talking to our friends, interpreting and praying that all our dreams come true.

Rachael Turkienicz is director of Rachaelscentre.org.

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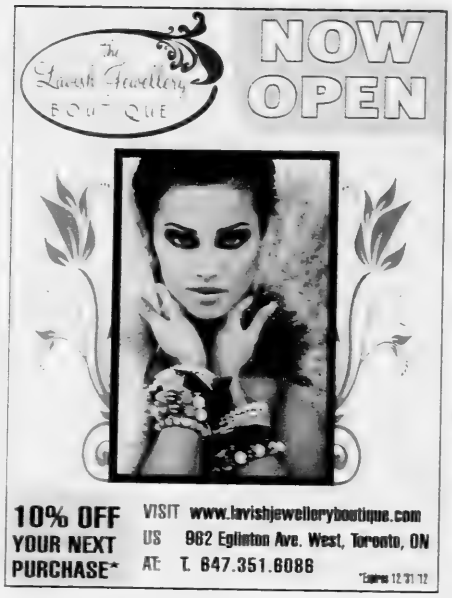

Parents Dena and Zecharia with children, from the left, Shifra, Leeba and Binyamin.

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Father donates kidney to daughter

Carolyn Blackman
Staff Reporter

Ruchoma "Leeba" Adler can thank her father, Zecharia, for giving her a new lease on life.

The three-year-old little girl, who was born with bilateral renal dysplasia, mild lung hypoplasia and global developmental delay, is scheduled to receive a kidney from her father on Nov. 22 at the Hospital for Sick Children.

Doctors call the surgery a lifesaving measure.

Ever since she was born, Leeba, with the support of her parents Zecharia and Dena, both 27, has undergone weekly blood labs and frequent hospital admissions, and has been on a rigorous medication schedule.

She has also required therapists to help her with vital basic skills such as eating, walking – she recently took her first steps – talking, progressing cognitively and developing socially.

Dena said the surgery will help Leeba immensely. "She has a funky personality and likes to be challenged, and this will give her the opportunity for optimal health."

Leeba will be hospitalized for close to a month after the surgery and will then require daily hospital visits, Dena said.

Zecharia was about to enter law school when Leeba was born, but he and his wife put their life on hold to care for Leeba and their two other children, Shifra, 5, and Binyamin, 4.

"Our life has been on hold, but it has become our normal," Dena said.

For more information, visit www.helpingleeba.com.

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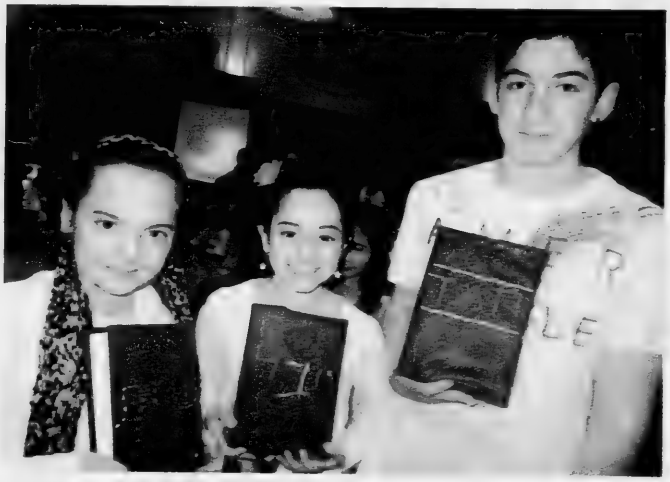
NETIVOT REMEMBERS: Grade 7 and 8 students at Netivot HaTorah Day School honoured Canadian soldiers by performing in a Remembrance Day ceremony. Pictured, from left, are Ellie P., Ami S., Noam S., Moshe Z., William A., and Jacob P. with teacher Jessica Scheinman, right.

PINK DAY: Senior kindergartners at the Paul Penna Downtown Jewish Day School marked Bullying Awareness Week by wearing pink and showing support for the right of their friends to be themselves.



SIDDUR PARTY: Students at the Montessori Jewish Day School took part in a Messibat Siddur (Siddur Party) Nov. 7 to celebrate their acceptance of their siddurim (prayer books) that they have been preparing for by embroidering their own names on felt book covers. Pictured, from left, are Grade 3 students Jaime Eckler, Grade 4 student Yuval Arnesty and Grade 8 student Tamir Arnesty.

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Mazel tov Becca & Adam!
We wish you many years of happiness and health together.
Love always, the Unterman, Fenwick and Somer families.

Orrie Rothman age seven months with Zaidy Steve and Softah Rivkah at big brother Aedden's third birthday party.

Mazel tov on your first wedding anniversary, Daniela & Luke married Nov. 12, 2011.

Happy 25th birthday to Chloe Korenblum. We love you more than words can describe!
Henry, Claude and Kate, Richard and Shelah, and Traute!

Pam & Ronnie welcome, with love, their daughter Avery Roen, born Sept. 21. Sister Nya is delighted. Congrats to the Spivack and David families.

Welcome Morgan Press, born June 19 to parents Janna & Neil and big brothers Koby and Devin. Grandparents, Rachel & Saul Press, Hiala & Charles Balaban.

Email your digital photos to cblackman@thecjn.ca or go online to www.CJNews.com and click the "Family Moments"

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What's New

By LILA SARICK

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Deadline reminder: Nov. 26 is the deadline for the issue of Dec 6. Dec. 3 is the deadline for the issue of Dec. 13. All deadlines are at noon. Phone 416-391-1836, ext. 269; fax 416-391-0829 or send an email to: whatsnewcjn@gmail.com. This week's What's New was done by Carolyn Blackman.

Thursday, Nov. 22

AEPI REUNION

Canada's largest Jewish fraternity, Alpha Epsilon Pi, Toronto Alumni Club, is having its 2nd annual reunion at Petroff Gallery, 1016 Eglinton Ave. W. For information and tickets, **Dave Burden**, 647-668-2846.

Sunday, Nov. 25

JEWISH ROOTS

Who Do You Think You Are? Research your Jewish roots with **Peter Jassem**, chair of the Polish- Jewish Heritage Foundation of Canada. 7:30 p.m. Lodzer Synagogue. $10.

'FRIDA AND DIEGO'

Oraynu Congregation for Humanistic Judaism presents "Frida and Diego: Artists and Lovers." Discussion complements current AGO exhibit. Appetizers 3:30 p.m., talk 4 p.m., $15 per person. 18 Wynford Dr. For information, **Roby**, 416-385-3910 or roby@oraynu.org.

JOHN BAIRD HONOURED

Foreign Minister **John Baird** will receive an honorary doctorate from Jerusalem College of Technology at a fundraising dinner at Ritz-Carlton Hotel in Toronto. For more information, email, shimonvinger@gmail.com; 416-320-0659.

JEWISH MUSIC

L'Chaim! Jubilate Singers and Toronto Jewish Folk Choir perform, 3:30 p.m., Grace Church on the Hill, 300 Lonsdale Rd., Tickets $20 in advance, $25 at the door, $15 seniors, $10 students, 12 and under free. Book online at www.ticketweb.ca or call 416-485-1988 or 905-669-5906.

Monday, Nov. 26

CHRISTIAN JEWISH DIALOGUE

Christian Jewish Dialogue of Toronto is honouring **Mary Siklos** and **Rev. Damian MacPherson** for their contribution to interfaith understanding and education. 7:30 p.m., Keynote speaker is **Thomas Cardinal Collins**. Adath Israel Congregation. Tickets, $40. For information, call 416-598-4242 or register online at www.cjdt.org.

TURNING THE PAGE

Act to End Violence Against Women presents "Turning the Page, Transforming Lives," 7 p.m. Columbus Centre, featuring journalist and victim of violence **Barbara Turnbull**. Tickets $85, includes light dinner and dessert. For tickets and information, info@acttoendvaw.org, 905-695-5372, www.acttoendvaw.org.

Tuesday, Nov. 27

CANADIAN CONSTITUTION

Temple Har Zion's daytime program committee presents **Nelson Wiseman**, who discusses "The Canadian Constitution: Why It Matters To Us." Bring lunch at noon, program begins at 12:30. Members $3, non-members $6. For information, call 905-889-2252.

Continued on page 29

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Continued from page 28

MUSICAL TREASURES

Beth Jacob Hamilton presents Musical Treasures – Great Songs of Our Tradition featuring **Cantor Tibor Kovari** of Beth Tikvah Synagogue and **Cantor Eyal Bitton**, of Beth Jacob, 7 p.m. Tickets $15 students and seniors, $20 general admission. Call 905-522-1351.

LUNCH & LEARN

Beth Tikvah Synagogue's Lunch & Learn series continues with **Liz Pearl**'s *Living Legacies*. $20 per session. Email helen@bethtikvahtoronto.org or call 416-221-3433, ext. 352.

Wednesday, Nov. 28

MANDOLIN ORCHESTRA

Jewish Genealogical Society presents "The Ger Mandolin Orchestra: An Inspiring Tale of Genealogy, Remembrance and Musical Innovation" with musician **Eric Stein**. Temple Sinai, 210 Wilson Ave., 8 p.m. For information, www.jgstoronto.ca.

BIBLE SERIES

Beth Tzedec Max and Beatrice Wolfe Library's Extraordinary Characters in the Bible series continues with "Jezebel and Athaliah: The Notorious Queens of Israel and Judah." 1:30 p.m. RSVP 416-781-3511 or 416-781-3514, ext. 225.

PAUL PENNA OPEN HOUSE

Open house at Paul Penna Downtown Jewish Day School, 7:30 p.m. RSVP, or to arrange a private tour, call **Sheri Rapp**, 416-928-3537 or sheri@djds.ca.

Thursday, Nov. 29

ANNUAL MOVIE NIGHT

Camp Northland B'nai Brith is holding its 7th annual movie night, featuring the film, *Dorfman*, at the City Playhouse, 1000 New Westminster Dr. 7 p.m. silent auction, 8:30 screening. Tickets $18. All proceeds go to Send a Kid to Camp Fund. 905-881-0018 or www.campnbb.com.

CHARITY SCRABBLE

Na'amat Canada Toronto presents a charity scrabble tournament, 7 p.m., Borochov Cultural Centre, $36. Tickets available at www.naamatevents.com or 416-636-5425.

Other News

CELEBRATING CHANUKAH

Al Green Theatre. Tickets now on sale for Judy and David Chanukah Live, 2012, Dec. 16, 3:30 p.m., Al Green Theatre. Benefits City Shul. Buy online at www.cityshul.com.

Join Beit Halochem Canada for its annual Chanukah party, Dec. 6., featuring dinner, dancing and entertainment. La Primavera Banquet Hall, $154 per person, reserved seating. Kashrut observed. beithalochem.ca or 905-695-0611.

Beth Tikvah Synagogue. Friends of Yiddish Chanukah concert, Chanukah Hulyanke, featuring Mitch Smolkin and the Yiddish Swingtet, Dec. 2, 2 p.m., Members $8, guests, $15. RSVP, **Sandy**, 416-458-1440.

Temple Sinai family Chanukah party with Rob Joy and Dynamix features music, crafts, latkes. Reserve by Nov. 28 and bring a non-perishable food item. 11 a.m., lunch noon. Treasure hunt 1 p.m. Pre-registration cost for $15; non-members $18. Children under 10 free. At the door, $17, non-members $18, children under 10 free. Email education@templesinai.net or call 416-487-3281.

Chabad of Markham presents a Chanukah concert and festival featuring the Maccabeats, Dec. 9, 3 p.m. at the Thornhill Community Centre. Tickets, $25. For more information or to RSVP, www.chabadmarkham.org or phone 905-886-0420.

MAH-JONG DROP-IN

Temple Har Zion holds weekly mah-jong drop-in, Wednesdays, 1 p.m. Enter building through doors at west side; for disabled access, use ramp at right of the main doors and ring for assistance. Contact **Debbi**, 905-881-8025, debhave@gmail.com.

OUT OF THE COLD

Shaar Sholom Synagogue is collecting winter coats, gloves, hats and boots for people in need. Drop off gently used items at the synagogue until Nov. 26.

CAMP OPEN HOUSE

Eden Village Camp, a Jewish non-profit, environmental sleep-away camp, 50 miles from New York City, is holding an open house, Dec. 1, 6:30-8:30 p.m., 132 Cedric Ave. For information or to RSVP, 416-805-8382 or risa@shoresh.ca.

CAREGIVER SUPPORT

A support group for caregivers takes place the last Wednesday of each month, at Dementia Support Seniors day centre, 1140 Sheppard Ave. W., Unit 12, 7 p.m. No Charge. Call 416-638-8600.

HABITAT FOR HUMANITY

Join young adults from across the city for a day of service with Habitat for Humanity, 8 a.m.-4 p.m., Scarborough Build Site. Visit Torontohabitat.ca/presentbuild. Register by Dec. 5 to **Hayley**, 416-487-4161 or hayley@templesinai.net. Each volunteer commits to a minimum donation of $25 to Habitat for Humanity.

VOLUNTEERS WANTED

The Apotex, Jewish Home for the Aged is looking for volunteers to help residents welcome Shabbat on Friday afternoons with music and song. If you are comfortable singing, playing musical instruments and/or leading prayers, contact Volunteer Services at Baycrest, volunteer@baycrest.org, or 416-785-2500, ext. 2572.

JF&CS GROUPS

Registration is required for all programs. Groups and workshops are open to all members of the community and fee reductions are available. All classes at Lipa Green Centre, 4600 Bathurst St., unless otherwise noted. Call **Shawna Sidney**, 416-638-7800, ext. 6215, or www.jfandcs.com.

High Conflict Divorce. A workshop for parents. Not for individuals in an abusive situation. Nov. 28, 6:30 p.m., Promenade Mall, #313.

FOR SENIORS

Charming Earl Bales Seniors Club in the Park. (60+). **Valerie**, 416-395-7881. Casinorama, Dec. 19, complimentary buffet lunch. Tuesdays, seniors gentle fitness with personal trainer, 10 a.m.; Wednesdays, social bridge, 12:30 p.m.; Thursdays, social bridge, 12:30 p.m.; Thursdays, barber. Membership registration now open for 2013.

Seniors Cultural Club meets Tuesdays, 10 a.m., Borochov Cultural Centre, 272 Codsell, 416-630-9444.

New Horizons is a Jewish Hungarian seniors club that offers kosher food, card games and casino trips. 416-256-1892.

Bridge club at Forest Hill Library has reopened and is looking for new members. Call **Lea**, evenings, **416-487-7630.**

Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub. Refreshments $2. Call **Sheila**, 416-665-3333, or **Marcia**, 416-932-1229.

Beth Emeth Bais Yehuda Synagogue welcomes new players for mah-jong and Rummikub Monday and Wednesday afternoons, 416-633-3838.

Active Seniors & Boomers, Miles Nadal JCC, 416-924-6211, ext.155. Dec. 6, Guided Royal Ontario Museum visit with curator **Corey Keeble**.

Bernard Betel Centre, 416-225-2112.

Lecture, "Treasures of the Pomegranate Guild of Judaic Textiles, Toronto, Nov. 27, 10-11:30 a.m. **Anna VanDelman**, $3 members, $6 non-members.

Wellness lecture, "Consumer Education Workshop: Be a Smart Consumer," **Marcela Mayo**, Ministry of Consumer Services, Nov. 29, 1:30-2:30 p.m. No charge.

New Horizons at Beth Tzedec, in partnership with Bernard Betel Centre, is holding its next meeting Nov. 26, 1:30-3:30 p.m., no charge.

Call 416-781-3511 or **Rachel Hindel**, rhindel.msw@gmail.com.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com.

Drop-in duplicate bridge, Thursdays, 12:30 p.m.

Seniors social art in the media of your choice, with discussions and information sessions, Mondays, 2 p.m.

Film lecture series with **Kevin Courrier**, The Hidden Art of Steven Spielberg, Wednesdays for five weeks, beginning Nov. 21, 1-3:30 p.m.

Folk dance with **Teme**, Wednesdays, 10-11:30 a.m.

Senior Social Art, Mondays, 2-4 p.m. Free for members.

MILES NADAL JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org.

Toronto Jewish Film Society 2013 subscriptions available. esthera@mnjcc.org.

Adult daytime choir meets Tuesdays, 1:30 p.m. Women's Chorus meets Mondays, 7:30 p.m. email gillians@mnjcc.org. No experience needed.

Hadar Noiberg Trio, presented by Toronto Downtown Jazz and Al Green Theatre, Nov. 22, 8 p.m., 25 single tickets, $20 students, groups and seniors. For tickets, algreentheatre.ca; 416-924-6211, ext. 0.

SCHWARTZ REISMAN CENTRE

Lebovic Campus, 9600 Bathurst St., Vaughan. 905-303-1821, www.srcentre.ca.

Red Cross babysitting course, for ages 11 and older. Nov. 23, 9 a.m.

Grandparents, grandchildren brunch with crafts and music, Nov. 25, 10 a.m. Ext. 3037.

SINGLES EVENTS CAN BE FOUND ON PAGE 34

Community objects to Mount Royal's demise

Janice Arnold
Staff Reporter

MONTREAL — The organized Jewish community expressed its opposition to the proposed elimination of Mount Royal riding at public hearings on the redrawing of the federal electoral map, saying it would divide the Jewish community and separate it from its institutions.

The federal government's plan is to replace much of Mount Royal's territory with a new riding called John Peters Humphrey, which would stretch from Victoria Avenue in Snowdon westward to encompass Dorval, and divide Côte St. Luc in two.

In a brief presented to the Federal Electoral Boundaries Commission on Nov. 12, leaders of Federation CJA and the Centre for Israel and Jewish Affairs (CIJA), as well as the federation's social services agency Ometz, said the change will have "a direct and significant impact on the Jewish community."

They say the Jewish community, which represents about 36 per cent of Mount Royal's 101,000 residents, represents "a community of interest or identity," one of the defining characteristics of a federal riding according to the law.

They noted that Jews have lived in significant numbers in Mount Royal for much of its history, since its creation in 1924.

The riding is currently represented by Liberal MP and former justice minister Irwin Cotler. He's held the district since 1999. Before that, it was held by longtime Liberal MP Sheila Finestone, and before that by former prime minister Pierre Trudeau, also a Liberal.

"We believe that our communal interests are most effectively represented by a single MP and that by separating parts of our community from several of its key social service and communal institutions, the proposed change in boundaries will serve to weaken our overall political representation," the brief states.

It's signed by federation CEO Deborah Corber, CIJA Quebec vice-president Luciano Del Negro and Ometz co-executive director Howard Berger.

They say that moving the eastern boundary of the riding from Côte des Neiges Road, where Mount Royal now extends, to Victoria would result in a "disconnect" between the majority of Jewish community members and such institutions as the Jewish General Hospital (JGH), Jewish Eldercare Centre, Project Genesis, Mada Community Centre and several synagogues.

This could mean dealing with more than one MP whenever federal issues arose, they say.

Irwin Cotler

"The result of the proposed boundary changes would be to impose an artificial political boundary between the efforts of one MP to advocate on behalf of the Jewish community writ large and another MP to represent select Jewish community institutions."

The new John Peters Humphrey riding would not take in the area where Mount Royal's constituency office is located on Kent Avenue, they note.

The office has been at that address since 1984 and is a good one, the organizations say, because of its centrality and easy accessibility.

They also note that the proposed new riding would have a population of 104,628, which is above the recommended limit of 101,321 set for Quebec by the Electoral Boundaries Readjustment Act. Mount Royal's population is almost on target at 101,273.

The YM-YWHA, JGH, the Jewish Russian Community Centre, and Congregation Shomrim Laboker also made presentations to the commission last week.

In its brief, the Y said that 74 per cent of the nearly 8,000 members of its main Snowdon branch live in Mount Royal riding, and that the branch has been located in the riding since the 1950s.

"So it cannot and should not be a surprise that the YM-YWHA is dismayed and acutely concerned by the Federal Electoral Boundaries Commission's proposal to do away with the Mount Royal riding and split it into three new federal districts, i.e., John Peters Humphrey, Outremont and Wilder Penfield," states the brief, signed by president Peter Lewis and executive director Marlene Jennings.

The Y recommends that any reconfiguring of the electoral map ensure that the Jewish communities in Côte St. Luc, Hampstead, Town of Mount Royal and Côte des Neiges/Snowdon continue to be located within one riding.

(The towns of Mount Royal and Hampstead would remain intact in the proposed John Peters Humphrey riding.)

Canada's electoral map is revised every 10 years, after the census is conducted, to reflect population growth and shifts. Quebec is to receive three additional seats, for a total of 78.

The late John Peters Humphrey, a Montrealer and McGill University professor, was the first director of the United Nations human rights division and the principal drafter of the Universal Declaration of Human Rights.

OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Gertrude Goldberg	Nov 2/12	1500 Steeles Ave. W.
Iona Silverberg	Nov 2/12	28 Lyons Lane
Stan Barkovitz	Nov 2/12	17 Norseman Street
Murray Heifetz	Nov 4/12	789 Centre Street
Dorothy Hendeles	Nov 3/12	70 Rosehill Drive
Hon. Robert Kaplan	Nov 5/12	1 Bedford Road
Rhonda Krandel	Nov 5/12	695 Woburn Avenue
Rena Scheffer	Nov 5/12	36 Bridle Path, R.R.# 1
Harold Emsig	Nov 6/12	3560 Bathurst Street
Bert Mendelson	Nov 5/12	77 Dunfield Avenue
Irving Cooper	Nov 8/12	3800 Yonge Steet

HEBREW BASIC BURIAL

Rosa Havas	Nov 5/12	319 Glenwood Street
Ronnie Field	Nov 10/12	

The unveiling of a monument to the memory of the late

ALEX KOFMAN z"l

will take place

Sunday, November 25th at 12:00 p.m.
Pardes Chaim Cemetery - Section H

Relatives and friends are invited to attend

Reception to follow @ 94 Rejane Cres

Steeles Memorial Chapel

Sandorfy, Carolina	Nov. 7/12	650 Briar Hill Ave
Chudnovska, Polina	Nov. 7/12	Private
Gersh, Aaron Moysha	Nov. 2/12	114 Gayla St
Burstein, Zipora	Nov. 3/12	718 Sheppard Ave W
Kent, Valeria	Nov. 3/12	Private
Lavine, Janice Devorah	Nov. 4/12	256 Old Forest Hill Rd
Gutman, Nechama	Nov. 5/12	7460 Bathurst St
Dekker, Pennie Fern	Nov. 6/12	46 Sherie Dr
Prichert, Faina	Nov. 5/12	Private
Strongin, Raisa	Nov. 6/12	Private
Weinstein, Lily	Nov. 6/12	343 Clark Ave
Nelson, Pauline	Nov. 6/12	Private
Goodman, Sylvia	Nov. 9/12	2121 Bathurst St
Bendayan, Enriqueta	Nov. 7/12	3 Goldfinch Crt
Kushner, Shirley	Nov. 8/12	484 Steeles Ave. W
Titcher, Judy	Nov. 7/12	Private
Dubkov, Semyon	Nov. 8/12	Private
Shapiro, Paul Henry	Nov. 8/12	55 Skymark Dr
Schwartz, Lenke	Nov. 9/12	91 Glen Rush Blvd
Galfanovitch, Aida	Nov. 10/12	4300 Bathurst St
Sherman, Fred	Nov. 10/12	7 Townsgate Dr
Gray, Martin	Nov. 10/12	22 Lilywood Rd
Ingber, Richard	Nov. 10/12	34 Barkwood Cres
Mimram, Elie	Nov. 9/12	645 Castlefield Av
Golod, Viatcheslav	Nov. 9/12	Private

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Ayelet memorialized

MONTREAL — A sefer Torah in memory of Ayelet Yakira Galena, the two-year-old granddaughter of Rabbi Reuben Poupko, will be dedicated at Congregation Beth Israel Beth Aaron on Dec. 8, the first night of Chanukah.

Ayelet, the daughter of Rabbi Poupko's daughter Hindy and her husband Seth Galena of New York City, died last January of a rare bone marrow disease.

Some 14,000 people around the world daily followed the toddler's struggle for life and her family's roller-coaster of emotions online at her parents' Eye on Ayelet blog.

The young couple asked for – and received – prayers from thousands of mostly strangers who came to be known as "Ayelet nation." The search for a bone marrow donor went nationwide, and the transplant took place 154 days before the toddler died.

On Nov. 12, Hindy Poupko Galena was named to the Forward 50, a list of the 50 American Jews that the *Jewish Daily Forward* judges to have had the greatest impact as leaders in various fields over the past year.

Poupko Galena, 29, grew up in Montreal, leaving to attend Yeshiva University's Stern College. She works at the Jewish Community Relations Council in New York, heading Israeli and international affairs. Seth Galena, an Internet entrepreneur, is founder of the "kosher comedy" website Bang It Out.

Rabbi Poupko said the Torah was commissioned by his congregation to honour both Ayelet and the courage of her parents.

"This is a wonderful initiative by those who were touched by Ayelet's story and wanted to do something meaningful," he said.

The Torah is a small portable one, suitable for taking to shivah houses or hospitals, for example.

— J.A.

Berbrayer to become head of JNF Man./Sask.

Myron Love
Prairies Correspondent

WINNIPEG — Music producer Karla Berbrayer is the incoming president of the Jewish National Fund, Manitoba/Saskatchewan region.

Since Rob Berkowits became the group's executive director about a year ago, "he has been bringing more younger people into our board," Berbrayer said.

"While we respect the advice and guidance of our senior members, we need to have younger people on board. I am a link between the younger and older members of the board."

Berbrayer is replacing Mel Lazareck, who has been Jewish National Fund (JNF) president here for the past six years. "I am honoured to be following in the footsteps of Mel Lazareck," Berbrayer said.

Karla Berbrayer

"And I am looking forward to working with the strong staff in the JNF office and building on the success of what has been done over the past few years in Winnipeg."

Lazareck, who is Manitoba's special representative to Israel, advising on economic and community projects in Israel, had wanted to step down earlier, but there was no one to replace him.

Now, with Berbrayer as president, Lazareck said he plans to remain on the JNF board and continue to work to strengthen the bond between Manitoba, Canada and Israel.

Berkowits has created a transition mechanism for the JNF board, as well as a handbook outlining the duties and responsibilities of board members. Thus, Berbrayer will serve a two-year term and will be succeeded by Jessica Cogan, her vice-president – a new board position.

Berbrayer is best known in Winnipeg's Jewish community as one of the founding producers of the popular Rady Jewish Community Centre's Music 'N' Mavens series, now in its 14th season, and the Rady JCC's Israeli Concert Series, in its 10th season. For the past three years, she has also been the producer of Rady JCC's Tarbut: Festival of Jewish Culture. As an independent producer and sourcer of largely Israeli musical talent, she has developed an international reputation and worked with a variety of other non-profit and arts and entertainment groups.

In addition to serving on several boards and committees, including Jewish Federation of Winnipeg, Shalom Residences and Herzlia Synagogue, Berbrayer was vice-president of the board of Community Respite Services of Manitoba and is a volunteer with Manitoba Riding for the Disabled.

She also books musical performers for the JNF's annual Negev Gala, she has been a JNF board member since 2009, and produced and co-chaired the 2012 Negev Gala, which honoured philanthropists Bonnie and John Buhler.

"There have been a number of positive changes at the JNF here since I became a board member," Berbrayer says. "There are a lot of new ideas happening, and we are going in new directions.

"We do more than plant trees. We have to continue to make people more aware of the JNF's other projects and initiatives."

Cogan, who is originally from Edmonton, has served on JNF's Manitoba/Saskatchewan region board since 2009. In 2012, she co-chaired, with Berbrayer, the Negev Gala.

A lawyer, Cogan participated in the March of the Living; she has been a member of the executive of Hillel – Jewish Student's Association at the University of Alberta and a member of the boards of the Jewish Federation of Edmonton, Aleph-Bet (a Winnipeg Jewish daycare) and the Winnipeg Beach Day Camp.

In 2009, Cogan participated in the JNF's Ambassador Program. She was one of 12 people from across Canada who toured Israel and were tasked with the mission of educating their specific communities about the projects that JNF support in Israel.

GREENHOUSE GROWING

Students at Associated Hebrew Schools' Kamin Education Centre in Thornhill are growing an array of plants including vegetables and herbs growing in two large indoor greenhouses. The students planted seeds and are learning how to regulate the temperature. They hope hoping to transplant the plants outside in the spring. Pictured are Grade 3 students Noa Popper, left, and Cira Orvitz.

Want a good separation agreement? Make sure you *both* have a good lawyer.

Family Matters
by
John Syrtash
B.A. (Hon.), LL.B.
Counsel
Garfin Zeidenberg LLP
Family Lawyer & Mediator
for 31 years

Question: My husband and I have decided to get a divorce. I'm planning to hire a family law lawyer, but he refuses to. If I'm represented and he isn't, is that an advantage or disadvantage for me?

Answer: Sometimes people hire me and celebrate when their spouse has no lawyer, thinking that their spouse will be "putty in your hands." If we negotiate or are forced to go to court, such a client might think that I will shoot like Sidney Crosby facing an empty net.

What such a "maven" doesn't realize is that a spouse without legal advice will often cost a client *more* than if his/her partner is properly represented.

Let us imagine that my client, Ms. Narishfreu, instructs me not to insist that her husband obtain his own independent lawyer to negotiate their separation agreement. Mr. N. then signs whatever I put in front of him. The agreement calls for a split of assets in my client Mrs. N's favour, a generous amount payable for child and spousal support, sole custody of the children to Mrs. N. (with minimal access rights to the father), and an uncontested divorce. The naive and unsuspecting Mr. N. even signs a clause saying that I gave him the option to seek independent legal advice, but he opted not to do so.

One year after having signed his rights away, Mr. N can't or won't pay under the deal, so he goes to a lawyer who tells him, "Mr. N, you obviously didn't know what you were signing. You didn't have independent legal advice. Welcome aboard."

This lawyer then asks the Court to set aside the whole agreement because Mr. N. was not properly represented when he signed it.

Ms. Narishfreu, who one year ago thought she had Mr. N right where she wanted him, is now paying me twice: once to draft an agreement for her husband to sign, and a second time to litigate whether or not that agreement is "enforceable", meaning whether or not it should be set aside by the Court.

Now imagine if there is was no such agreement to begin with. I would then be litigating against someone in Court who is not represented to resolve the dispute. Then it would again often cost more time and money than if my opposition was represented by counsel.

First of all, if the client does not know what he is doing in court, it's like Mario Andretti attempting to race the Indy 500 flanked by a driver who does not even possess a driver's license. He/she will not know the basics of legal court procedures, such as when or how to file legal documents and in what order, the rules of evidence, not to interrupt when someone else is speaking, etc. There will be frequent motions to adjourn, or stall and delay the proceedings, because the Courts bend over backwards to unrepresented counsel so as to appear fair.

The unrepresented party will talk ad nauseum about details — like the minutae of their marriage — that in most cases are of no interest to the Court, or deliver 50 page affidavits that no one will read, but slip in one or two facts that must be refuted.

Most importantly, attempting to negotiate with such individuals is like asking Mount Everest to move over a few inches. They often don't know the law or what is likely to happen if they refuse to compromise, and are too emotionally attached to their positions.

In short, Ms. Narishfreu's bill will be much bigger than if her ex had been properly represented in the first place.

Everyone is entitled to represent themselves, and I am not in favour of taking away that right, especially since so many people cannot afford to pay a lawyer at any cost. Nor does every self-represented individual fit the foregoing description. However, I usually implore my client's spouse to obtain competent family law counsel so that it will save both parties significant time and money — and result in an agreement that is both lasting and binding.

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Sponsored by the Community for Jewish Culture of B'Nai Brith Canada.

Unicorn Gala aids grieving children

Susan Minuk
Special to The CJN

Guests at the recent Unicorn Gala had the chance to purchase a seat for a child on a bus to an overnight camp that supports grieving children and teens.

Some 400 guests attended the Nov. 6 gala at the Arcadian Court in Toronto in support of the Max and Beatrice Wolfe Children's Centre (MBWCC), which operates Camp Erin Toronto.

Established in 2004, the MBWCC, at the Temmy Latner Centre for Palliative Care at Mount Sinai Hospital, provides home palliative care support to dying children and their families and counselling and bereavement programs for children and youth living with the dying or death of a loved one.

The Unicorn Gala returned this year after several years' hiatus. Gala co-chairs Jill Phillip and Rebecca Diamond said that 81 bus seats were purchased, which raised a total of more than $40,000.

Josh Dusang, 11, and Rachel Dusang, 9, who lost their father in a car accident on Nov. 17, 2011, spoke at the gala. "We are stronger kids now and have a better way of coping with our loss since going to grief counselling, participating in monthly programs at the centre and experiencing Camp Erin – all offered through the MBWCC."

Traditional outdoor camp activities are combined with grief education and emotional support activities at Camp Erin, which is free to all families.

Several people were honoured during the evening, including MBWCC founder Dr. Larry Librach; Abby Tobias, president of Sole Power Productions and Dr. Aubrey Green, who specializes in sports medicine.

Musicians Marla Joy and Kibwe Thomas provided entertainment at the gala, and guests participated in a silent auction. Guest Albert Milstein won a diamond valued at $6,200, in a raffle sponsored by Mark Lash. Milstein later donated the diamond to the MBWCC.

The Unicorn Gala "began with a five-year-old little girl named Samantha, who was dying of a brain tumour," Librach said. "Her mother was determined to see community supports for dying children." The gala was named for Samantha's favourite animal, the unicorn.

Dr. Adam Rapoport, a pediatric palliative care consultant for MBWCC, said that the MBWCC consists of two clinical elements: the Dr. Jay Children's Grief Program and in-home pediatric palliative care. "Although most of us think about death and dying when we think about palliative care, the truth is that pediatric palliative care is much more focused on living; our motto is 'adding life to a child's time, not just time to a child's life,'" he said.

Andrea Warnick, a grief counsellor and registered nurse at the MBWCC, said a huge part of the centre's work "is to make sure that children do not feel responsible in any way for the death in their family. We know that if you can get in there before a death happens and influence whether the child knows that mommy is dying but the child is not responsible, you can go very far toward influencing their bereavement process."

Warnick added that the MBWCC's goal is "not to fix a child's broken heart but to teach a child how to live with a broken heart. I often hear, 'That must be so hard,' but the truth is that doing my job is not the hard part. The hard part is not being able to do this job for everyone who needs it."

For more information about the gala, visit www.unicorngala.com.

Dr. Larry Librach with Rachel and Josh Dusang
[Susan Minuk photo]

Project puts kids' libraries in abuse shelters

Carolyn Blackman
Staff Reporter

Act to End Violence Against Women has started a new project that will help women and children living in shelters turn a new page.

The organization is planning to furnish and stock children's libraries in shelters across Canada.

Penny Krowitz, executive director of Act to End Violence Against Women, said the group embarked on the project, Turning the Page, because it wanted to create a peaceful oasis for women and their children who live in shelters.

Each library, finished in colourful and comfortable furnishings, will be equipped with a wide variety of new books suitable for children of all ages, as well as games, puzzles, and a computer with age-appropriate software.

When the children leave the shelter, Krowitz said, they're welcome to take a favourite book with them to their new home.

"These kids have had a lot of upheaval in their lives, and sometimes they're left with nothing. Getting a new book is important, because it is the beginning of a new life," she said. "Research shows that children who are abused or live with abuse are often educationally delayed. This also gives them the opportunity to increase their literacy."

The first library was opened in Montreal, said Krowitz, at Auberge Transition, a shelter for women and children who have been victims of violence. The next library, in Toronto, is set to open at Women's Habitat of Etobicoke.

In a letter of appreciation, Auberge Transition executive director Irene Jansson said that the library "is without a doubt one of the best gifts given to the children and their mothers. This space allows them to be the children they are.

"I have seen first hand the difference this library has made in the lives of the children, and I know that other shelters will also see the benefits associated with this project."

Krowitz said that one of the mothers at Auberge Transition said that she was touched that someone cared enough to provide something extra for them. "It made her feel worthwhile."

She said that Act to End Violence Against Women has partnered with organizations and private donors to fund the project – each library costs about $12,000 – including the Canadian Children's Book Centre, a national, not-for-profit organization, dedicated to encouraging, promoting and supporting the reading, writing, illustrating and publishing of Canadian books for young readers.

Krowitz said the group has also partnered with Shaarei Shomayim Congregation's youth and chesed committees.

"We are willing to partner with any group across the country that is interested, and donations of new books are welcome. We stress that the books need to be new, because we want the children to feel worthwhile and special."

Act to End Violence Against Women is holding a fundraiser, Turning the Page, Transforming Lives, on Nov. 26 at 7 p.m. at the Columbus Centre, featuring *Toronto Star* reporter Barbara Turnbull, who was shot and severely disabled during a robbery in 1983, when she was 18 years old.

Krowitz said they invited Turnbull, a "journalist, survivor and self-described trouble maker" to speak because she is "a survivor who turned her tragedy into a wonderful life."

For information and tickets, call 905-695-5372, info@acttoendvaw.org, or acttoendvaw.org.

Western students remember the Holocaust

Jessica Pollock

I imagine a world where there are no longer any living Holocaust survivors. A world where antisemitism is at risk of proliferating to degrees that we cannot yet fathom. A world where Holocaust deniers have greater opportunities to falsify facts and demean one of the most tragic events in Jewish history.

Guest Voice

Imagine we can no longer rely on the eyewitnesses to the very atrocities that occurred more than 60 years ago to tell and retell their personal narratives of heartache, perseverance and tenacity. We as second, third and fourth generations must take ownership of the past in order to sustain survivors' legacies for the future.

From Nov. 5 to 9, students at the University of Western Ontario in London, Ont., carried out that very responsibility during Western Hillel's annual Holocaust Education Week (HEW). What distinguished this year's HEW from others was the adoption of a fresh strategy to improve outreach to non-Jewish students. In addition to an innovative workshop on Holocaust denial and a special event featuring Holocaust survivor Pepa Livingstone recounting her experiences to students, the balance of HEW events involved partnerships with an assortment of student clubs.

This year, HEW organizers and committee members – Shira Gelkopf, Samantha Hershenfeld, Ariel Yeheskel and myself – all agreed that cultivating partnerships for the weeklong programs was essential, since the Holocaust is not only a Jewish tragedy, but also a profound calamity for all of humankind.

For example, we held an exclusive film screening of *Paragraph 175*, a documentary film that chronicles the lives of homosexuals under Nazi rule. Due to the nature of the event, we approached the Western Undergraduate Film Society (WUFS) and PrideWestern, a club for LGBTQ students and their allies, inquiring if they would be interested in partnering with us for the screening. Both clubs were eager to contribute to HEW.

The executive members of WUFS in particular expressed their respect for our executive team on numerous occasions, commending our passion and dedication to Holocaust education.

Those who attended the screening, both Jewish and non-Jewish, were exposed to a hidden face of the Holocaust that few people are aware of or informed about.

Throughout the week, we organized a display in our university community centre that encouraged students to sign pledge cards with the objective of preventing social injustice. For this exhibit, we reached out to STAND Western, a club devoted to raising awareness about past genocides and Darfur in particular, and the Association for Baha'i Studies. Identifying the Holocaust as more than a mere "Jewish genocide" is crucial in connecting non-Jewish students to this tragedy. We knew that partnering with both of these clubs, which are involved in social justice issues, would help in this regard, and we were pleased when both quickly agreed to collaborate.

By the end of the week, our three clubs had worked together to acquire 250 signatures of Western students pledging to prevent social injustice – an unprecedented response to a HEW initiative. The students who participated also received a handout with pieces of testimony of a survivor or victim of the Holocaust, educating them about the genocide through the compelling vehicle of personal narratives. We collected testimonies from the United States Holocaust Memorial Museum's online resources and families of Western students, which humanized the Holocaust for other students.

Our outreach tactics with respect to the exhibit garnered a diverse group of student viewers, all of whom gathered under the shared goal of paying tribute to the past.

After this year's HEW, I am prouder than ever to identify with a dynamic community of organized student leaders on campus. Through innovative and successful outreach strategies such as the ones implemented this year, I feel confident that our generation is capable of and willing to preserve the legacy of the Holocaust now and in the future.

From left, HEW organizers Samantha Hershenfeld, Shira Gelkopf, Ariel Yeheskel and Jessica Pollock *[Adam Broude photo]*

In Memoriam

LISA-ANN LAUREN POSLUNS ז"ל

In Loving Memory of

Our Darling Daughter, Sister, Aunt, Niece, Cousin, Friend, Colleague

March 30, 1964 – November 2, 2002 / 28 Mar Cheshvan 5763

REMEMBERING TEN YEARS LATER...
WE WILL NEVER FORGET

Our devoted and beloved daughter and granddaughter, our cherished sister/confidante/life buddy, our best-ever aunt, our trusted and loyal friend, proudly Canadian, proudly Jewish, and a lover of Israel, a gifted drummer and percussionist, an inspired businesswoman and negotiator par excellence, a lover and supporter of children, dogs, and endangered animals at home and abroad, a fantastic cook and eating partner, an energetic skier, a passionate believer and supporter of girls' and women's rights and strength to rise up, a sunshine smile, a brave and beautiful heart...

These are but some of the quintessential memories of you that we treasure, Lisa. Ten years have now passed; a decade of standing on the ground without your physical presence. It feels like a century, and it feels like yesterday. We do not get to have you with us as we get older, and we don't get to see you growing older. You did not get to follow your dreams, complete your life's work, or bear the children you so wanted. We miss you more than words can ever say. It is a different life that we live now without you: blessed and good, but still bereft of you. We know now that it will always be thus. Thinking of you helps remind us to find the everyday joys of living...that cup of tea, the setting sun, a comforting dinner, that hand holding ours, that wonderful song just-released, that great book.

We will forever remember how dearly, passionately, and completely you loved life, Lis. Yours was a life that was all about grace, peace, and good will, helping and giving to others near and far. And so it permanently torments everyone who loves you how brutally, violently, and mercilessly your life was taken from you, and you were taken from us. No one ever thinks that such a thing will happen to them. So many lives have been touched by this tragedy of losing you; the ripple effect never ends. Yet there are countless dedicated, exceptional people, at every level of this tragedy, to whom we owe deep thanks for enabling us to continue on. We will never forget that it is because of you and them together that the lives of other women and children in our city and country have been spared.

Our lives have brokenly moved forward, always carrying with us your hopes and heart's dreams for the future. You will live on in the hearts of all our children, and our children's children. We each hold tightly to the memory of special times shared with you, your joyful being, your integrity and humanity, your courageous dignity, and your sparkling eyes, as blue as that crisp Fall sky that we want to hold on to forever. We will always light your Shabbat and Yom Tov candlesticks, along with our own. Like you, they are an essential part of us. For you, no goal was impossible, no helping hand for a friend too great. We give thanks for the blessing of you in our lives. We know your loving spirit is here with us, ever guiding, ever supporting. It is impossible to say how much we yearn to hold you in our arms and be wrapped up in one of your huge bear hugs. In our dreams, we forever wait for you, with all our love. And we will always remember this, one of your most favourite songs, sung by your most beloved musician. For us, Lis, the song is all about you.

You ask how much I need you
Must I explain?
I need you, oh my darlin'
Like roses need rain

You ask how long I'll love you
I'll tell you true
Until 'The Twelfth of Never'
I'll still be lovin' you

Hold me close
Never let me go
Hold me close
Melt my heart like April snow

I'll love you 'til the bluebells forget to bloom
I'll love you 'til the clover has lost its perfume
I'll love you 'til the poets run outta rhyme
Until 'The Twelfth of Never'
And that's a long, long time

Until 'The Twelfth of Never'
And that's a long, long time.

- With sincerest thanks to Donny Osmond, Jerry Livingston, and Paul Francis Webster

Your eternally loving family, friends, and colleagues

A place to meet and share on campus

Vicky Tobianah
Special to The CJN

With only 1,500 square feet, architect Leslie Klein set out to create a warm, inviting space that combines ancient Jewish tradition with modern elements, in the newly redesigned Centre for Jewish Studies at University of Toronto.

The plan was to have a space in the heart of the St. George campus where students and faculty could collaborate and learn from one another.

"The idea was that I want to have one person feel comfortable here, and 40 people," said Klein, an architect for Quadrangle Architects Limited in Toronto, which spearheaded the project.

The centre is in the campus' Jackman Humanities building.

"The university recognized that we needed an address on campus that would allow us to work with our partner units, and all the big humanities programs are in this building," said the centre's executive director, political science professor Jeffrey Kopstein. "This allows us to have a program that is deeply integrated."

What Kopstein and his team didn't want was a separate Jewish studies building off to the side of the campus. Nor did they want a space that would be overflowing with Jewish symbols and artifacts, since of the 4,000 students who take Jewish studies courses, only about 20 per cent are Jewish, Kopstein said.

The centre has 72 faculty members from various university departments teaching a total of about 91 courses.

While the U of T Jewish studies program was founded in 1967, the Centre for Jewish Studies was not established until 2008. Now that it has been relocated to a central hub on campus, "it's a huge signal that the university's priorities are changing," Kopstein said.

The new Centre for Jewish Studies offers a place for students to meet and study. *[Naomi Finlay photo]*

But meeting everyone's demands was not easy. Klein had to create enough personalized space for permanent and visiting faculty members, yet leave a large, open area where students could work and hang out.

His design includes a central space with desks along the wall for students, large flexible tables in the centre that can be moved around for various activities, and couches for students who just want to spend time there. Bright, orange chairs, dark wood and glass walls set off the soft bronze and copper toned materials.

"On one level, it reminded us of the design of ancient synagogues, which were actually not theatre style, but more parliamentary style, where people sat on two sides and exchanged ideas across the hall," Klein said.

And unlike in many other faculty headquarters on campus, private offices are not the focal point. Instead, they line the wall, separated from the open space with only a glass partition, partially covered by a layer of palimpsest, paper that has been used several times.

"In ancient times, when paper was not ubiquitous but was actually very valuable, when people wanted to write something, they would reuse old pieces of paper," Klein said. "They would literally scrape off the old ink and reuse [the paper]. And if you scrape off ink time and time again, you don't really lose what was there before but you layer on top of it. We really wanted to emphasize that knowledge is better layering on."

The natural, modern space is a stark contrast to what it looked like before. "It was a very conventional, partitioned 1960s office space," Kopstein said. "It was as if you walked into a bank."

He believes the design has already made a difference in helping the centre achieve its goals.

"I actually teach a class of 1,200 students, so if I have office hours here, there can be about 30 students in here. Where would they normally go? In a normal office building, they would be lined up in the hallway," Kopstein said. "Here, they can sit down, have a coffee, and we actually get Jewish studies majors that way. People get interested. They talk to one another.

"It's part of the changing demographics in Toronto too," he added. "I really think that what Les has done here is allowed us to contribute to the rebirth of downtown Jewish Toronto."

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Education key to Israel's security: TAU president

Sheldon Kirshner
Staff Reporter

Education is the key to preserving Israel's strength and competitive edge, says the president of Tel Aviv University, Joseph Klafter.

"No doubt about it," he declared. "Education is the basis of our economic stability and security."

"For a country so lacking in natural resources, human capital is Israel's primary and infinite resource," said Klafter, who holds a PhD in chemistry from Tel Aviv University.

"Israel's security depends on its ability to remain on the cutting edge of research in defence," he noted in an interview last week.

Klafter, who was in Toronto to deliver a lecture at Holy Blossom Temple on higher education, said his university plays an integral role in defence research, a major component of Israel's security.

"We're involved in about 100 defence-oriented projects, many of which are supported by the Ministry of Defence and defence manufacturers," said Klafter, 67, who has been president of Israel's largest university since 2009. "The more sophisticated warfare becomes, the more you depend on research."

"Wars in the future may be conducted from the corridors of research departments," he added.

The university has been instrumental in fostering Israeli government and business ties with important Asian countries such as India and China, Klafter said.

For the past five years, the India-Israel Forum, a body dedicated to enhancing mutual business relations, has convened on the campus of the university.

"We're an interface between Israeli and Indian businessmen," he explained. "We're a bridge."

The university has also signed exchange agreements with several universities in China, and the city of Nanjing has agreed to send thousands of local business executives to take courses in innovation and entrepreneurship on its campus.

Joseph Klafter

With the onset of globalization, Israeli universities have no alternative but to reach out to foreign students, Klafter observed.

At one time, universities in Israel largely cultivated relations with counterparts in North America and Europe. But in recent years, there has been a shift to Asia. "We have contacts with China, India, Japan, Singapore and South Korea," he said.

Klafter, a native of Tel Aviv who was previously chair of the Israel Science Foundation, urged Canadians to study at his university.

"We want more Canadian students to join our English-speaking programs. We have 13 MA and MBA programs in English. Next year, we will offer a degree in electrical engineering in English."

By his estimation, roughly 1,500 of its 30,000 students complete their degree in only English.

Klafter suggested his university is still recovering from draconian government cutbacks that forced it to trim faculty staff from 1,300 to 900 and adversely affected research activities and the teacher-student ratio.

Describing this austerity period as "the lost decade," he said the government has begun to invest more in high education in the last two years.

Klafter expressed concern that academic standards in Israeli high schools have declined, at least as judged by scores in various tests in an array of disciplines.

He is also concerned that the number of Israeli students studying the hard sciences is decreasing. These developments can be ascribed to fundamental demographic changes in Israeli society, he said.

Simply put, there are fewer secular Israelis and more haredim today.

According to Klafter, the situation is not hopeless.

The Israeli government should ensure that haredi students take mandatory courses in English, the humanities and science.

Teaching programs can be improved, said Klafter, adding that the university is already working on this problem.

The university also encourages haredim to study at its satellite campus in Bnei Brak, a religious enclave in greater Tel Aviv. Currently, haredi women enrolled there are taking courses in nursing, communications and social studies.

SUPPORT FOR ISRAEL: York University, students walked from the Hillel Lounge to Vari Hall, then gathered in a circle and said a prayer for the people of Israel on Nov. 15. They dressed in red shirts to represent tzeva adom (red alert) and held signs representing the different cities and towns under attack. Israeli flags were waved proudly and students proclaimed "We are all red!"

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UJA Federation improved relations with Israelis, GA told

Frances Kraft
Staff Reporter

Seven years ago, UJA Federation of Greater Toronto changed its approach to the Israeli community in Toronto, and the results have been "incredibly rewarding," according to Ted Sokolsky, president and CEO of the federation.

Speaking Nov. 13 in Baltimore at the General Assembly of the Jewish Federations of North America, Sokolsky said that after an initial small meeting with members of the local Israeli community, he spent about a year apologizing for "paternalistic attitudes" and "our inability to understand our fellow Jews and the challenges of Israelis living abroad in a very cold community."

The concept of "integration" of Israelis was a false start, he added.

Instead of considering Toronto's sizeable Israeli community a challenge, Sokolsky said Israelis living here are "allies" who share goals and values with the larger Jewish community, including Zionism, a strong connection with Israel, concern about their children's Jewish identity, and a belief in Jewish peoplehood.

Yael Karol

Jewish Agency chair Natan Sharansky, in a brief address at the end of the session, went further. He called Israelis in the Diaspora "a special group which God sent us. They live in America, but their identity is defined by Israel. That's exactly what you want to do with Jews of America… It's so good that we have people to help us connect these two worlds."

The session was co-sponsored by UJA Federation and the Reut Institute, and moderated by journalist Shmuel Rosner, a senior fellow of the Jewish People Policy Institute.

Sokolsky said that, even before the federation reached out, Israelis in Toronto had been attending events such as rallies for Israel and the annual Walk with Israel. "What was our response? – 'Are they giving to the campaign?' "

But, as it turned out, the federation's relations with Israelis has been "a metaphor for everything else we had to do" in the wider Jewish community, where "maybe 25 or 30 per cent" are UJA contributors, he said.

Two years ago, the Toronto federation hosted the first ever gathering of Israeli leadership abroad, noted Eran Shayson, Reut's director of national security and global affairs. He called Toronto "a very interesting model" because of the federation's invitation to local Israeli leaders "to participate and contribute from within."

He noted that many Israeli immigrants are suspicious of the Jewish establishment in their new communities and tend, especially at the beginning, to gravitate toward "little Israels, like any other immigrant community."

Panelist Noa Eliasof-Shoham, a board member of the JCC in Palo Alto, Calif., said that as an Israeli immigrant, she's decided "not to live out of my suitcases," but to live in Palo Alto as if she would live there forever.

Fellow panelist Yael Karol – chair of the Israel division of Toronto's UJA campaign, and the first Israeli fellow of Toronto's Joshua Institute for Jewish Communal Leadership – immigrated as a teenager and said she's been in Toronto so long that it is her home. "For me, the important thing is to create a culture where people feel they are part of the general community, like I feel a part of mine."

She credited Sokolsky and the federation, as well as Toronto's immediate past Israeli consul general Amir Gissin and his successor, DJ Schneeweiss, for creating "the conditions to make it work… They're not telling us what to do. They're listening to our voice."

For Israelis, "recognizing that we're here and we're not temporary any more" is the beginning of building community, added panelist Shawn Evenhaim, chair of the board of the Los Angeles-based Israeli Leadership Council.

Many Israelis who think they will return to Israel in a couple of years stay longer, Eliasof-Shoham pointed out. But she believes that "if you do go back, you get so much out of [becoming involved in the community], and your kids get so much out of it. For me, it's like giving my kids an insurance policy [against assimilation]."

Karol said the goals of the programs in Toronto are to build leadership and create venues where Israelis can "speak Hebrew and be exposed to Hebrew culture, but also be exposed to other programs in the community."

Heard at the GA...

"I always believe life is made not of years, but of moments."
Elie Wiesel, author and Nobel Peace Prize winner

"For me, it's a good sign you can have a packed room [at the GA] to listen to young adults."
Wayne Firestone, president and CEO, Hillel

"Hearing Elie Wiesel and Natan Sharansky made me feel 17 again. My husband Joe and I had our first date at a Soviet Jewry rally."
Linda Kislowicz, CEO, Jewish Federations of Canada – UIA

"Parents forget to tell their children about themselves, about their struggles, how they changed history… I don't care if they tell about me. Tell them about themselves, how they went to Russia, made demonstrations."
Natan Sharansky, chair of the Jewish Agency for Israel

"It's really important, the work we do. It's a privilege."
Mindy Eklove, national director of young leadership, Jewish Federations of Canada – UIA

"[Jewish newspapers] are one of the last neutral forums in Jewish life right now… Our paper forces different members of the community, in a sense, to confront each other and learn from each other: Orthodox, Reform, secular, feminists – however you define a community."
Andrew Silow-Carroll, editor-in-chief/CEO, New Jersey Jewish News

"We're part of [Klal Yisrael,] something much larger than an organization, congregation or even a denomination."
Rabbi Rick Jacobs, president, Union for Reform Judaism

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Leaders respond to Israel-Gaza conflict

Andy Levy-Ajzenkopf
Staff Reporter

As fighting continued between Hamas and Israel over the weekend, Canadian and world leaders issued responses to the conflict.

On Parliament Hill, leaders of the government and opposition parties all commented on the situation.

Late last week, Foreign Affairs Minister John Baird reaffirmed Canada's support of Israel's right to protect itself against "terrorist threats."

"Far too often, the Jewish People find themselves on the front lines in the struggle against terrorism, the great struggle of our generation," he said. "Canada condemns the terrorist group Hamas and stands with Israel as it deals with regional threats to peace and security."

Leader of the Opposition, New Democratic Party MP Thomas Mulcair, released a Nov. 15 statement asking both Israel and Hamas to exercise "restraint" and to "respect international humanitarian law obligations to protect civilians at all times."

He also asked the Canadian government to "pursue a balanced and constructive approach in the Middle East."

Bob Rae, interim leader of the Liberal party, called on Hamas to halt all rocket attacks on Israel, indicating the Liberal position is that the Gaza-based entity was responsible for provoking the Jewish state via its frequent barrages against Israel for more than a year.

"The terrorist group Hamas must take responsibility for these acts of violence out of Gaza and order them to stop," Rae said in a Nov. 14 statement. "We recognize Israel's right to defend its population, and we also urge that parties involved take all possible steps to protect civilian life and work to implement a ceasefire."

Canadian Jewish community representatives also weighed in on the escalating the situation in Israel.

The Centre for Israel and Jewish Affairs' (CIJA) CEO Shimon Fogel said his organization was happy to see "cross-partisan support" for Israel.

"Sadly, the constant missile fire from Hamas has proven not only a threat to Israelis, but a threat to the Palestinians themselves. Hamas has a choice – it can remain committed to its fantasy of destroying the Jewish state, or it can choose the path of peace and take constructive steps to build a future for the Palestinians," he told *The CJN*.

The centre also sent out a first-person update via e-mail on Nov. 17, from its Jerusalem-based office director, David Weinberg.

In it, Weinberg describes living through numerous Code Red missile alerts in Israel over the weekend.

Up until last week, Jerusalem had never been targeted by Israel's enemies. Hamas fired a missile at it last Friday.

"People in Jerusalem, Ma'aleh Adumim and Gush Etzion were shocked to hear the 'Code Red' missile warning sirens go off Friday evening as Shabbat began. The missile fell near my brother's home in Tekoa in the Gush Etzion bloc of settlements south of Jerusalem," he wrote.

Weinberg added that Israel's national hospital, the Sheba Medical Center at Tel Hashomer, was placed on emergency standby and had activated a series of underground bombproof operating rooms and a maternity ward.

"Dozens of doctors have been called-up for reserve duty in the army, and the IDF has stationed 50 of its paramedical staff at the hospital to help out with the [expected] incoming wounded," he added, noting that as of the weekend, most Israelis anticipated the IDF to begin a ground campaign in Gaza.

For full story visit cjnews.com

Have you been screened?

Mount Sinai Hospital, a leader in genetic testing, is offering a free screening clinic to test for seven genetic disorders that occur more frequently in people of Ashkenazi Jewish descent.

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Rockets shatter calm throughout the Negev

David Lazarus
Staff Reporter

BE'ER SHEVA — To uninitiated neophytes like us, it didn't sound anything like a rocket, but perhaps this was only because we had no clue what a rocket actually sounded like.

Participants in a Ben-Gurion University (BGU) global media mission that included *The CJN*, the *Jewish Chronicle* of London and the *National Post*, gave each other a "What was that?" look around 2 p.m. on Nov. 11, when a loud, unmistakable thud interrupted our note-taking deep inside a building at BGU's Marcus Family Campus in Be'er Sheva.

But the sound didn't fool Ehud Zion-Waldoks, BGU's liaison to the foreign press. Like so many others living in this city of 200,000 in the Negev Desert, he immediately started to make calls to family members to inquire about their safety.

The building's concrete was thick, so thick that only one or two people in the room actually discerned the faint echo of an air raid siren that would subside within seconds. Anyway, by then it was too late, long past the 15 seconds people usually had to start heading to the bomb shelters that dot the town and campus.

Be'er Sheva and the campus had often been targeted by Hamas rockets from Gaza – although the particular one we heard missed by a long shot – and the incident we experienced foreshadowed the Israel Defence Forces' Nov. 14 killing of Hamas leader Ahmed Jabari and its subsequent massive strikes against Hamas targets in Gaza just as our mission was drawing to a close.

When the sirens were heard in Kiryat Malachi last week, people ran to the shelters. *[Israel Sun photo]*

Still, we got a close-up view of the sense of vulnerability and dread that Israelis feel when those sirens go off and they don't know what's going to fall from the sky.

As we spent time on BGU's main campus for the first couple of days, sirens sounded several times in Be'er Sheva. A sheet of paper placed in our campus guest rooms while we were out instructed us on "correct behaviour during rocket and mortar attacks."

For the rest of the week, the media mission took part in a biannual BGU conference on "Dryland, Deserts and Desertification" at the university's Sde Boker campus, located 40 kilometres from the Marcus campus, and Zion-Waldoks continued to keep us updated.

He let us know that Israel's Iron Dome anti-missile program had successfully blown a couple of rockets out of the sky, but the news was not always good: three civilians were killed by Hamas rockets in the southern Israeli town of Kiryat Malachi, and Hamas continued to aim at Be'er Sheva. Four years earlier, the city faced massive bombardment.

Because of the developments, BGU shut down its classes on Nov. 15, but it was due to re-open Nov. 19 for employees.

On the bus that ferried media and conference-goers from site to site, Zion-Waldoks approached media mission participants individually Nov. 14 to inform them about the hit on Jabari and what that might mean in terms of retaliation by Hamas.

On the evening of Nov. 14 at the Mashabim Holiday Village at Kibbutz Mashabei Sadeh, where we stayed for our final three nights, we and conference-goers were told that even though the night might be punctuated by air raid sirens, we could rest assured that we were out of striking distance.

But safely ensconced in our rooms minutes later, we heard the sirens once again.

Please send good vibes

Continued from page 1

Everyone checks in on how the other is holding up, some reminisce about the Gulf War, and then, after the "boom," we all place bets on whether it was a rocket that exploded or one shot down by the Iron Dome.

I want to cry every time my two-year-old son turns to me in the stairwell and says, "Now comes the boom." Just two years old and he already knows about war.

If you want the real news about what's happening, where the loudest booms were heard or who has been called up to reserves, you log into social media. Whereas I've always been a news geek, since Operation Pillar of Defence started, I'm constantly checking up on the latest news tidbits. Social media outdoes the regular media by far for real-time news. It's also the only place to get updated after a rocket attack on Tel Aviv, as the phone lines get jammed up.

Listening to the radio for music has also become impossible. Announcers interrupt songs to broadcast where a siren is currently being sounded. On television, there's a running ticker that announces where sirens are being sounded around the country. When there's a report, even if there's a tagline that the siren we're hearing is a recorded one, we've been jolted off the sofa in alarm wondering if it's a new, real one.

Everyone knows someone who has been called up. Israel's army, unlike Canada's, is made up of its civilian population. People are called up to reserve duty in the middle of their lives and long after they've finished mandatory service as 20-somethings. From our circle of friends alone, five fathers/husbands have been called up.

Let me share this anecdote: A's fifth birthday party took place in the backyard of her grandparents' home in a quiet, upscale north Tel Aviv neighbourhood on Saturday morning. It was great fun for the kids – a science-themed party with someone making putty and doing dry ice tricks. Just after the cake, A's father went into the house and came out wearing his army uniform. He bid his family farewell, said goodbye to the guests, and left for reserve duty. The party continued. Schools have made adjustments, too. We decided that because the daycare and kindergarten classrooms have a safe room (bomb shelter), our three kids would attend school until Home Front Command says otherwise. The teachers held a drill for the kids, and they follow safety measures when a real siren sounds. Our kids return home with stories of the funny songs they sang in the bomb shelter. In the evening, we get an email from the teachers explaining how the day went.

Our children have noticed that we're constantly checking for news updates, but we've tried to censor what they know about Operation Pillar of Defence.

In the kindergarten, it seems, other kids know a lot more. Our five-year-old son came home talking about the Asians wanting to throw rockets on us (Gaza, in Hebrew is Aza, but he misheard). I find it depressing that my kids know about rockets other than those headed for outer space. And they're unsettled in other ways. Our new bedtime routine includes many return visits to the kids' beds to comfort them, even after we've said good night. They also wake us up at night.

In addition, we now have extra bottles of water, an emergency light and other supplies at the ready – as well as five gas masks I hope we'll never have to use.

Please send good vibes toward this region. We need them.

EMPLOYMENT OPPORTUNITY

Chief Executive Officer
Jewish Federation of Ottawa

SUMMARY

The Jewish Federation of Ottawa is looking for a charismatic leader with superb interpersonal skills to engage and excite the imagination of donors, build a community environment of collaboration and attract and engage the next generation of community leaders. The CEO will be a dynamic and passionate leader with strong fundraising and management skills to lead this vibrant community into the future.

The community is searching for a leader who, above all else, will inspire the Jewish community and build commitment to the Federation's mission. The CEO will partner with volunteer leaders and stakeholders to create and articulate a vision for the community. This is a wonderful opportunity for someone who enjoys the challenge of building community, campaign and leadership.

She must have a strong commitment to Judaism and Israel, with compassion for and understanding of the needs and welfare of Jews locally, in Israel, and around the world.

The CEO must have the ability to attract and nurture donors from all economic levels, as well as foster relationships with younger and unengaged members of the community.

The CEO reports directly to and works closely with the Chair of the Federation board of Directors. There are eight senior managers reporting directly to the CEO.

QUALIFICATIONS

The successful candidate will be:

- A collaborator who can develop and steward relationships of trust with donors, prospects, community agencies and synagogues and who demonstrates respect and appreciation for the diversity of practice within the Jewish community.
- An energetic self-starter with highly developed interpersonal skills who can relate well with staff, volunteer leadership, donors and the community-at-large and who can represent the interests of the Jewish community to the broader community with a non-partisan and non-political approach.
- An outstanding communicator and listener.
- An outstanding manager able to work with staff in mentoring, setting goals and objectives; and to evaluate and motivate staff, drive performance and operate a complex organization.
- A fundraiser with demonstrated ability to increase financial resources and philanthropic capacity through multiple vehicles, including planned giving and endowments, as well as through traditional annual giving and major gifts.
- A proven track record of success in Jewish or other non-profit organizations or a combination of strong business and Jewish volunteer leadership experience.
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Israeli youth dance troupe heckled in Britain

JTA

BIRMINGHAM, England — Anti-Israel protesters disrupted a performance by the youth troupe of Israel's Batsheva Dance Company in Birmingham, England.

One protester was arrested for racial harassment after using a racial slur about Jews toward a ticket holder outside the venue before the Nov. 13 evening performance, the *Jewish Chronicle* of London reported. He was later released at the request of the victim.

Five other protesters were removed from the audience for disturbing the performance. They shouted slogans such as "Free free Palestine" and "From the river to the sea, Palestine will be free."

Birmingham was the fourth stop in England for the troupe, which had been picketed and disrupted at each venue.

The Nov. 13 protest was organized by the British Committee for the Universities of Palestine and by Sue Blackwell, an anti-Israel academic and former lecturer in English at the University of Birmingham, according to the *Chronicle*.

A performance scheduled for Brighton was cancelled due to the high cost of security.

Anti-Israel rally outside Rome shul

JTA

ROME — Protesters chanted antisemitic and pro-Palestinian slogans outside the main Rome synagogue during mass student protests that turned violent.

Tens of thousands of people in dozens of Italian cities reportedly took part in strikes and demonstrations Nov. 14 protesting the economic situation and other issues.

In Rome, thousands of high school and university students staged marches through the city centre, blocking traffic. Police reportedly chased some marchers into the old Jewish Quarter.

Rome Jewish community president Riccardo Pacifici said that some of the demonstrators waved Palestinian flags while hooting and shouting anti-Jewish slogans outside the Great Synagogue of Rome.

"It has been 30 years since a demonstration passed in front of the synagogue," Pacifici said. "Who authorized it?"

The newspaper *La Repubblica* reported that in clashes outside the synagogue with police, some demonstrators hurled stone vases that were standing in front of the building.

The synagogue has been closely guarded, with police cars sitting on the street outside, ever since a Palestinian terror attack in 1982 that killed a toddler and left scores injured. Dozens of police were stationed outside the synagogue during the Nov. 14 demonstrations.

A student representative told *La Repubblica* that the police guards added to the tension.

He said some protesters had probably shouted pro-Palestinian slogans, but he denied media reports that the demonstrators shouted "Saddam, Saddam," referring to the Iraqi leader captured by U.S. forces in 2003 and later executed.

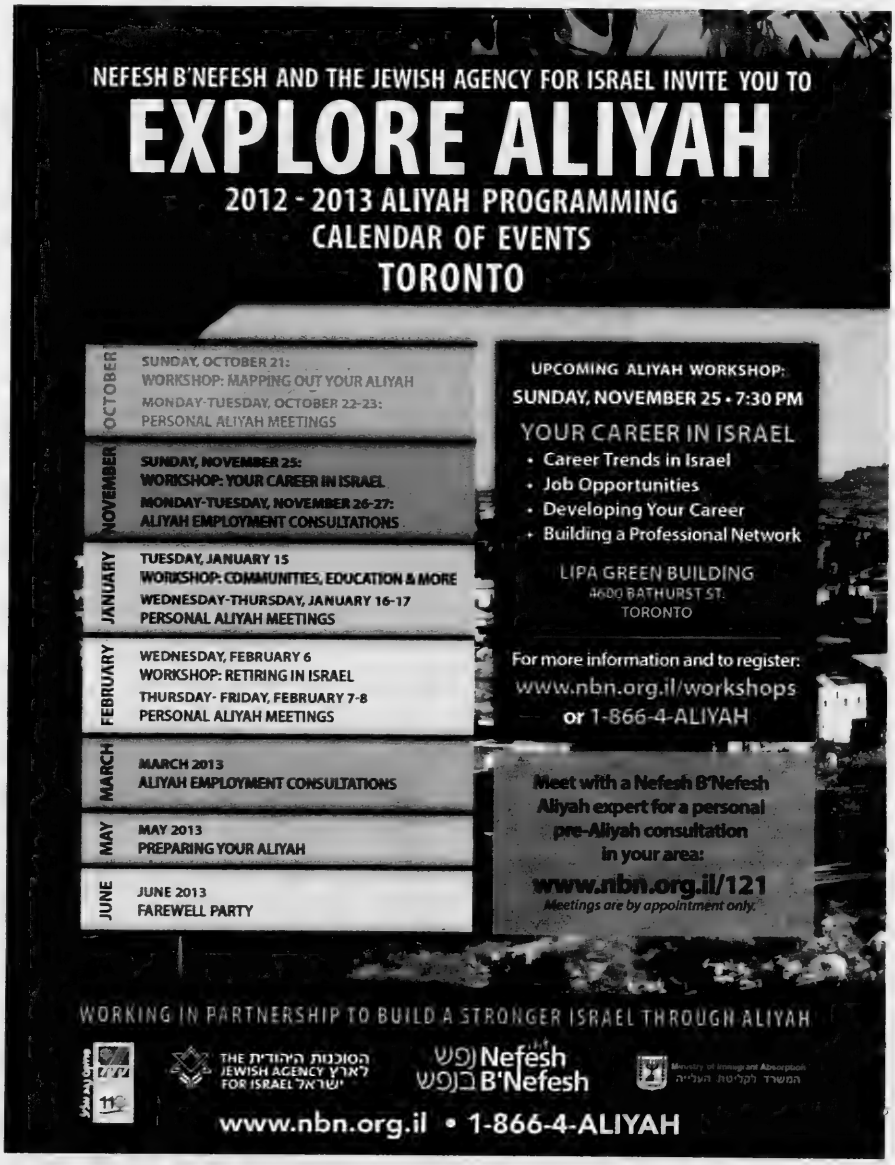
Rockets fired during ceasefire

Palestinian militants reportedly fired 21 rockets from Gaza into Israel during a unilateral ceasefire last Friday called by Israel to facilitate a visit to Gaza by Egypt's prime minister. Israel briefly suspended its attacks on Gaza on Friday, the third day of Israel's operation Pillar of Defence against Hamas, at the behest of Egypt ahead of an impromptu solidarity visit by Egyptian Prime Minister Hisham Kandil, an Israeli official told the news site Ynet. Four of the rockets fired during the Egyptian prime minister's visit were intercepted over Ashdod by Israel's Iron Dome missile defence system. The remaining 17 landed in and around Ashkelon and Kiryat Gat. Israeli aircraft resumed their attacks late Friday morning.

Arafat not poisoned, doctor says

A leading French doctor who teaches at the Paris hospital where Yasser Arafat died in 2004 told *The Times of Israel*, based on Arafat's medical report, that there is "absolutely no way" the Palestinian leader was poisoned. Dr. Roland Masse, a member of the prestigious Académie de Médecine who teaches radiopathology at Percy Military Training Hospital in Clamart, where Arafat was hospitalized two weeks before his death on Nov. 11, 2004, said the symptoms of polonium poisoning would have been "impossible to miss." He noted that the hospital had tested Arafat for radiation poisoning. The hospital specializes in the related field of radiation detection. A group of scientists is set to take samples for testing from Arafat's body, which was exhumed last week in Ramallah.

– JTA and Times of Israel



Islamic Jihad leaders killed in strike

ITA

JERUSALEM — As the Hamas leader in exile Khaled Meshal rejected a halt to bombings last Monday, Israeli airstrikes hit a Gaza media centre and killed several leaders of the terrorist group Islamic Jihad.

The Israel Air Force's strike Monday evening – the second on the centre in two days – killed Ramaz Harab, a top leader of Islamic Jihad's military wing, the Al-Quds Brigades. At least three other Islamic Jihad leaders were in the building when it was hit, according to the Israel Defence Forces.

Hamas' main television station, Al-Aqsa, is located on the top floor of the high-rise building.

In Cairo, meanwhile, Meshal said Monday during an hour-long news conference, "Whoever started the war must end it."

He told reporters that Israeli Prime Minister Benjamin Netanyahu had requested a ceasefire, a claim that Israel has denied, according to reports.

Meshal said there is a new spirit of co-operation among Palestinian factions as a result of the Israeli operation, which began on Nov. 14.

"Israel is the common enemy. Confrontation with the enemy is our moment of truth," he said. "We must end the political divide and unite around common institutions and around resistance to Israel. Our enemy cannot be treated with words, but only by force. No concessions should be made with Israel, given the new atmosphere in the Arab world."

Meanwhile, communities in southern Israel were still under a steady barrage of rockets on Monday. The Israeli military said it inflicted "severe damage on the rocket-launching capabilities of terror organizations" as its Operation Pillar of Defence neared the end of its first week.

At least 50 rockets were fired from Gaza toward southern Israel on Monday through the early afternoon. A woman in Ashkelon was wounded by rocket fragments while searching for a bomb shelter. Rockets fell in Sderot, Ashkelon, Ofakim and Shaar Hanegev. The Iron Dome missile defence system intercepted other rockets over those communities and over Be'er Sheva.

Overnight Sunday, the Israel Defence Forces targeted some 80 of what it called "terror sites" throughout the Gaza Strip, including underground rocket-launching sites, tunnels and training bases, "inflicting severe damage to the rocket-launching capabilities of terror organizations operating out of the Gaza Strip," according to an IDF spokesman.

The IDF also targeted buildings owned by senior terrorist operatives used as command posts and weapons storage facilities, it said. Also targeted were rocket-launching squads as they prepared to fire rockets toward Israel.

More than 90 Palestinians – terrorists and civilians – have been killed since the start of the operation on Nov. 14, according to the IDF. Three Israelis have been killed.

More than 540 rockets have fallen inside Israel in the six days since the start of Pillar of Defence, all but 35 in non-residential areas. Iron Dome has intercepted some 320 of them, the IDF said.

Iron Dome saves many lives

Sean Savage and Israel Hayom
JNS.org

TEL AVIV — With hundreds of rockets raining down from Gaza, Israel's Iron Dome missile defence system has saved an untold number of lives thanks to Israeli technological ingenuity and U.S. support.

According to the figures from the Israel Defence Forces (IDF), since Operation Pillar of Defence began Nov. 14, the Iron Dome system has intercepted some 300 rockets, with an 85 per cent interception success rate.

"The system works incredibly well, even beyond our expectations," said David Schechter, a top official at Rafael Advanced Defense Systems, the Israeli defence company that designed and manufactures the system.

One of the keys to success for the Iron Dome system is that it isn't designed to shoot down every rocket, but only those that threaten civilian areas.

"They didn't design a system that would shoot down everything," Jeff White, a military analyst with the Washington Institute for Near East Policy, told *Bloomberg News*. "They designed a system that would shoot down threat rockets, and it works pretty good."

The Iron Dome provides city-sized coverage against rockets with ranges between five to 70 kilometres using a highly advanced radar system. The first Iron Dome battery was deployed outside of Be'er Sheva in March 2011. Currently, there are five batteries deployed, with the latest one coming two months ahead of schedule on Nov. 17 to protect Tel Aviv. Five more batteries will be deployed in the upcoming years.

The Iron Dome system does not come without steep financial costs, especially in comparison to Hamas' crude rockets. Each battery costs $100 million (all figures Cdn) and each interceptor missile costs $50,000. By contrast, the cost to the Israeli economy of each civilian fatality is estimated to be $1.2 million.

While initially funded by Israel, the United States has provided most of the funding for additional batteries. Since 2010, the Obama administration and Congress have provided $205 million with an additional $70 million on its way.

According to a White House press release, Israeli Prime Minister Benjamin Netanyahu called President Barack Obama Nov. 16 and expressed "deep appreciation" for U.S. investment in the system.

The Iron Dome is part of a larger Israeli missile defence system. Israel's other systems include the upcoming David's Sling, designed for medium-range rockets and missiles, and the Arrow, designed to intercept longer-range missiles such as from Iran.

A number of IDF officials were involved in the decision to deploy the fifth Iron Dome battery to the Tel Aviv area ahead of schedule, though the main force pushing the move was Israel Air Defence commander Brig.-Gen. Shahar Shohat.

For the installation and command of the fifth battery Nov. 17, Maj. Itamar Abo was called away from his university studies, having finished commanding one of the other batteries just a month and a half ago. The new unit involves more advanced technology, so Abo and his team were given updated training.

Soon after the installation of that new battery, it intercepted its first rocket. Abo said, "The feeling during the interception is incredible, especially in the Dan region [around Tel Aviv] with so many citizens.

"It demands a high level of professional concentration," Abo continued. "There is a sense [of concentration] among all the people involved, from the low-ranking technicians to the warriors that actually shoot, and it is rare to actually see the missile hit the target. There is nothing that makes us happier, however. The battery has been very successful up to now, and we hope it will continue to be successful in the future."

Due to its more advanced technology than the other four units, the fifth Iron Dome is better able to deal with Fajr and eight-inch rockets launched from Gaza. The sixth Iron Dome is slated to be ready by the middle of 2013.

Israeli Defence Minister Ehud Barak visited the Iron Dome battery on Sunday in the central Dan region. He called it "an exceptional achievement by both the Air Defence Command and manufacturers.

"No other army in any country in the world has a system like it. No other civilian population has this protection," Barak said. "It is true that the threat against us is unique, but such abilities and defensive achievements are out of the ordinary," Barak said.

"With the Iron Dome and the developments that are planned for it, we have a basic ability to protect the State of Israel against most threats of both short- and long-range missiles. It will take a few years and a few million shekels, but we will get there."

Who Was
Mordechai Anielewicz?
Born in 1919, he organized self-defense groups against the Axis powers in WWII. Later in 1943 he was to become the leader of the Warsaw Ghetto Uprising...

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Israel uses social media to spread Gaza message

David Shamah
The Times of Israel

TEL AVIV — Whether it succeeds in stopping Hamas rocket attacks on southern Israel, Operation Pillar of Defence will be notable for the fierce use by both sides of social media.

Twitter, Facebook and the blogosphere are all being pressed into service to win hearts and minds around the world.

As of late last week, Israel seemed to be ahead. Of the top trending tweets on Twitter, the second-most popular tweet subject in the world was #HamasBumperStickers – a crowd-sourced collection of tragicomic lines condemning the Gaza terror group. One example: "It takes 2,587 nuts and bolts to put a car together – and only one Hamas nut to have it scattered all over the road." #HamasBumperStickers was beating out #PrayforGaza, the preferred hashtag for the anti-Israel crowd on Twitter.

Official Israel – the Israel Defence Forces, the Prime Minister's Office, and other groups – has long used Twitter and Facebook to get their message out, and pro-Israel social-media users did the same using their own accounts. A message sent out on Twitter, or a comment posted on an article that gets picked up by a popular news aggregator such as Matt Drudge, could be seen by hundreds of thousands of people.

In order to make sure that Israel's side is heard loud and clear, Public Diplomacy and Diaspora Affairs Minister Yuli Edelstein has been co-ordinating a vast online activist effort, recruiting social-media users around the world to spread Israel's message in time of need. The Operations Center has been sending out material – videos, photos, eyewitness reports – to about 25,000 people around the world on the centre's mailing list, and they have been moving those messages to the rest of the world on a plethora of social-media platforms and in dozens of languages.

In fact, the IDF more or less used Twitter to declare war. Not long after top Hamas terrorist Ahmed Jabari was killed in an IDF missile attack last Wednesday, the army tweeted the event and uploaded a video showing the missile strike. Later, the IDF posted a message on Twitter saying that it recommended that "all Hamas activists, whatever their rank, to not show their faces in the coming days."

To which Hamas responded in its own Twitter feed that its "holy hands will reach your leaders and soldiers no matter where they are. You yourselves have opened up the gates of hell."

Since then, the cyber battle has been taken up by supporters of both sides. Pro-Israel tweeters and bloggers are concentrating on the suffering of residents of the south, showing videos and photos of destroyed homes and shattered lives. For the other side, the theme has been general condemnation of Israel for attacking "innocent women and children."

In the past, Israel's achievements in social media have been spotty, but this time, said Edelstein, Israel had a winning formula.

"We are here in order to expose the unbearable reality of the residents in the south and the necessity for military action against Hamas and the [other] terrorist organizations," he said. "I am certain that alongside us will stand significant force multipliers in the form of tens of thousands of activists in Jewish communities around the world."

Timesofisrael.com

Israel is using social media to show how people in the south are living under Hamas rockets. Seen here is a house that received a direct hit. *[Israel Sun photo]*

Company trains mice to react to explosives

David Shamah
The Times of Israel

TEL AVIV — Birds know when a storm is coming, and dogs can sense when their masters are feeling down. Scientists have long known that animals display emotions in response to external stimuli. Now an Israeli company has trained mice to respond when they detect explosives, alerting security officers at airport and mall security checkpoints.

The system, called Bio-Explorer, was developed by Israel's Tamar Group, which specializes in designing detonation systems for construction and quarrying, training personnel to handle explosives safely, and detecting and neutralizing explosives. The system uses specially trained mice that are conditioned to react when they "smell" explosives, drugs, or other contraband. The mice are equipped with biological sensors that detect changes in their heart rate, breathing, and other factors. Sensors upload the bio-data to a computer. When something untoward is detected, the system alerts inspectors or security officers, who can then take the requisite steps.

The system was introduced for the first time at the recent International Conference on Homeland Security in Tel Aviv. Dozens of top security officials from countries around the world attended, along with mayors, police officials, heads of security agencies, and businesspeople in the homeland security business. The conference was sponsored by the Israel Export Institute, along with the Homefront Security Ministry, Defence Ministry, Industry, Labor, and Trade Ministry, and Foreign Ministry.

The visitors saw innovative technologies like that of the Tamar Group, said CEO Boaz Hayun. "Animals' senses are far more well developed than humans', and more well developed than even the most advanced security sensors created by man," he said.

"Our system takes animals and turns them into biological sensors, using specially trained laboratory mice and measuring their reactions to outside stimuli. They are placed at the entry point in a security checkpoint or installation, and when they detect something that appears suspicious, the sensor records their physical reactions and communicates it to a computer that analyzes the data and alerts security personnel."

Hayun said that the system has been under development for six years, and that the company is developing specialized products for use in various scenarios: air and ship cargo, agricultural shipments, vehicle inspections, and others. "We believe this product will have a major impact on the homeland security market," said Hayun.

That market is growing, said Ofer Zaks, CEO of the Israel Export Institute, a division of the Ministry of Industry, Trade and Labor that helps Israeli companies break into markets overseas.

"The rate of growth in the homeland security market in recent years has been 6.5 per cent annually, and in 2011 total worldwide investments in homeland security products, technology, and training was $188 billion (all figures US)."

By 2020, said Zaks, the market will be worth $330 billion annually. There's no reason Israel can't take a decent chunk of that market. "The conference will help cement Israel as a major brand in homeland security technology," he said, "with an emphasis on Israel's technological capabilities and experience in dealing with terrorism."

The conference featured seminars and discussions about all aspects of homeland security in the 21st century, including cybersecurity, "smart cities," infrastructure protection, and homefront security.

Users track 'Sderot experience' on iPhone

Stuart Winer
The Times of Israel

TEL AVIV — A new iPhone app enables users to keep track of Palestinian rocket fire from Gaza on southern Israel by sending a notification whenever an alert is sounded.

The application, which is not an official warning system, is the brainchild of 13-year-old Be'er Sheva resident Liron Bar, who provides constant reports on missile attack warnings, known as Color Red alerts, and strikes in the south on his Facebook page as well.

Application developer Kobi Snir volunteered to develop the free app, which sends a notification in Hebrew to iPhone users every time there is an air raid warning of a rocket attack from Gaza. Another volunteer, Yossi Yifrah, provides the updates.

Depending on their distance from Gaza, residents of the south of Israel have as little as 15 seconds to run for cover from the time of the Color Red alert until a missile lands. Each time a Color Red notification reaches a phone, the app sounds an alert and displays the number of seconds that have passed since the missile-warning siren.

The app is in no way a substitute for the official Color Red alerts and air raid warning systems that are sounded in areas under attack. However, the application does enable those living beyond the missiles' ranges to get a taste of life in the south.

Filmmaker introduces Israeli artists to Canada

Cara Stern
Staff Reporter

Igal Hecht's show, *Muzika*, has returned for a second season, bringing a new batch of Israeli music to North American ears.

The weekly program, which airs both in Canada and the United States, introduces Israeli musicians from all genres. The show includes interviews with the artists and performances.

"It doesn't pretend to be anything else but a straightforward biography show about Israeli musicians, celebrating Israeli culture and music," said Hecht, the Israeli-born creator of the show.

New in the 26-episode second season is a spotlight on the English music scene in Israel. To fit with this theme, Hecht said he likes to ask the musicians why they decided to sing in English.

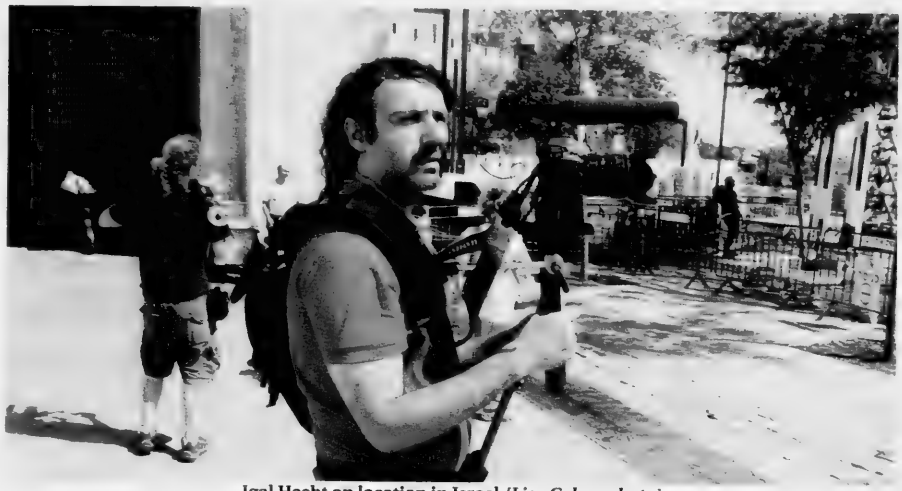
"I asked them and they all hate that question," he said. "What I could gauge is the fact that they want to break out internationally."

Although the musicians love Israel, and they want to continue performing in Israel, singing in English allows them to reach broader audiences. One example is Ninette, who won the first season of *Kokhav Nolad*, based on the British reality show *Pop Idol*. She wants to break out of the Israeli market, Hecht said, but understands she can't do it if she's only singing in Hebrew.

"The world is a very small place. You can become very famous from a musical perspective, if you're good and if it catches on," he said, for example, through the use of YouTube. "[These artists are] talented, they have something to say, and they have a unique sound."

Apart from dreams of world stardom, many of today's young Israelis are heavily influenced by English music from Britain and the United States, which might make them want to incorporate that into their own music.

Filming this season was a bit different from the last, Hecht said. The first time, Hecht and his cameraman, Lior Cohen, visited the artists in their homes to record the interviews. But this season, they were under much tighter time constraints, so they rented a studio, and only went off-site for three or four locations, he said.



Igal Hecht on location in Israel *[Lior Cohen photo]*

"It didn't have the intimacy factor of going to someone's living room and having them play for us," he said, "but we still had great moments."

Hecht said one of his favourite parts of the show is the moment he meets the musician, especially when it's one of the artist he listened to when he was growing up. Israeli singer Arik Sinai stands out for him.

"He came in with these yellow puffy pants," Hecht said. "He just came on, and said, 'Hey guys.' He had this raspy voice. 'Can I have a cigarette before we start?'"

Although Hecht has become known for his documentaries focusing on the politics of Israel, he said he wanted people to know that there's much more to the country than just its politics.

"*Muzika* came and forced me to focus just on culture as opposed to politics," he said. "*Muzika* is just about music – celebrating Israeli musicians, and celebrating Israeli music of all genres."

Hecht emphasized that *Muzika* is not just a show for Jewish people. It doesn't focus on gossip, nor does it try to change the world, he said. It's strictly a show meant to entertain.

"If people want to have a break and enjoy good music half an hour a week, this is the show for them," he said. "If people enjoy good music, they'll enjoy the show."

Muzika airs Sundays at 6:30 p.m. on CTS.

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EYE ON ARTS

By BILL GLADSTONE

AVIVA CHERNICK LAUNCHES NEW CD WITH DEC. 5 CONCERT

Aviva Chernick, the lead singer of the Juno-nominated band **Jaffa Road** and other ensembles, is launching a solo CD, *When I Arrived You Were Already There*.

She performs at the launch with various musicians playing a range of exotic instruments such as tabla, udu, xaphoon, oud, djembe and bansuri along with electric guitar, piano, bass and percussion. Vocalists **Maryem Tollar** and **Sundar Viswanathan** assist in singing her original compositions in both English and Hebrew.

918 Bathurst (north of Bloor), Wednesday, Dec. 5. Doors open 7:30 p.m., concert at 8. $20 at the door, $15 in advance online at BrownPaperTickets. Chernick and ensemble also perform at Or Sholom Synagogue in London, Ont. on the evening of Dec. 8.

* * *

Genealogy and Music: The Jewish Genealogical Society of Toronto presents musician **Eric Stein** who will deliver "An Inspiring Tale of Genealogy, Remembrance and Musical Innovation: The History of the **Ger Mandolin Orchestra**." The orchestra was the brainchild of Israeli-American **Avner Yonai** after discovering that his grandfather and other relatives played in it; the new band (in which Stein is a member) made a premiere performance in California, then another in the remains of a former synagogue the town of Gora Kalwaria, Poland, where no Jewish music had sounded for 70 years. Temple Sinai, Wednesday, Nov. 28, 8 p.m. Members free, guests $5.

* * *

Friends of Yiddish: Mitch Smolkin and the Yiddish Swingtet (Jonno Lightstone, Jordan Klapman, Tony Quarrington) headline a Chanukah Hulyanke Concert sponsored by Friends of Yiddish, also featuring refreshments, door prizes and more. Beth Tikvah Synagogue, 3080 Bayview Ave. (between Sheppard and Finch). Sunday Dec. 2, 2 p.m. Members $8, guests $15. RSVP to Sandy, 416-458-1440 or yiddish18@yahoo.ca by Nov. 27.

* * *

Names in the News: The Stratford Festival has announced its 2013 lineup of forum speakers, including several of special interest to the Jewish community related to Stratford's upcoming productions of *Fiddler on the Roof* and *The Merchant of Venice*.

York University associate professor **Marlis Schweitzer** speaks on "Breaking with Tradition: *Fiddler on the Roof* and the 1960s Generation Gap," while **Alisa Solomon** of *The Village Voice* discusses *Fiddler's Fortunes*.

Len Rudner and **Frank Bialystok** from the Centre for Israel and Jewish Affairs and Shakespeare expert **Vivian Rakoff** examine the confrontation of synagogue and state in *The Merchant of Venice*, and a panel of prominent lawyers present an appeal of Shylock's sentence. As well, *New Yorker* writer Adam Gopnik discusses "Shakespeare and Feasting."

Other events include a workshop in Israeli Folk Dancing, a concert by the **ARC Ensemble** titled "Tradition and the Jewish Composer," and a screening of *Hollywoodism: Jews, Movies and the American Dream* with director **Simcha Jacobovici**. All take place between May and October of 2013. Further details at www.stratfordfestival.ca

* * *

Arts in Brief

• **Hadar Noiberg Trio** performs their blend of jazz improvs, Western harmonies and Middle Eastern and North African rhythms and melodies. Miles Nadal JCC, Al Green Theatre, Thursday Nov. 22, 8 p.m. $25, $20. 416-924-6211, ext. 0.

Amanda Martinez

• **Shlomo Schwartzberg** continues his series on the cinema of **Sidney Lumet** with an examination (with film clips) of *New York, New York, The Wiz, Dog Day Afternoon, 12 Angry Men, Just Tell Me What You Want, Prince of the City* and *Fail-Safe*. Miles Nadal JCC, Monday Nov. 26, 7 to 9 p.m. Drop-in, $12, $6 for students.

• **Yoav Talmi**, conductor emeritus of the **Quebec Symphony** and principal guest conductor of the **Israel Chamber Orchestra** in Tel Aviv, conducts the **Royal Conservatory Orchestra**. The program features **Berlioz, Bizet** and **Shostakovich**. Koerner Hall, Royal Conservatory TELUS Centre, 273 Bloor St. W. Nov. 30, 8 p.m. Tickets start at $25.

•Canadian-Latin-Jewish singer-songwriter **Amanda Martinez** performs with special guest **Javier Limón**. Koerner Hall, Saturday, Dec. 1, 8 p.m. Tickets start at $30. rcmusic.ca, 416-408-0208.

• By popular acclaim, Toronto Jewish Film Society presents *Annie Hall*, with **Woody Allen** and **Diane Keaton** and guest speaker **Adam Nayman**. Al Green Theatre, Sunday Dec. 2, 4 and 7:30 p.m. Individual seats on sale 15 minutes before each screening. No one under 18 admitted. Dress like Annie Hall and bring a friend for free. 416-924-6211, ext. 606.

• Active Seniors & Boomers presents a Chanukah Musical Celebration with **Aviva Chernick** singing in Hebrew, Judeo, Spanish, Yiddish & English. Thursday Dec. 13, 1:30 p.m. Refreshments. $5. Preregister by Dec. 3 to 416-924-6211, ext. 0.

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Israeli director used to be a financial analyst

Sheldon Kirshner
Staff Reporter

It has been a long and winding road for Yaron Zilberman, an Israeli, New York City-based film director.

Zilberman, whose first feature film, *A Late Quartet*, opens here on Nov. 23 after its première at the Toronto International Film Festival in September, was a financial analyst before turning to his first love, filmmaking.

"All my life I wanted to do something in the world of art," said Zilberman, who was born in Haifa, the scion of sabras whose ancestors arrived in Israel from eastern Europe several generations ago. "The trouble was, I could not find a pathway into it."

Now 46, he achieved his ambition when he made his first movie, *Watermarks*, released in 2004.

Watermarks – a documentary about the legendary Jewish sports club Hakoah Vienna – was co-produced by two major players, HBO and Arte, enjoyed successful theatrical releases in North America and elsewhere and won a slew of industry awards. Yet Zilberman still could not make a go of it as a filmmaker.

A veteran of the Israel Defence Forces and a graduate of the Massachusetts Institute of Technology who earned academic degrees in physics and operations research, he finished his studies in the mid-1990s.

For almost two years, he was employed as an analyst by a Wall Street investment bank. "It was fascinating, an amazing and incredible experience, but it was not for me. I was handsomely compensated, but it was not what I was looking for in life. Mentally, I had reached a dead end, and had to move on."

So he worked as a real estate developer, constructing two residential buildings in Tel Aviv, and as an Internet startup specialist in Israel.

It was then that he realized that he had to turn his life around completely. And so, in 2002, he started working on *Watermarks*, which tells the story of a group of female swimmers at Hakoah Vienna, which dominated national competitions in Austria for a generation until the club was closed by the Nazis in 1938.

Zilberman found these women, now in their 80s living on three continents, and convinced them to attend a reunion in Vienna. In the film, they share memories and swim together once more in the pool they once shared.

"They impressed me," he recalled. "They were smart and funny. I was intrigued by them."

Watermarks, he observed, was a homage to these remarkable women and Hakoah's athletes down through the decades.

Christopher Walken, Catherine Keener and Seymour Hoffman in *A Late Quartet*.

"In the face of open bigotry, they defiantly set out to be the best. They excelled because they were dedicated and united."

In making *A Late Quartet*, a film about a famed New York City string quartet struggling to survive after its founder announces his impending resignation, Zilberman used the same techniques that served him so well in *Watermarks*.

"What I learned at university about being focused, mastering the fundamentals and taking a serious approach to research was incredibly useful."

Nonetheless, the transition he made from documentary filmmaker in *Watermarks* to feature film director in *A Late Quartet* was substantial. "It was a big jump," he said. "I had to re-learn the craft from A to Z."

Raising funds for *A Late Quartet*, produced by his wife, Tamar Sela, the mother of his two children, was a time-consuming process.

But investors liked the script, based on a story by Zilberman, and the concept of structuring a film around the magical tones of Beethoven's *String Quartet No. 14 in C minor, Opus 131*, which unfolds in seven movements played without a break, was a selling point, too.

And they were thrilled by the cast, which stars Christopher Walken, Philip Seymour Hoffman, Catherine Keener, Imogen Poots and Mark Ivanir, an Israeli actor.

By conventional Hollywood standards, *A Late Quartet* is an unusual film. At once serious-minded and seething, with uncontrollable passions, it is esthetically and artistically satisfying. The *New York Times* praised it as a "deeply felt, musically savvy film."

When the earnest founder of the string quartet (Walken) receives a life-changing medical diagnosis, he informs his colleagues of his intention to step down. With this out-of-the-blue announcement, competing egos and suppressed emotions are released.

"It was a challenge creating this world," said Zilberman, who plays the cello, appreciates chamber music and loves Beethoven.

A Late Quartet, he acknowledged, will not appeal to movie-goers who revel in violence, mayhem and sex, the standard ingredients of hackneyed Hollywood movies. "It's more for an intelligent, sophisticated viewer who's interested in the relationship between music and drama, though I wouldn't mind a young, teenage audience."

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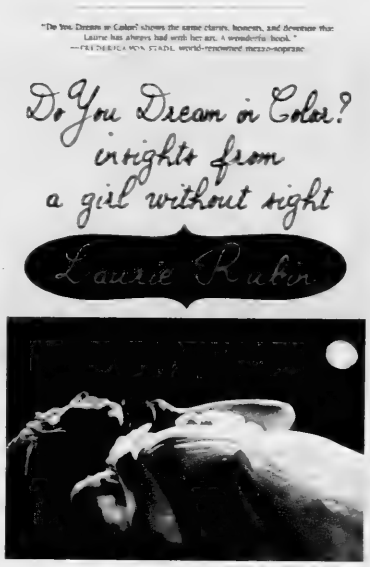
Insights from a woman without sight

Lauren Kramer
Special to The CJN

Laurie Rubin is a young, Jewish opera singer who lives in Hawaii with her partner. She boasts her own jewelry line, the LR Look, has a postgraduate degree and a remarkable operatic portfolio. Oh, and she happens to be blind.

The author of *Do You Dream in Color?* (Seven Stories Press, $18.95), Rubin has penned a memoir that describes her life, her determination to succeed and the discovery of her operatic talent. This is a woman who has refused to allow her blindness to interfere with her goal. It's also meant working that much harder than everyone else to transform those goals into reality.

Her book is riveting, and readers will find themselves cheering for her victories and feeling her pain when peers and instructors dismiss her or treat her as if she is invisible or "less-than" her sighted contemporaries.



"My biggest goal for this book was to share with people how I do everything from navigating New York City independently, making jewelry, to following a conductor on the great concert stages, as a way of showing that a great many things can be achieved without the use of sight," she reflects.

"I've sensed over the years that people really do want to understand what my life is like, but they are afraid to ask questions. The book is a way to open people's minds to the vast array of abilities that people with disabilities do have, thus making people like me valuable, employable and significant contributors to society."

Rubin's achievements are nothing short of inspiring, but so is her talent and her sheer zest for life. She became bat mitzvah, learning her Torah portion by braille, and she learned to cook. She has performed on stage with other operatic stars and honed and trained her exquisite voice – winning many awards along the way.

Do You Dream in Color reveals Rubin's personality with an honesty that is refreshing and beautiful. It also illustrates her adamant refusal to slip into the shadows and be ignored.

"I'd love to be known for being an artist who works hard to create meaningful interpretations of pieces, and as someone who can open the doors for other blind people where they might have been closed in society before," she says. "I want to be known for the mark I've made on the world, not for any supposed courage I have for just facing the world."

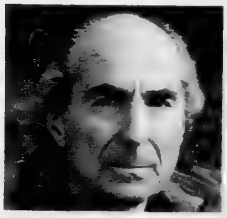
Philip Roth calls it a day

JTA

The publisher for Philip Roth confirmed that the Pulitzer Prize-winning American Jewish novelist is retiring from writing.

The *Portnoy's Complaint* author, whose voice was heard as well through his alter-ego Nathan Zuckerman, announced his retirement during an interview last month with the French magazine *Les Inrocks*.

Houghton Mifflin confirmed the decision according to *The Forward*.


Philip Roth

Roth, 79, won the Pulitzer Prize for *American Pastoral*, the National Book Award for *Sabbath's Theater* and for the novella *Goodbye, Columbus*, and the International Man Booker Prize in 2011 for his body of work. He also was nominated for the Nobel Prize for Literature.

Zuckerman appeared in nine of his 25 novels.

Roth, who has not written a new book in three years, told *Les Inrocks* that he wants nothing more to do with reading fiction, writing or talking about books.

"I have dedicated my life to the novel: I studied, I taught, I wrote, I read – to the exclusion of almost everything else. Enough is enough!" he said. "I no longer feel this fanaticism to write that I have experienced all my life. The idea of trying to write again is impossible."

Roth said about five years ago that he reread classic novels by Ernest Hemingway, Ivan Turgenev, Fyodor Dostoyevsky and others, and then reread his own novels in reverse order.

Though he did not want a biography to be written about him, Roth has co-operated with biographer Blake Bailey, saying that since he knows there will be biographies written about him he wants to make sure one of them is correct.

Roth reportedly said that he has requested that his personal papers be destroyed after his death and his biography is completed.

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Fortress Israel preaches a tiresome sermon

Matti Friedman
The Times of Israel

In discussions of the Israel-Arab conflict, it has become increasingly acceptable to pretend that only one character truly exists: Israel, a country peopled with Jews struggling with their history and their demons as they act out a great moral drama against a backdrop of deserts, camels and Arabs.

Israel's neighbours are present in this narrative as inanimate objects or as children. Their actions barely warrant analysis, so understanding the story does not involve looking at the complex interactions of Israel and its surroundings, but rather dissecting Israel's flaws.

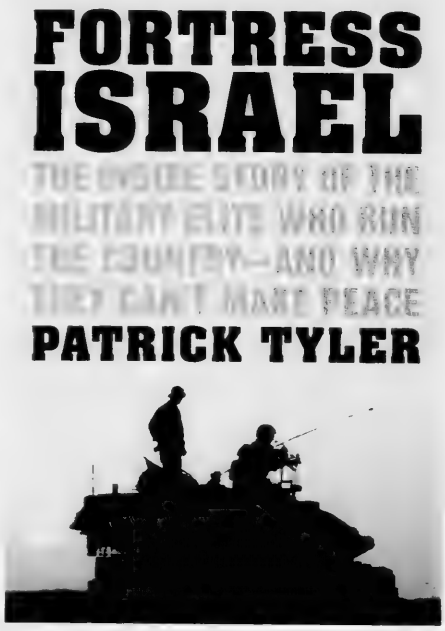
A variant of this one-man show exists on Israel's right: in this narrative, the Arabs are uniformly and unalterably malevolent, and the story is Israel's failure to shed its Diaspora weakness and respond with enough force and ethnic pride.

In the version accepted on Israel's left, on the other hand, the Arabs are passive bystanders and victims, and the story is the Jews' abuse of force, their repetition of the crimes once perpetrated against them.

This take eschews political and historical complications in favour of moralizing, and tends to believe Israel is not rationally responding to external threats but surrendering to internal weaknesses. The reason there is no peace, this thinking goes, is because something is rotten in Israel's soul.

The newest addition to this expanding genre is *Fortress Israel: The Inside Story of the Military Elite Who Run the Country — and Why They Can't Make Peace*, by Patrick Tyler (Farrar, Straus & Giroux) formerly a senior writer at the *New York Times*. Tyler makes a case for a rethinking of Israeli history in which Israel is not Athens but Sparta, a belligerent and deeply militaristic society that fights not because it has to, but because it wants to.

Presented with a choice between diplomacy and force, in this telling, Israel has consistently chosen force – not because circumstances demanded it, but because of a desire for battle in the state's DNA. From its inception, Tyler writes, Israel has been controlled by a "sabra military elite," a fighting class that wants war for its own reasons and has imposed its will on more dovish leaders and infected the rest of the country with the "sabra exuberance for combat."



"The broad conclusion that I believe any realistic researcher reaches," Tyler writes, "is that Israel, six decades after its founding, remains a nation in thrall to an original martial impulse, the depth of which has given rise to succeeding generations of leaders who are stunted in their capacity to wield or sustain diplomacy as a rival to military strategy, who seem ever on the hair trigger in dealing with their regional rivals, and whose contingency planners embrace worse-case scenarios that often exaggerate complex or ambiguous developments as threats to national existence.

"They do so," he continues, "reflexively and instinctively, in order to perpetuate a system of governance where national policy is dominated by the military."

As has been amply described by historians, in its early years and thereafter, Israel missed opportunities to pursue peaceful solutions, used force injudiciously, and occasionally lied about it, like most countries. There may be a good book to be written for an international audience on the way 64 years of conflict have affected Israel's national outlook and character. The military unquestionably plays an outsized role in decision-making and in the life of the country, and the effects of that imbalance in government and on individual Israelis are real and worth exploring.

This is not that book. *Fortress Israel*, while clearly based on copious research, is a tiresome sermon – a mix of simplistic analysis, ill-informed observation and casual slander.

Tyler is an accomplished journalist who has been posted to the Mideast, but according to his publisher, he does not know Hebrew and has never been based in Israel. (He made five trips here to report for this book.) He has nonetheless attempted an ambitious and critical political biography of the country, its leaders and society.

Some of those who have reported this conflict for many years have found their capacity for glib condemnation of either side crippled by familiarity with the subject matter. Tyler has no such constraints, and that allows him to write sentences like this one, explaining how the military pervades all levels of Israeli society: "Once in the military system, Israelis never fully exit," he explains. "They carry the military identity for life, not just through service in the reserves until age forty-nine, or through social and retirement services, but through lifelong expectations of loyalty and secrecy."

I actually had to read that sentence again to make sure I hadn't read it wrong. Anyone who thinks Israeli society is characterized by "loyalty and secrecy" has never spent time with Israelis. Anyone who has done so might find this description as unintentionally hilarious as I did.

Israel is, in many ways, a distinctly non-martial society. There are no military parades. The army is regularly pilloried in the press, and militarism is suspect. Tyler seems to believe that the Israeli military produces militaristic people, but in my experience, it mainly produces cynics.

Fortress Israel exists in the broader context of today's discussion of "Israel" – an imaginary place quite unlike the actual State of Israel – in which western observers use the country and its conflicts as a blank screen onto which they project discomfort about certain aspects of their own societies. These days, the issues that animate liberals in the West tend to be linked to colonialism, racism, and militarism, and thus it is in these contexts that the Jewish state now appears.

This book will doubtless be embraced by the kind of people actually willing to believe that Israelis see war as a strategic goal. For the rest of us, however, *Fortress Israel* is a disturbing sign of what is becoming accepted thinking about this country, and a demonstration of the way the past is too often at the mercy of those looking to score ideological points in the present.

Matti Friedman is the author of The Aleppo Codex: A True Story of Obsession, Faith and the Pursuit of an Ancient Bible *(Algonquin Books, 2012). He has reported on Israel since 1997.*

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Segal's name missing from Grey Cup trophy

Paul Lungen
Staff Reporter

Sometime this week, 87-year-old Moe Segal will climb into his car and drive 280 miles from his home in Ottawa to visit his children in Toronto. On Sunday, if family tradition is any guide, they'll gather in front of a big screen TV and turn on the Grey Cup game.

Watching the Grey Cup is a national tradition, but for Segal there's a special, personal aspect to the event. In his younger days, Segal played on a Grey Cup winning team, although he didn't know it at the time.

What's more, his name is missing from the roster of the 1944 Montreal St. Hyacinthe Donnacona "Combines," engraved on the storied Cup; and you won't see his image on the team's championship photo.

Here's the story as Segal tells it: Back in the 1940s, he was a very good player, a championship-winner in high school and junior football.

But it was wartime, and Segal along with his buddies enlisted in the navy. While training in St. Hyacinthe as a signalman – he'd be posted on board a minesweeper – he noticed a flyer posted on a bulletin board asking young seamen to try out for the navy's football team.

That was something right up his alley and though all of five-foot-eight and 185 pounds, he made it as "inside wing," what today would be called guard. Since players lined up both ways, Segal played in the middle of the line on defence as well.

Moe Segal with the Grey Cup

The navy team was stacked with former Toronto Argonaut players and they did pretty well playing in the Quebec Rugby Football Union. It was the era before the creation of the Canadian Football League and because of the war, the Grey Cup game departed from its traditional east/west format to feature a title game between the Quebec and Ontario champions.

The navy team, nicknamed "Middies" and "Donnies," played so well they earned a spot in the championship game versus the reigning Grey Cup champion Hamilton Wildcats; but a week before that game, Segal was injured in an exhibition contest.

"My hand shouldn't have been on the ground and he [Annis Stukus] stepped on it by accident," he said. It swelled up so bad he had to have his navy ring cut off "so it wouldn't explode."

As a result, he was given a week's medical leave and he went home to Ottawa, missing the big game. The Middies defeated the Wildcats 7-6; championship photos were taken but a few weeks later the team learned it was the Grey Cup they had won, not some generic championship game, Segal said.

The Navy team had their names engraved on the Cup, but Segal's was omitted because he didn't suit up for the game itself.

He says it doesn't bother him much, but in an interview from his home in Ottawa, he points out that the Cup features the names of owners who never got on the field either; and he's upset that the caption for team photograph, taken on Grey Cup game day, doesn't mention him as an absent member of the team.

"I would've stayed if I'd known they were going to take a picture," he said.

But there's another picture, connected to the Grey Cup that Segal points to with pride. It's in the Football Hall of Fame and it shows Segal pointing to a name engraved four times on the Grey Cup, that of his nephew Noah Cantor. Cantor won three championships with Toronto and one with the BC Lions.

Like his uncle, Cantor played in the interior of the defensive line, though he tipped the scales at six-foot-three and 265 pounds.

Segal said that he fared pretty well as a lineman during the war years and afterwards, when he accepted a contract to play with the hometown Ottawa Rough Riders.

They played a 10-game season back then and things were going along pretty well until Oct. 5, 1946. Game day happened to coincide with Yom Kippur. Segal declined to play, as did another Jewish player, Benny Stek of the Alouettes.

"It cost me $100; [the coach] benched me for two games," Segal recalled. The fine represented 20 per cent of his football income, which he supplemented by running a small confectionary store. The next season, Segal signed with the cross-town rivals, the Ottawa Trojans of the Ontario Rugby Football Union (ORFU).

Though only in his early 20s, it was near the end of his football career. Around that time, teams started bringing in American imports, including linemen who weighed around 250-pounds.

At 185 it was hard to compete, but what really cinched it for him was suffering two concussions. The first time, he was playing for Navy; apparently – he doesn't recall the incident at all – he blocked a punt and the next thing he knew he woke up in a neurological institute. After his second concussion, suffered while playing for the Trojans, "I said, enough is enough. I packed it in and never looked back."

He pretty much gave up sports – he'd been active in baseball and hockey in addition to football – married his wife of 46 years, Sandy, and he tried his hands at a number of occupations. Among them was running a clothing store, The Squire Shop, and closed out his working career at age 85 working in commercial real estate as an agent.

He follows football intermittently now, but he doesn't miss a reunion with his old Navy buddies.

He marvels at the size of players today and the equipment they wear. Back in his day, he had a solid leather helmet and canvas pants that were stuffed with padding for protection.

The equipment today is much advanced and as for the players, "the size today, they buy them by the pound," he quipped.

Not much room anymore for a 185-pound lineman.

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HEEBONICS

From left, Chris Seligman, Amy Millan, Torquil Campbell, Pat McGee, Evan Cranley. *[Norman Wong photo]*

Montreal band Stars embarks on arena tour

Cara Stern
Staff Reporter

The music and lyrics on Montreal band Stars' latest album, *The North*, is inspired by their childhood growing up in Canada, says Chris Seligman, keyboardist and founding member of the band.

"The nature aspect of the north, the architecture of the '80s, and the landscapes slowly induced into this visual and also this feeling of actually growing up in the north," says the Toronto-born musician.

The album looks toward the future at how the land in Canada is treated, and how that will affect the landscape, he adds. "It's a little scary to think things will change, but it's looking like 200 to 300 years from now, the north will look very different."

In a sense, the album sends a political message, looking at how the country has become so politically conservative, he says.

"We're just living in the present and trying to take what we need now as opposed to looking into the future and seeing what we'll need, and stepping back and doing things now for the future," he says. "This idea of being kind and treating humans and nature with kindness is what we'd like to see happen."

He says he sometimes feels powerless against the politicians who make policies that ignore the future, yet a song can change the way people think and shape their lives so they're not completely powerless.

"In a dream world, I could get back at you through a song," he says. That's the idea behind one new track, *A Song Is a Weapon*, which he calls a parting shot to Prime Minister Stephen Harper.

Many of the new songs sport a clear '80s influence, which Seligman says has always been a part of the songs, though that has not always been a conscious decision.

"I feel like the more we [write], the more it kind of happens organically. It's less about thought and more about just what's coming out of your soul," he says.

The division of work hasn't changed since the band's first release 13 years ago. It all started when Seligman moved into childhood friend and Stars' vocalist Torquil Campbell's apartment in New York City, where he would write music while Campbell was out performing.

"He would leave and I would sit there and play around with stuff for hours," Seligman says. "He would come in and write on top of that."

The band still uses that writing process on the newest album, though the group also consists of three more musicians: vocalist Amy Millan, guitarist Evan Cranley and drummer Pat McGee.

Generally, they would piece their songs together over several months, Seligman says. But this time, they decided to create just a skeleton for a song before they went into the studio to record it. Throughout one day, they would record it over and over, writing the song as they went.

"We felt like capturing that energy would be a new musical moment for us," he says. The meat of the song would be completed by the end of the day, though they might retouch some parts or add more elements to the music.

Seligman says it was the most fun he's had making an album.

"Maybe it's just maturing a bit more and not worrying about things as much," he says, adding that he's been trying to apply that to all aspects of his life.

Seligman recently celebrated his 40th birthday while on tour in the United States.

"I was a little bit worried going into it just because I was turning 40 and I was having a midlife crisis – I probably still am," he says.

But getting older has helped him become more at ease and less hard on himself, he says.

"I had a blast on my birthday. I was with my family. Stars are my best friends," he says.

This tour, they're joined by a new member of the Stars family: singer Millan and guitarist Cranley's toddler, Delphine. Seligman says it's amazing to be around the child, who was born March of last year, watching her learn to walk and talk. "You see her slowly growing up and turning into a little human," he says.

The baby was born while the band was making the new album.

"It was obviously a very amazing thing to happen to one's life," he says, adding that it affected everyone in the band. One of the new songs, *Lights Changing Colour*, which he calls the most personal track, was written as a message to an older Delphine.

"The song is kind of about the process of having a child and also imagining her growing up and looking at it 15 years down the road," he says.

After five weeks of touring in the United States, they've returned to Canada for a cross-country arena tour with Grammy-nominated Toronto indie band Metric. Stars has worked with Metric in the past – for example, a couple of songs on their early albums feature Metric frontwoman Emily Haines.

"They're my best friends, and we're [having] the time of our lives," Seligman says, adding that this is Stars' first arena tour. "We might not get to do this ever again. Let's just enjoy the moment and go on tour with some of our closest friends and see what happens."

He says performing in an arena is an interesting learning experience. You have to expect that it's not going to sound the same as it does in a small club.

"You're kind of overwhelmed by the largeness of it, the epicness of it, and you have to fill the room with your energy," he says, adding that it's a fantastic learning experience. "We'll come away from this having learned a lot and become better performers."

For more information, visit www.youarestars.com.

The band performed in Montreal at the Bell Centre on Nov. 21.

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Horrors of Halloween

I'm heaving a sigh of relief that Halloween is behind us for another year. Confession: I hate it with a passion. I like my holidays to have some meaning, and with its focus on candy, door-knocking and ghoulish displays outside many of the homes in my neighbourhood, the meaning of Halloween, if there is any, remains an enigma to me.

My kids have learned to tolerate their mom's antipathy towards a holiday they adore. They know there will be no fake gravestones on our lawn, no cobwebs strung outside the garage and no mechanical spiders dangling from the roof. Since my husband insists on it, we're among those three-quarters of Canadians who spend money stocking up on candy, contributing to the mind-boggling $331 million this country spends on sweet junk each year in October. But when they choose to dress up, my kids are on their own to improvise an outfit from their trusty dress-up drawer. Shopping trips are out of the question.

Married With Kids

Lauren Kramer

As a Jewish mother, I'm inclined to forbid their participation in Halloween completely. Religiously, it feels like spiritual anathema, a mockery of death and the afterlife. Besides, what can it offer, I wonder, aside from unwanted cavities?

But something has stopped me from cutting Halloween out of their lives. The parent in me is softened by my kids' ardent desire to join their neighbourhood friends, to feel part of the excitement generated by school Halloween parties, advertisements and in-store marketing collateral. There's also the small issue of stockpiling candy, a double-edged sword for a mother with a penchant for Kit Kat chocolate bars, of which there's a verdant supply in those candy bags, year after year.

I don't keep quiet about my disdain for Halloween, and each year I invite my kids to question exactly why they want to participate and what they plan to do with their loot. We discuss what havoc that candy will unleash on their teeth, how little nourishment it offers their growing bodies and how many homeowners consider the persistent knocks on the door to be an annoyance exceeded only by ungrateful kids who don't even murmur a thank you after you've contributed to their stash.

This year, my cavity preaching must have paid off. My children arrived home, dumped their candy on the floor and immediately started bargaining to exchange it with their father for a few dollars. Sure, I'm still finding wrappers in unsuspecting corners of the house, but the vast majority of our candy stockpile is thankfully gone, until next year at the very least.

I'm off the hook for another 11 months, at which point the meaningless horror of Halloween will confront me, once again. Look for me in the shadows. I'll be the reluctant parent huddled in a coat a few feet from my kids as they knock on the door clasping bulging bags of candy. I'll be the one reminding them to say thank you, trying to usher them home and attempting to rid those candy bags of the worst cavity culprits. If there's a Grinch of Halloween, it's me. Toss it firmly off the calendar, I say. I wouldn't miss it for a second.

POTATO APPLE LATKES

- 1 tbsp olive oil
- 1 lg white onion, chopped
- 1 egg, lightly beaten
- 4 potatoes peeled, grated, squeezed dry
- 2 apples, peeled, cored, grated, squeezed dry
- 2/3 c cream cheese
- 1/3 c shredded Cheddar cheese
- 2 tbsp flour
- 1/2 tsp salt
- 1/4 tsp black pepper
- 1/2 c olive oil

In large nonstick frying pan, heat 1 tbsp oil on medium heat; saute onion 8-10 min until browned and soft. Transfer to large bowl to cool. To cooled onions, add egg, potatoes, apples, cream and Cheddar cheeses, flour, salt and pepper. Combine. Form mixture into 16 equal patties each about 2-1/2" in diameter.

In clean large nonstick frying pan, heat 1/2 c oil over medium heat. Add patties in batches; reduce heat to medium-low; cook 5-7 min per side or until browned and cooked through. Transfer to paper towel-lined plate. Bring oil back up to medium heat between batches. *Serve latkes warm with sour cream sprinkled with chives.*

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On cjnews.com

The CJN's French-language reporter in Montreal, Elias Levy, writes about:

Rabbi Raphaël Afilalo of Ramhal Synagogue in Cote St.-Luc who laments what he sees as the trend for young Montreal Sephardim to join Ashkenazi chassidic communities.

The latest edition of the Quebec literary journal Les Écrits which recently published stories honouring Naïm Kattan, a Jewish Quebec writer of Iraqi origin.

Exclusive to cjnews.com

Hebrew web columnist Yossi Tastassa writes Syria. Is it turning into Afghanistan, he asks.

Charles (Chalom) Lugassy, right, a defeated candidate in the last Côte St. Luc municipal election who claimed to represent the Sephardi community says he is considering appealing a court decision that found him guilty of offering a financial inducement to an opponent, also Sephardi, to drop out of the race.

Alabama remains is a sweet home for visitors.

The Laminate Man

A man came by my home to lay laminate down. We sat and talked.

He told me he has been married for 47 years, and he and his wife have two girls, 31 and 38, both of whom still live at home. The Laminate Man, 72, had that aura of a person who sits in a coffee shop all day long and banters on about the Leafs and Harper's crazy refugee laws.

But after a while of shmoozing I could see there was a lot going on inside this man's soul. The Laminate Man was a very intelligent man, quite able to articulate ideas in a most cogent fashion. Before he spoke, he considered his thoughts carefully. He was an old school sort of fellow, self-denigrating and the like, somewhat tired, but along with that came a firm understanding of life and a powerful drive to succeed.

Urban Writer

Avrum Rosensweig

When the laminate installer was a kid, he lost his dad. At 14, he had to support the family and it was then he began installing floors. Today, his knees are shot and he says, "It's hard to stand during davening."

I asked the Laminate Man if he resented having to go to work. He said, "It's what I had to do. There was no choice."

While the Laminate Man appeared to be one of those who struggled through life always searching for a level of success, it seemed to me he had found it. Think about it. He was 14 years old when he left school. He went to work and he supported the family. That is a success. He did it. He pulled it off. He held up his loved ones, at 14, the way we adults do today.

While we talked, I watched the Laminate Man. In my imagination, the Laminate Man was wearing a three-piece suit, sitting steadfastly at my dining room table speaking to me the way very wealthy people do – with that royal assurance one only gets from brokering the big deal.

I looked closely at him and projected another life on to him. I pretended he had finished his education and launched a company, one with a large staff with back office people and a sales force. I saw him as a corporate mogul, a multimillionaire who was invited to expensive functions and honoured for his philanthropy and tikkun olam.

As I looked, I wondered about the paths we take in life and why we do. The Laminate Man's name is not on the cornerstone of a hospital in downtown Toronto, and he is not called to comment on issues having to do with State of Israel. His road was different. It changed on a dime, because the Laminate Man's father died early on; because he was forced to leave school and become a tiny breadwinner. He should have been playing ball.

What would his life had been had his father lived?

We work hard, find a groove at some point and strive to bring meaning to our family, our community, the world and sometimes even ourselves. But all of this is predicated on the path we took, not the one we didn't. What would our lives be if they had taken one fundamentally different turn; if life-changing news arrived uninvited one morning?

Vincent van Gogh said he celebrated all the pictures he created and mourned those he was never able to. That is the Laminate Man.

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Teen creates tribute videos for your events

Cara Stern
Staff Reporter

Sammy Barsky may be young, but that hasn't stopped him from starting his own business.

When the 13-year-old saw Apple's Final Cut Pro video-editing software, he knew he wanted it. However, with the program's $300 price tag, he needed a way to earn the money.

That's why he started a company to create the tribute videos shown at bar and bat mitzvahs, weddings and other life-cycle events. It's fitting, he says, that he'd work to create videos in order to save for professional video-editing software.

His very first client came through his father's connections and Barsky created a fun tribute video for a bat mitzvah featuring photos all the way from the girl's birth to just before the bat mitzvah.

"People thought it was great," Barsky says. "It took me about two or three days to do, and then I went over to their house and showed it to them."

He wanted to keep in close contact with the clients during the videos' production to ensure they were happy with the final product. He welcomed their suggestions on background songs, as well as their requests about how to use some of the photos in the video.

"They send me the photos because I'm not there for their entire life," he jokes. Clients can also include short video segments, if they want. "I put it into the video for them."

He highlights clients' favourite memories through the videos, which are shared with guests – usually over laughter and tears – at the events themselves. "I can do captions or text highlighting little facts in the video and make the photos look really good," he says.

The seeds for his video-production passion were planted in 2007, when his father bought an iMac computer. Barsky found it difficult to use at first, quickly caught on.

"Since then, I've learned a lot about computers. Now it's really easy for me to use the programs," he says. "I can do really good transitions. I know how to make the photos have different colour grading, colour correction, different effects, and [also add] music to it."

Barsky celebrated his own bar mitzvah this past summer, and yes, he did have a tribute video celebrating his own life – but he decided not to make it himself.

Aspiring graphic designer lives his dream and helps others celebrate

"My dad thought it would be more special if he made it," he says. "He wanted it to be a surprise."

However, his father is encouraging him to work on a "Sammy Barsky tribute video" of his own.

Barsky has also become skilled in website creation, building his own website this past summer to advertise his business. He decided deciding to call it Shlomography, combining his Hebrew name, Shlomo, with "photography."

"My uncle thought of it as a joke, and I figured, it was really catchy, people won't forget that," he says.

The website, at shlomography.ca, includes samples of his photo-correction work, as well as prices and other information about his tribute videos.

One day, Barsky says, he hopes to expand his business to include photographing the actual events. His dream, however, is to eventually work in graphic design, making websites and designing posters for companies.

To reach his dream, he'll continue to spend time building his portfolio of tribute videos. "I prioritize schoolwork first and then I do the videos," he said.

At the moment, he's actively looking for clients. "I'm trying my best," he said, adding that he has advertised in *The CJN*, and through word-of-mouth. "And I'm trying my hardest to find someone who needs a video."

To contact Barsky, and to find out more about his company, call 647-961-7266, or visit shlomography.ca.

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Officiants add beauty, meaning to ceremony

Hiddur mitzvah among the benefits of freelance clergy

Carolyn Blackman
Staff Reporter

Cantor Deborah Staiman and Rabbi Eva Goldfinger are more than just wedding officiants – they bring an enhanced sense of beauty and spirituality to any life-cycle event.

Staiman, (416-483-9532, jewishlifecycles.ca), a Toronto native, says that *hiddur mitzvah* – "beautification of a mitzvah" – is of prime importance when celebrating these events. That "means going beyond the minimum requirement," she says. "It glorifies the performance further, and brings beauty to our world."

A graduate of Hebrew Union College – Jewish Institute of Religion and a member of the American Conference of Cantors and the Toronto Council of Chazzanim, Staiman officiates at a variety of life-cycle events including weddings, baby namings and renewals of vows.

Hiddur mitzvah, she says, is a form of expression that engages the senses, thereby enhancing the aesthetics of Jewish life.

"It adds a different quality, attention, and level of holiness to one's actions. In practical terms, it is a giving of ourselves. It opens our hearts in any number of ways, whether it be art, dance, movement, music, food or words, and allows us to make unique, meaningful… contributions that connect us to God, however we understand God."

Traditionally, she said, Jewish prayers are chanted. "My role as a cantor is to help people connect to the service, and relate to the sanctity of the moment by singing from my heart."

When it comes to weddings, says Staiman, brides put a lot of thought into their dress, and couples discuss the band they are going to hire, the food and table settings. "The… ceremony, though, is the soul of the wedding day. It is not very long compared to the rest of the event, but it includes some powerful, intimate, intense moments.

"I can help couples make their ceremony more beautiful and personal, through songs or readings."

She said she meets with the bride and groom before the wedding to discuss the meaning behind the ceremony. "We can design the ceremony together, textually and musically."

Rabbi Eva Goldfinger (416-494-7450) spiritual leader of Oraynu Congregation for Humanistic Judaism, provides a variety of services, including Jewish and intercultural weddings, baby-namings, *brit tikkun* for girls and boys, bar/bat mitzvahs for youth and adults, and other life-cycle events.

She says that "in creating our custom ceremonies, we adopt or adapt existing rituals so they are consistent with our secular humanistic philosophy, which is that we have the power and responsibility to make our lives and the world a better place."

All ceremonies are egalitarian, she says, and do not include theistic language or worship. "They are respectful and inclusive, and serve the needs of Jewish and intercultural/interfaith couples and families, as well as the lesbian and gay communities."

Rabbi Goldfinger says that as a humanistic rabbi, she helps create beautiful wedding ceremonies in which the couple and their loving relationship are the focus.

"We honour the dignity and individuality of each partner, and talk about their friendship, love and commitment to each other, as well as the behaviours necessary to create a lasting and fulfilling marriage."

Jewish and other cultural traditions may be included, she said, and are explained in ways that have meaning for the couple and their families.

She said that there are a number of people in the Jewish community who marry non-Jews but want to remain connected. "It is helpful for them to speak to someone who accepts their choice. I see my role as a counsellor who supports and encourages couples, and welcomes them into the Jewish community."

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What women want... in a dress

Jennifer M. MacLeod
Special to The CJN

"I need a dress. I need it now, and I don't know where to start." is a line Claire Salisbury of By Tocca (905-338-7500) hears often.

By Tocca, an upscale womens fashion store in Oakville, provides a full-service shopping experience to take the worries off your shoulders. "Every woman deserves to feel beautiful for that special occasion," says Salisbury.

She's shared some tips to help make the purchase as smooth and rewarding as possible.

When shopping for a dress, help sales staff get a real sense of your own style and personality, and of the event itself. Telling them you're dressing for a wedding isn't enough, says Salisbury. "That wedding could be black tie, casual, garden, a destination wedding." Giving them all the information, including the tone or theme of the event, lets sales staff help you narrow down your selections.

Customers often look longingly at dresses they think they can't wear because of religious restrictions, as when an event is being held in a synagogue. But, Salisbury says, don't be so quick to assume that dress you fell in love with is off the table. "If the dress of their dreams... [is] perhaps a little low in the front, or in the back, but they... still want to be appropriate," alterations may help. By Tocca's seamstress is "expert at building up the back or front of clothing in order for it to work for that particular client."

Think about how you feel about colour: sometimes, classic black is a must, but at other times, for example, for an outdoor summer wedding, there are better choices. While black is still the overwhelming favourite for a cocktail or gala event, Salisbury says you shouldn't be afraid to try colours such as "blues, cobalt blues, silvers, greys, some red, a little bit of green... Purple has been a very strong colour this year as well."

You don't have to shop alone, either, though many prefer to.

"We're a destination shop – we don't get a lot of people coming in to make impulse purchases." Customers often come in more than once, sometimes with a husband or friend in tow to help make the final decision. "That's part of our service... we encourage them to make the right choice so they feel beautiful, feel confident."

With friends or family, a private appointment will ensure that you get undivided attention. Salisbury says By Tocca is a beautiful spot for an outing, at 315 Lakeshore Rd. E., near downtown Oakville, and five minutes from the QEW – they'll even recommend delicious lunch options nearby.

Better yet, make it an after-hours get-together: "We're happy to do private shopping appointments or parties after hours for ladies with a group of friends who want to come shop for a particular event or a particular season... we'll close the store, usually do a little wine and cheese. It's a nice shopping experience for them."

Perhaps every woman's nightmare is walking into an event and seeing her dress on another guest. Salisbury says By Tocca carries only one or two of each style. "It's not like going to another shop where they have like 20 size 2s."

Staff also keep careful records of which clients buy which dresses for a particular event, such as for the recent Oakville Hospital Gala, which saw many clients coming through. "We won't allow a client to buy the same dress to go to the same event."

But do make sure you have access to a great selection. A particular label might not suit you, so it's best to have a variety of brand options. "We carry Wayne Clark, Frascara, badgley mischka, alberto makali, Twenty Cluny, Greta Constantine, Teri Jon, Terani, Tadashi Shoji, Ypsy from Paris, Daymor Couture, Aidan Mattox, Monique L'hullier, Theia and more," says Salisbury.

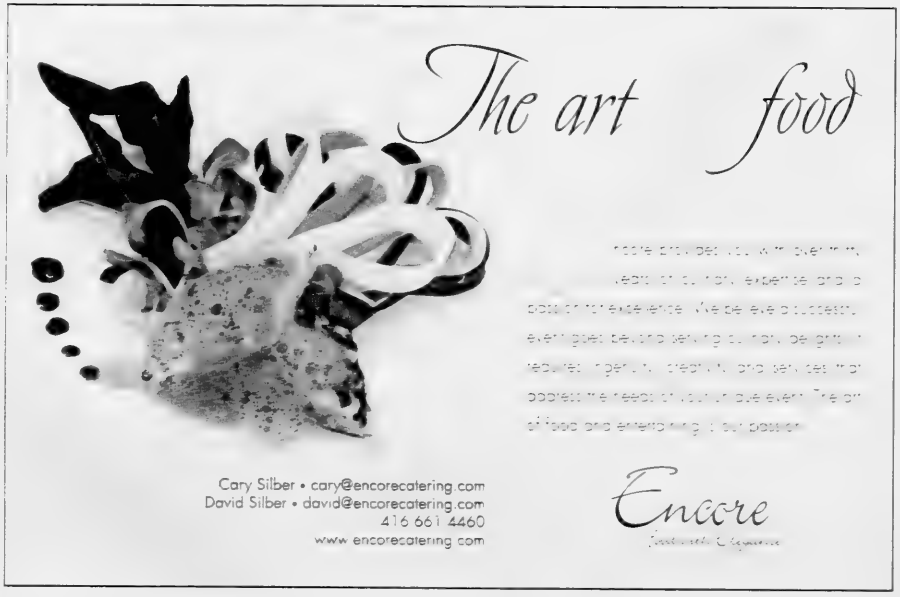
Beyond dresses, you'll need accessories and other items. One-stop shopping saves time and ensures that your ensemble connects beautifully. "We're full service – shoes, bags, jewelry, furs, wraps, undergarments. We are really a full-service gown and special occasion shop."

Ultimately, Salisbury says, every woman wants a dress that helps "her body to look really wonderful." If you're tugging or pulling to get it to hang properly, you won't be looking or feeling your best – and you can't relax and enjoy the event. "We don't want the dress to wear the customer. We are very careful when we help the client select the dress," ensuring that it's right for the event and for her.

"Often that means the client comes back for two fittings," she says, but the perfect fit is worth it.

She adds, "We're happy to send a dress to the client after the fitting or bring it to them," so a return visit may not be necessary.

"We want the customer to be beautiful and stunning, not because of the dress, the dress just complements them. I think that's what most women want."



Enjoy your Jewish destination wedding

Mindless Sophistication can plan events in exotic locales

Jennifer Libman
Special to The CJN

Once upon a time, you had to choose between having a destination wedding or a Jewish wedding.

Today, thanks to Sandra Aaron, you can have both. "I am able to merge those concepts. It's like making a couple's dream come true."

Sandra Aaron began her company, Mindless Sophistication, in 2006, after spending years as an event planner. Aaron can help clients plan any type of event, from small birthday parties to sweet sixteens to large weddings.

"I try to make every occasion a true celebration – one full of memorable moments," she said.

Aaron offers a variety of wedding packages, ranging from just recommending vendors to a full package that includes assistance with all planning details and facilitating the actual event.

"Everyone has different needs in a wedding planner. Some couples only have a few questions, but others want their hands held the whole time. I can customize my services to meet their needs," Aaron said.

Though Mindless Sophistication is based in Toronto, Aaron can plan traditional Jewish weddings anywhere in the world.

"One of my favourite wedding spots is St. Thomas in the Virgin Islands. They have the most stunning, historical synagogue with a sand floor."

Aaron offers two choices when planning a destination wedding. The first is to have her train an event planner who lives where the wedding is taking place. "Resorts and other venues often have their own wedding consultants, but they likely to do not know how to incorporate the Jewish components," said Aaron. For instance, she said, "my training usually involves teaching them how to build a chupah."

The other option is to take Aaron along to your destination. "This is certainly an amazing perk of my job," said Aaron. There, she can take care of all the details of your event, allowing you to relax and enjoy your travels. She will also help plan wedding-related events, such as brunches or group excursions. "When people travel to a wedding, it's more than just a one-day event. I make sure their whole experience is as special as the wedding itself."

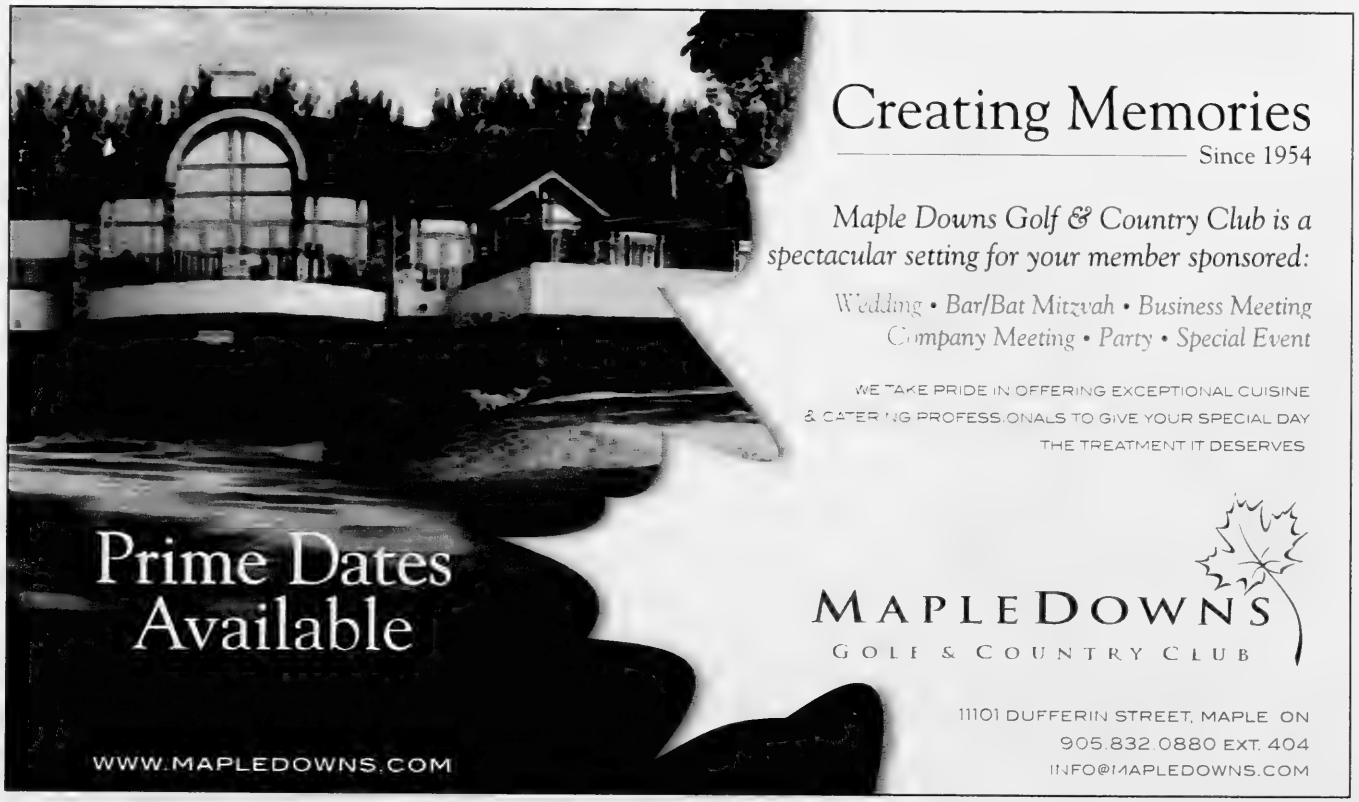
Aaron can find local synagogues and rabbis, or rabbis willing to travel to the wedding location.

"I also have an amazing ability to find kosher food in the most obscure places. If we are somewhere especially remote, I can always count on Chabad to be there to help me out," she said. "It's really special that we are able to maintain Jewish traditions in cities that may not have any Jewish residents."

Aaron will work with a travel agency to help guests make arrangements. She can also help guests at the destination with local theatre tickets, transportation, tours and dinner reservations.

"Everyone wants to make their guests feel extra special, and this way you don't need to worry about the details."

For more information, call 416-251-3278, or visit mindlesssophistication.com.



Suit up for simchah season

Stephen Sweet
Special to The CJN

It's time to suit up.

When a big simchah looms and it's time to get a new suit, Tom Mihalik of Tom's Place knows not just any suit will do.

Owner of Tom's Place for three decades, Mihalik has seen what a new suit can do for a customer.

"It changes their whole persona and it can change their whole life," Mihalik said. "A well-fitting suit will give a gentleman an advantage over the others."

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Hazel Too on your special occasion

That holds true even more in these days of casual and dressed-down corporate environments.

"A suit and clothing is very important, especially in today's world," he said. "You want to stand out when you go for a job interview or have a function to attend."

Personally, Mihalik said, he's passionate about fashionable wear. "I'm a clotheshorse... I love clothing. I love suits, I like shirts, and I like ties.

A well-fitting suit can change your life, clothier says

"So for me, I'm living in my dream world."

Mihalik comes by his interest in fashion honestly, having bought the store from his father, William, who came to Canada in 1956 after escaping from Hungary.

"When he moved to Toronto, there were a lot of Hungarians he knew who were in business, opening up stores," said Mihalik. "They came to my dad and said 'Willie, why don't you open up a second-hand clothing store?'

"He opened up a used clothing store on Kensington Ave., and that's how Tom's Place was started." Mihalik began working for his father in 1968.

Originally known as Willie's Bargain Store, Tom's Place has become a cornerstone of its the Kensington Market neighbourhood, where Mihalik himself is a well-known character.

"I spent my whole life around Spadina, Dundas and College," Mihalik said. "I'm a great believer in downtown."

Despite only having a single store, he manages to warehouse a surprising selection of formal wear to rival any larger competitor.

"We always have anywhere from 8,000-12,000 suits in stock," Mihalik said. Of course, quantity isn't everything, he added. "Nobody carries this kind of quality. The reason why we do that is because we believe in ourselves."

"We know what when you need a helping hand, you come and see Tom, and he'll hook you up with the best-fitting suits for the best possible price."

Tom's Place carries suits ranging from $200 to $1,400. Some of the higher-end suits come from Italy. "A lot of people forget that not only do we sell great-quality suits at a great price, but we also have luxury suits," Mihalik said. "We bring in luxury woollens and have [suits] manufactured in Montreal."

But there's more to Tom's Place than just suits. "We have a great selection of sport jackets, shirts, ties and trousers," Mihalik said. "Our overcoat [trench coat] selection is second to none."

It can be overwhelming to try to find the right suit among thousands, let alone put the whole look together. That's why Tom's Place staff can offer expert advice.

"We have very capable, highly trained staff," Mihalik said. "They've been working with us for many years and they've been working in some of the finest clothing stores in the world."

Anyone on hand, including Mihalik himself, will be glad to help make sure that you'll look your best for whatever special occasion is coming up.

"I always like to see a well-fitting suit on a person," Mihalik said.

Tom's Place is located at 190 Baldwin St. in Kensington Market. Reach the store by phone at 416-596-0297 or find Tom's Place online at toms-place.com.

Advertising Feature

THE CANADIAN JEWISH NEWS

IT'S...SHOWTIME (literally)

SHOWTIME: A Special Events and Party Expo

In its fifth iteration, Showtime has become the show that all sides of the event world anticipate enthusiastically. Whether you're a novice host or a seasoned party planner – there is something at Showtime for you. Those seeking information to organize an upcoming event like a Bar or Bat Mitzvah are guaranteed to find everything they need in one convenient location. There is no entrance fee.

One of the show's organizers, Jian Magen of Magen Boys Entertainment, puts it this way: "We started Showtime for our clients. In one night, you can meet the industry's top trades and professionals in an approachable environment. Showtime is a party and a resource center at the same time! All of our vendors have been carefully approached, almost like an exclusive list of the top people you can hire for a party. MBE and SP are notorious for putting on top notch events and SHOWTIME is the brainchild of our hard work."

The Magen Boys teamed up with Solepower Productions and Gloria Benaim to put on the fifth Showtime on October 11th. Gloria Benaim is an Event Planner and Corporate Event Director for Magen Boys who are longtime friends of Solepower's Abby Tobias. The group simply felt that there weren't any great combination mitzvah/wedding shows. All the shows they had been to and participated in felt the same – dull. So they decided to create a show that is fun and appealing to everyone. Not just for the clients coming to the show, but for the vendors too.

That fun feeling was very much in evidence among the 81 vendors. Page Magen says, "These vendors are hand-picked and the best in the business. Being able to work with the top people in the industry makes our show so worthwhile! They are cutting edge, and always thinking out of the box. That's why we love them."

Ever wonder why people ended up working in the events industry? It's because they like to party and that quality was evident among the many exhibitors. For party pros, the atmosphere is akin to a friendly reunion. Seasoned professionals meet new kids on the block and it's all about the latest trends.

Gloria Benaim identified trends at the show "There was lots of personal branding with logos on chocolate, photographs and even on dance floors. Also big are deconstructed or do-it-yourself food stations, such as sushi in a cup, popcorn chicken, taco fillings and pasta toppings." Attendees sampled and sipped as they perused the booths getting expert advice. This is no Mickey Mouse affair. Top-notch names in the industry fill the aisles. From ice sculpture to icy gelato – it's all on display and available at Showtime.

Abby Tobias sums it up: "We are proud to be heading into our sixth SHOWTIME events expo. Our team has worked extremely hard to produce a trade show that caters to the needs of our client base, while offering new trends for the upcoming season. We already have some great new ideas and services to showcase! See you at the Warehouse on March 6th!"

March 6th, 2013

The Warehouse
(2-35 Carl Hall Rd at Downsview Park).
www.showtimeexpo.ca
416.663.7653

By Marilyn Lazar

Watches become timeless status symbol

Van Rijk Jewellers caters to the educated collector

Lauren Kramer
Special to The CJN

In an age when most people pull out their cellphones to find out the time, well-made watches are becoming more than just jewelry for men – they're finding a niche as the sign of a savvy connoisseur.

"This is the world of the educated watch collector," says Alec Van Rijk of Van Rijk Jewellers. "Watches have become a status symbol for a man's success and, since men tend not to wear a lot of jewelry, they love watches and often have three or four of them."

Alec Van Rijk, a certified gemologist with a store at 90 Eglinton Ave. E., has been immersed in the pre-owned jewelry and watch business, serving the Greater Toronto Area for 30 years.

"We specialize in buying, selling and trading modern, vintage and designer jewelry and watches," he says.

That includes pieces from top designers and brands, including Cartier, Chopard, Bulgari and Tiffany, as well as items that date back to the 1800s.

"Our prodigious watch collection consists of fine brands, including Rolex, Patek Phillipe, Omega and Breitling as well as a series of limited edition and collectible models," he adds. "Whether you're looking for a chronograph, tourbillon, or high-end watch, we can help you find it."

You don't have to worry about finding a good deal on pre-owned watches or jewelry when you're buying from an established jeweller like Van Rijk. "We have a solid reputation for excellent value, quality merchandise, and exceptional customer service."

Naturally, Van Rijk buys jewelry and watches as well, though an appointment is required. Three options are available when selling to Van Rijk: a cash buyout value, a cash-plus-trade value and a full trade toward something else in the store.

> *The workmanship in vintage jewelry is impossible to find in today's market*

"The advantages of trading are that you get more and you don't pay the 13 per cent tax on the amount of your trade," Van Rijk says.

One client came into the store with a well-worn, vintage Rolex steel watch, along with the original box, papers and receipt for the watch. "He'd inherited it from his father and hoped to get a couple hundred dollars for it." Van Rijk immediately identified the watch as a Rolex Paul Newman Daytona, the kind worn by Paul Newman in the movie *Le Mans*, and highly prized by collectors. Van Rijk Jewellers offered him $45,000 and the customer was thrilled to walk out with such a large cheque.

Van Rijk explains that the workmanship in vintage pieces of jewelry and watches is impossible to find in today's market, which makes these pieces appealing to customers looking for something unique.

"Our company has grown into a vibrant and successful business since its founding in 1985," he says.

Experienced in-house jewellers can create custom pieces for clients or remodel existing jewelry. For bat mitzvah gifts, Van Rijk suggests signed Tiffany & Co. jewelry, while for anniversaries, an eternity band is an ideal gift.

A beautiful piece of jewelry is a timeless, personal and meaningful gift, says Van Rijk. And it won't bankrupt you: exquisite pieces start at $99, including many pre-loved items still in impeccable condition.

For more details, visit vanrijk.com, *or bring this article into the store to receive a $100 gift certificate toward your next purchase.*

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Gallery features contemporary Jewish art

Art & Soul's collection is 'bold – a breath of fresh air'

Lauren Kramer
Special to The CJN

In 2004, Deborah and Richie Cohen visited Israel during the second intifadah and were stunned to see many art galleries in and around Safed closed, their artists struggling to make a living.

"They complained about the lack of tourism and the difficult economic situation in the city and its surroundings," recalls Deborah.

"Tourism had dropped significantly. At that moment, I realized there was an opportunity to help Israeli artists promote their work in Toronto by taking advantage of our family connections."

The family she married into 18 years ago stimulated her love affair with art through its dedication to create and promote art both in Canada and worldwide.

After returning from Israel, Deborah opened an art gallery in her basement, advertising in the Jewish community.

By 2008, her basement days were over.

Cohen became a partner with PI Fine Art, her husband's family business joining a new, 18,000-square-foot, modern showroom in Toronto's Caledonia design district, "a place where my artists can shine," she says.

"We have become the prime source of Jewish art in Toronto, and through our website, we are reaching out to the world while continuing to support Israel and my cherished group of incredible talented artists."

Cohen's gallery, Art & Soul, at 1180 Caledonia Rd., has introduced Toronto to a new concept of Jewish art, all of it curated by her and framed by PI Fine Art.

"Most collectors associate Jewish art with traditional images of Jewish lifecycles, but our collection is young, contemporary, bold – a breath of fresh air," she explains.

It features original paintings, limited editions, open edition prints, photography and papercuts by some of Israel's best artists, including Yoram Raanan, Ofra Friedland, Yaakov Kaszemacher, Igal Fedida, Jonathan Kis-Lev, Naama Nothman, Judith Yellin, Amalia Nini, and Yitzchok Moully.

Limited edition prints start at $96, but Art & Soul carries original artwork on canvas for up to $20,000, and everything in between.

"Acquiring a piece of art for someone is a lasting gift and a gesture that is very personal," Cohen says.

"It might be the starting point for someone to build a personal art collection or a way to communicate our connection to a specific style, era or place. Jewish art in particular is a wonderful way to transmit our Jewish values and heritage for generations to come."

Cohen and her team conduct free in-house consultations in which they bring art to clients' homes, offering suggestions for its placement and framing options.

Artwork is also available for rentals, such as special occasions, and the Art & Soul showroom can be hired out for private and corporate functions.

Check out Art & Soul's annual warehouse sale on Dec. 2.

For more information, call 416-789-7156, or visit artandsoulfineart.com.

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Mazon and ECHOage help kids fight hunger

Carolyn Blackman
Staff Reporter

Mazon Canada, which calls itself "the national Jewish response to hunger," has become the first Jewish charity to team up with ECHOage, a birthday party website (echoage.com) that lets kids choose gifts and donate to a charity of their choice.

Founded in 2008 by Debbie Zinman and Alison Smith, the site simplifies the gift-buying process for parents and involves children on a meaningful level.

Tzedakah alliance teaches kids to think of others while they're celebrating

In an interview posted on their website, Smith said "we wanted to make 'gift giving and receiving' more rewarding for the kids and less work for the parents."

Mazon Canada executive director Ida McLaughlin said that when Zinman, a past Mazon Canada volunteer, approached Mazon to join the list of ECHOage charities, "we were thrilled to accept their offer. We have been using the website since August."

The concept is simple, she said. "Children choose the birthday gift they want and also choose a charity to support. Instead of bringing gifts to the party, guests are asked to contribute funds through a dedicated page on the ECHOage website.

"The funds are distributed evenly between the gift for the child and the charity. The website makes it more rewarding for kids and less work for parents. Guests win too, because they receive a tax receipt for all donations above $15," she said.

McLaughlin said that when a child chooses Mazon Canada through ECHOage, they support the work of feeding hungry families. "Now *that* is something to celebrate."

The site teaches children about tzedakah, she said, and reminds them that they should always think about others while they're celebrating.

"I am proud to be part of this. Children think beyond themselves, but they still celebrate their own birthdays."

The website goes along with Mazon's original concept. Founded in 1986, McLaughlin said, the organization promoted the "three per cent" principle, asking supporters to donate three per cent of the food costs of any simchah or milestone event to Mazon's food charities. Beginning with asking the Jewish community to symbolically invite a hungry stranger to their table, the organization later branched out to other fundraising avenues, including special events, holiday appeals and meaningful occasion cards.

Based on the principle of tikkun olam, Mazon raises awareness of the community's responsibility to "fix" poverty and hunger, linking it with tzedakah in practical ways.

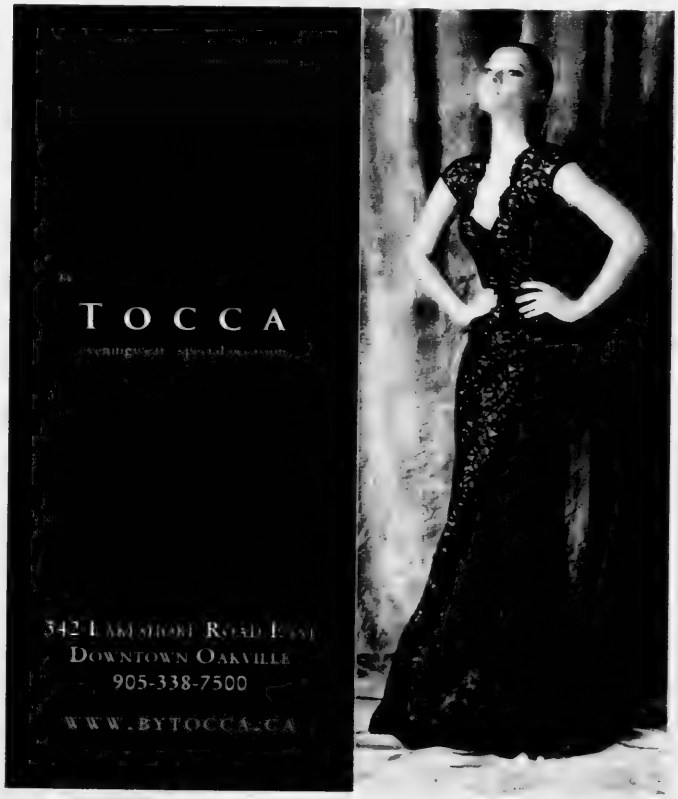
Once a year, Mazon allocates funds on a non-denominational basis to agencies across Canada that fight hunger on the front lines. The allocations committee and

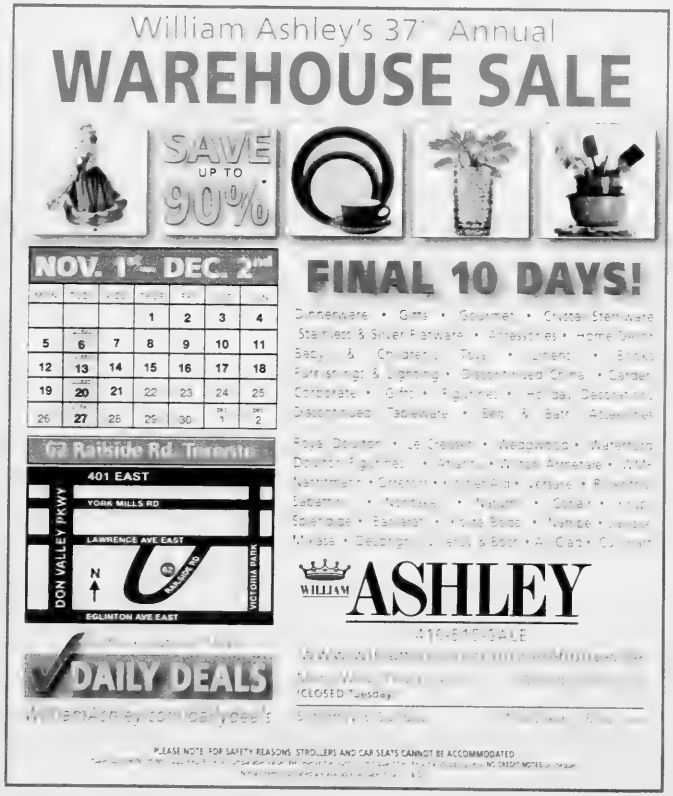
board of directors comprise representatives from diverse professions, including rabbis, accountants, lawyers, professors and community workers.

Since 1986, Mazon has allocated about $7 million to hunger programs across the country. This spring, the agency granted close to $120,000 to a variety of organizations including, in Ontario, Beth Sholom Synagogue's Out of the Cold program, Ezrat Achim, Link Yad Chesed, National Council of Jewish Women/Canada, and the Ottawa Kosher Food Bank.

McLaughlin said she's proud to be part of a project that helps children learn about helping to feed others.

Mazon can be reached at 416-783-7554, while ECHOage can be reached via email at info@echoage.com.





Swaye Entertainment books high-end pros

Magicians, mimes, balloonists, dancers – you name it

Jennifer Libman
Special to The CJN

If you want to take your simchah to the next level then look no further than Swaye Entertainment, one of Canada's most comprehensive entertainment booking companies.

Adam Swaye, founder of Swaye Entertainment (www.swayeentertainment.com, 416-545-0741), is a professional and award-winning magician who has performed in casinos, resorts, trade shows and corporate parties for more than 20 years. Swaye represents a large variety of entertainers, including magicians, hypnotists, caricature artists, mimes and balloon artists.

"Because of the high-end events I attend, I know other high-end performers," Swaye says. "This means I am able to guarantee the absolute best entertainment. I only work with professionals – people who have had extensive training in their area. My performers are not just doing this as a hobby."

After being part of the entertainment scene for so many years, Swaye has

worked with many event planners and popular party vendors.

"My entertainers will complement the rest of your event. We know all the vendors and know how to do our part without getting in the way of anyone."

Most commonly, clients will choose to hire an entertainer for the cocktail hour of an event before the dinner and dancing commences.

"When people are waiting around there is a captive audience and people, kids especially, need to be entertained."

Clients can call Swaye Entertainment to request a specific performer, or they can ask Swaye for recommendations.

"Since I go to so many events, I know which performers work with each demographic."

Swaye can also recommend performers to be part of the actual reception, such as belly dancers, dance troupes or celebrity impersonators.

"We have amazing people impersonating people like Elvis, Lady Gaga or Katy Perry," Swaye says.

A new and unique trick that will be sure to impress all partygoers is Swaye's way of introducing the bar or bat mitzvah child at their receptions. "We can make them magically appear," said Swaye. "It's part of an illusion. It is always a huge hit."

For bar and bat mitzvahs, events where there will be many children and teens, interactive entertainers are the most popular. This includes entertainers such as mentalists who include the audience in their show by reading their minds or making object disappear.

"People also love caricature artists – these are great souvenirs."

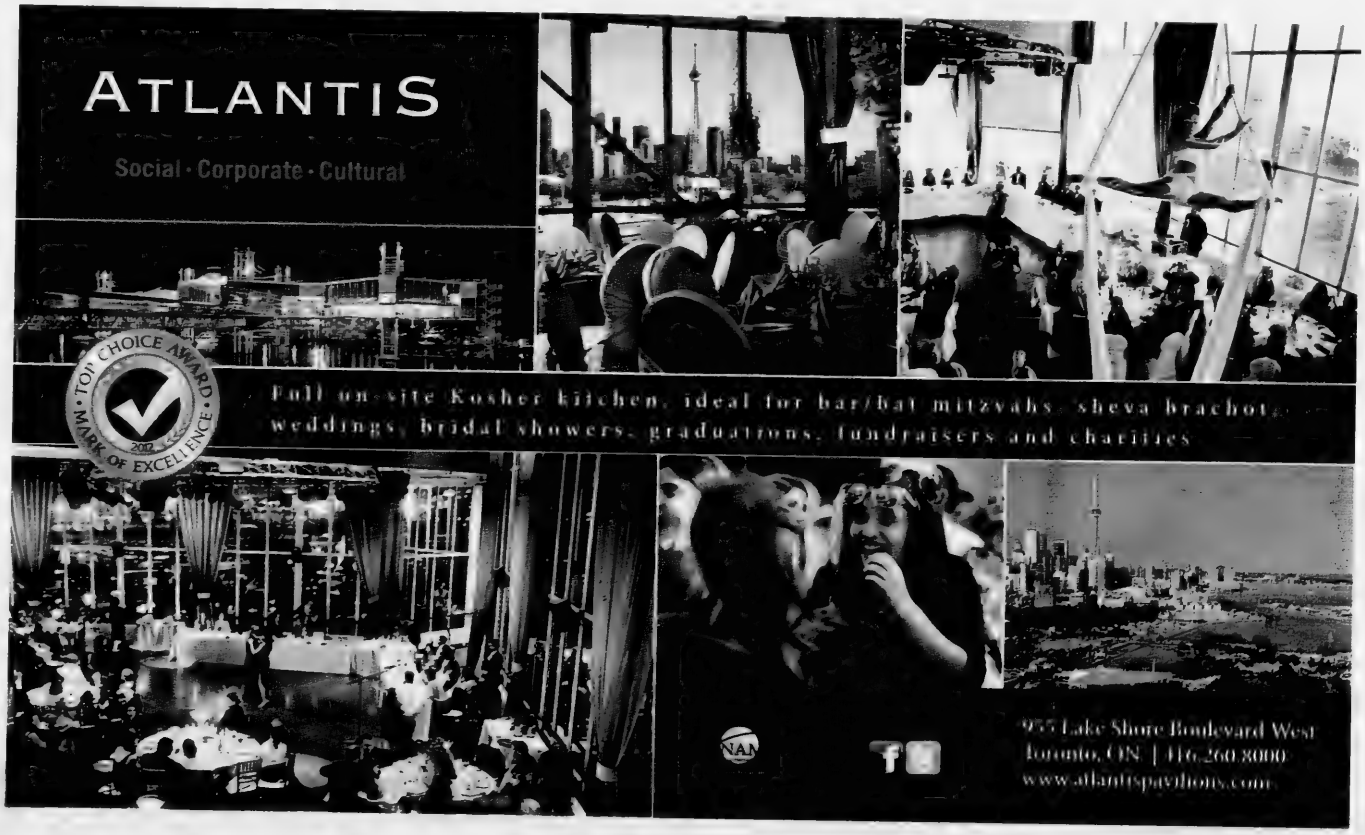
Swaye Entertainment can also provide specialty food items for later in the evening such as cotton candy.

In addition, Swaye is able to recommend an entertainer for smaller functions.

"Women love psychics. We've had some good success with these for events like bachelorette parties."

Mentalists, magicians and other performers can come to your home.

"The key thing I want to stress about my company is that its all about high quality," Swaye says. "We amaze adults as much as we amaze kids. You never have to worry about being embarrassed in front of your sophisticated guests, and never have to worry about being disappointed."



Sole Power makes your party amazing

DJ and live music company constantly reinvents itself

Jennifer Libman
Special to The CJN

Well known as one of the top entertainment companies in Toronto, Sole Power Productions provides both entertainment services and state-of-the-art production concepts and design, making every simchah memorable.

Sole Power was founded in 2003 by owner Abby Tobias, who's been entertaining partygoers since he was just 15 years old.

"I've been doing this my whole life – I've never known anything else. I am absolutely addicted to my work, and it shows in the end product. Sole Power plays a huge role in some amazing events," said Tobias.

Sole Power currently entertains at about 1,200 events a year across Canada, with both DJs and live bands. And, for the best of both worlds – classic and contemporary tunes plus the spontaneity of a live performance – consider adding one of Sole Power's smaller bands, duos, or solo musicians to accompany any DJ.

"Live music is a great addition to an event. There's really nothing like it," Tobias said.

Tobias is proud of the reputation Sole Power has earned in the local party-planning scene.

"Everyone believes their business is the best, but the truth is, the large majority of entertainment companies are not able to provide the high-calibre shows that we can," said Tobias.

"We hire only professionals – not someone who does this kind of work on the side. I do my homework, because I have to protect my reputation, so anyone representing Sole Power will be the best there is."

Sole Power staff will work with event planners to pull the whole simchah together perfectly.

"We're involved right from the start of the planning," said Tobias. "We help with the conception of the whole party, including the schedule, colour scheme and decorations."

Additional meetings, including site visits to venue locations and discussions about budgets and personal tastes, will all help make sure that the event brings to life all the client's ideas.

One of the key features of a Sole Power event is its professional staging and lighting, which "plays a huge role in creating that dramatic atmosphere," Tobias said.

Other companies may not have the knowledge or experience to focus on these aspects of an event, he added.

Sole Power can set up its own stage at your venue and will provide show-stopping lighting. Worried that this will compromise your event's elegance? That's a misconception, said Tobias. "Proper staging and lighting turn a regular party into an amazing one."

Sole Power stays on top of current trends to make sure each event is cutting-edge.

"We are constantly reinventing what we do," said Tobias. "Anything from today will be old news in six months, so we're forced to be very creative."

Planning bar and mitzvahs keeps Tobias and his staff on their toes, since teenagers' tastes can change daily.

"In order to keep up with teenagers, my staff are following the same things as them on Twitter and reading the same blogs. We often find out the next cool topic before they do!"

For information, call 416-663-SOLE (7653) or visit solepowerproductions.com.

Mirvish Productions offers simchah solutions

Barbara Silverstein
Special to The CJN

Whether you're attending a simchah and looking for a gift or hosting a simchah and looking for a venue, Mirvish Productions (416-593-0351) offers plenty of options.

Mirvish is best-known for theatre, and theatre tickets and subscriptions make excellent gifts, especially for the "person who has everything."

John Karastamatis, director of communications for Mirvish Productions, suggests that people think outside the traditional gift box. In fact, skip the box altogether: "We have so many physical goods. A theatre experience lives in your memory."

There are all kinds of theatre gift packages available, including gift certificates which never expire and are redeemable for any Mirvish shows.

They're like cash, Karastamatis says, and can even be used for productions with $29 rush seats.

The 2012-2013 season includes about 20 shows, but the two most eagerly-anticipated are Andrew Lloyd Webber's new London production of *The Wizard of Oz*, which opens in January, and *The Book of Mormon*, from the creators of the raunchy TV cartoon *South Park*, currently a major Broadway hit.

Karastamatis calls the *Book of Mormon*, "a good, old-fashioned musical that is very contemporary.

"The songs are terrific with very unusual lyrics. It's not what you'd expect to hear in a Broadway musical." That may in part be to the "salty language," he adds.

Ultimately, *The Book of Mormon* offers "a positive message inclusive of everyone of every faith, even those who have no faith at all." The show makes its Toronto debut in May.

Highlighting any Mirvish theatre experience are the lushly refurbished theatres themselves, which can now become unique venues for your wedding, bar or bat mitzvah, or any other type of events, says Karastamatis.

He says Mirvish's first-class theatres are even available for private events on days when there are no shows. "Our venues make fantastic party locations."

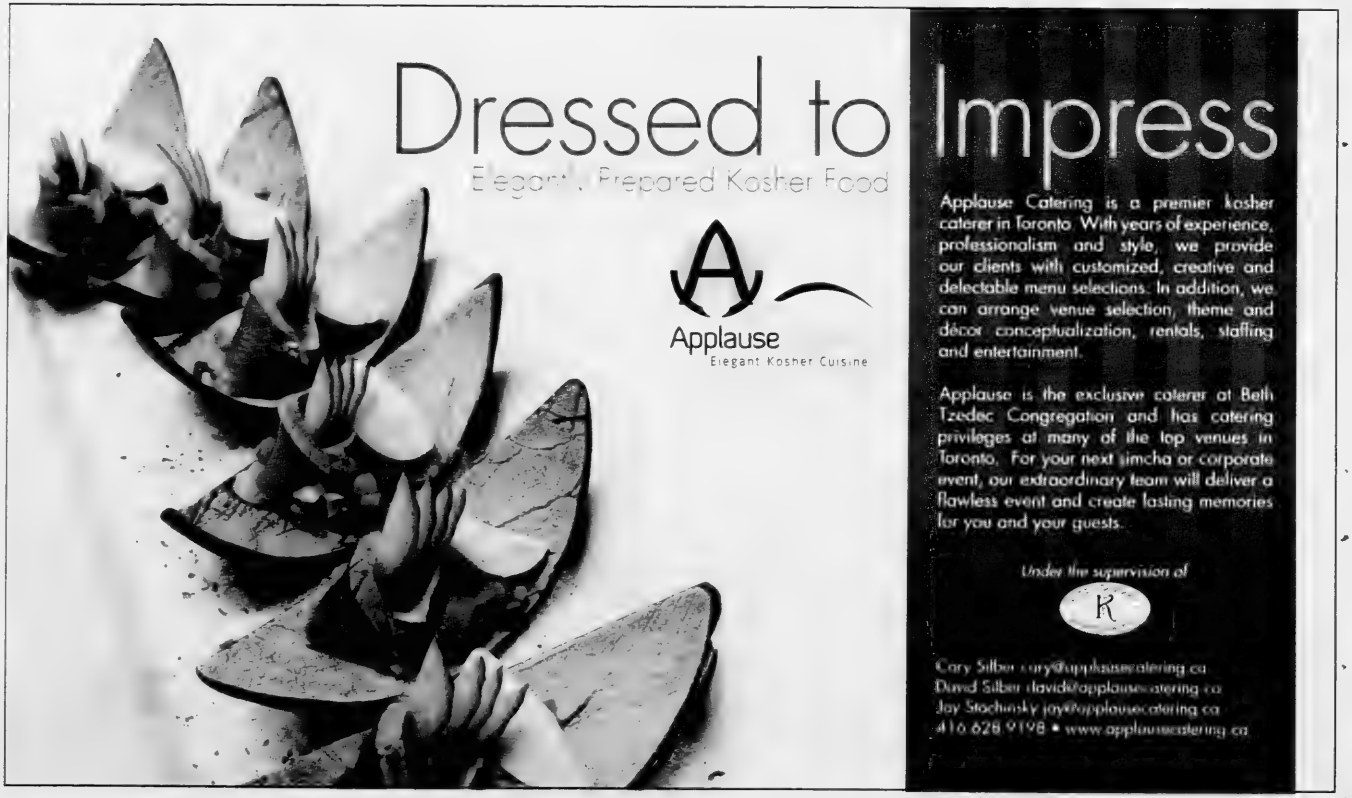
Theatres available are the Ed Mirvish Theatre (formerly the Canon Theatre) at 244 Victoria St., the Princess of Wales Theatre at 300 King St. W., the Royal Alexandra Theatre at 260 King St. W, and the Panasonic Theatre at 651 Yonge St. "Whether you are planning a concert, comedy show, seminar or wedding, we have the perfect theatre for you."

Karastamatis says rates are very affordable. "All our theatres have reception rooms that are ideal for all kinds of events. People do their own catering."

Mirvish is a full-service company expert in every facet of event planning, including production, front of house and media placement.

Some very lavish parties have been held at Mirvish theatres, he says, noting that one well-known Toronto family held a wedding on stage at the historic Ed Mirvish Theatre. Both the ceremony and the reception were all held on the stage. "It was a spectacular, one-of-a-kind event."

For more information about Mirvish Productions 2012-2013 season, or about hosting an event in a Mirvish venue, visit mirvish.com.



5-4-3-2-1- simchah! with Israeli Source

Jennifer M. MacLeod
Special to The CJN

Counting down to that special day, The Israeli Source (905-482-2025; israelisource.com) can help. Owner Chuck Elnekave and staff of Israeli Source – operating for the past seven years from a 4,000-square-foot warehouse at 60 Doncaster Ave., near Yonge Street and Steeles Avenue, in Thornhill – make sure everything goes perfectly. And they save you money along the way. Here's how they can help:

Find it all, from kippot and benschers to ketubahs, gifts and take-home keepsakes

• **Kippot and Benschers:** From affordable taffeta and classic suede to unique hand-crocheted, the Israeli Source has your kippot, in more than 150 different colours, fabrics and patterns, so guests won't see the "same old" choices. If there's something special you're dreaming of, "we definitely try our best to accommodate."

Benschers, too, range all the way from basic – simple folded booklets – to beautiful works of art, featuring stunning photography or glittering illuminations. A variety of texts are available, bilingual or all-Hebrew. "We've got text for the Ashkenazi, Sephardi, chassidic community. We've got ones that are just benschers," and others with "stuff for Shabbos – songs, Kiddush," even a bonus Haggadah or Megillah. Personalization takes four to eight weeks for kippot, about a month for benchers.

• **Ketubahs:** Elnekave promises unbeatable prices on ketubahs from dozens of different artists, mostly from the United States and Canada, but some from Israel. "They're all customizable in terms of text options." Best of all, the original artist can fill in the names and other particulars, "so you don't have handwriting in the middle of the ketubah that doesn't match." Ketubahs require three to four weeks' lead time, but before ordering, check your selected text with the rabbi performing the marriage.

• **Gifts:** Guests may be calling up, asking about gifts. What can you tell them? "We have stuff for every type of occasion," says Elnekave.

"A whole range of prices, a whole range of products." With couples marrying older these days, they often already have many beautiful and practical items for the home, but still lack elegant, timeless Judaica items such as kiddush cups or menorahs.

A Hamsa, home blessing or a framed lithograph by an Israeli artist can make a special gift as well. "Our whole store is one big catalogue of wedding gifts," says Elnekave. Bar and bat mitzvahs, he says, are a little tougher: "Every kid is different." Traditional items such as a shofar or menorah might work. For others, a gift card (available in any denomination) is a safer bet. Many items, such as challah boards and kiddush cups – a classic for almost any occasion – can be personalized. There's even a registry to help guests find out what gifts would be most appreciated.

• **Take-home keepsakes:** Many hosts have begun including a simchah keepsake, sometimes instead of benschers.

"People give out challah covers with a custom – embroidered message on the back." There are also small engraved trinkets, such as a tfillin mirror at bar mitzvahs (similar to a women's compact). "You can put a custom-printed message on the top cover of it. Before you open it, it says on the outside, 'Bar mitzvah of so and so.'"

Benscher pens are popular keepsakes, with a custom message printed on the outside. Other versions are available, such as Minchah/Ma'ariv pens and *Tfillat Haderech* (wayfarer's prayer).

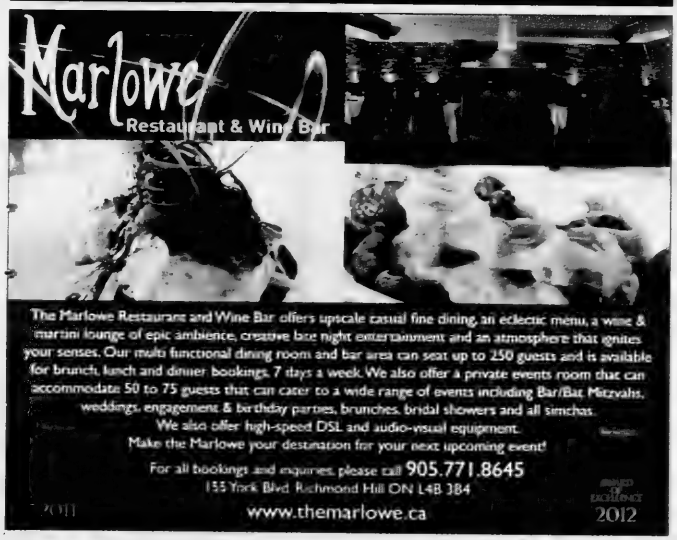
• **Saying thanks:** Once the simchah is over – yes, you *will* get there! – you'll have people to thank; people you couldn't have done it without. At Israeli Source, you can say thank you in big or small ways as your budget allows. From gift baskets to inexpensive Israeli havdalah candles, there's always something meaningful to pass along to show your appreciation. There are even Judaica-themed photo albums; just slip in a few pictures of the event to share with anyone whose presence made the day special – or with those who weren't able to be there with you.

But even if you're not planning a major simchah right now, a visit to Israeli Source usually pays off at this time of year.

With the lowest prices in town on Chanukah needs – including partyware such as plates and tablecloths, gifts, books, toys and crafts – it should be your first stop.

"Why spend more than you have to?" says Elnekave.

At Israeli Source, you won't.



For style and comfort, Naots are the answer

Lauren Kramer
Special to The CJN

A good pair of shoes can make an enormous difference to your day, but particularly, to your party or special event.

Just ask Natasha Lissoos, general manager of Solemates Inc. The company, with eight stores across Canada, is the only distributor of Naot shoes from Israel.

What makes them so special, says Lissoos, is their orthopedic foot bed, which is made of cork covered by a layer of latex and suede.

"It provides mid-arch support and metatarsal arch support and the cork acts as a superb shock absorber for every step you take, distributing the weight of your body evenly," she says. "In this way, it supports the body biomechanically from the feet upwards."

Anatomical footbed moulds to the shape of your foot

The anatomical footbed moulds to the shape of your foot "much like a footprint we leave while walking in the sand," she adds. Naot shoes' deep heel indentation with padding also helps protect the heel bone.

Naot shoes have been a real blessing to people who require orthotics, she reflects.

"Last year we released a pump line called PrimaBella with a removable foot bed," she says. "It looks like a dress pump, but you can put your own orthotic in it. The removable foot bed is something Naot invented, and it has allowed people to wear their orthotics in Naot's funky sandal styles and trendy shoes."

Founded in 1942 by members of Kibbutz Naot Mordechai, Naot has become an international success story in its ability to represent the perfect marriage of comfort and style.

All its shoes are handmade in Israel using Italian leathers and are made of latex innersole covered in suede to help absorb moisture. In Canada, they are priced between $150 and $300 a pair. They are durable, lightweight and have removable footpads for easy cleaning. Best of all, Naots can be relied upon to leave your feet pain free yet glamorous, no matter what the occasion.

Look out for rich colours and lavish designs this year, says Lissoos. "We have volcanic reds, browns, metallic blacks, rich hazelnut and blues in fashion right now, and next year the blues will be even stronger," she says.

Solemates has four stores in Toronto – Naot on Queen Street West; Naot Footwear in Thornhill; Prairie Dog at Bathurst Street and Eglinton Avenue; Naot Footwear in North York, on Leslie Street.

There are two stores in Montreal, one in Calgary and one in Vancouver.

Check out the latest Naot styles at www.naot.ca.

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Atlantis offers city's most picturesque venue

Ontario Place closed, but 'we are not going anywhere'

Stephen Sweet
Special to The CJN

Ontario Place might be closed, but Atlantis, the jewel of the Ontario Place grounds and one of Toronto's most picturesque venues, is still very much alive with four ballrooms for simchahs ranging from six to 1,500 guests.

In fact, said Darren Bryant, director of marketing, "we recently underwent a complete renovation of our four ballrooms and installed a state-of-the-art audio-visual system that can cater to any event complete with an exterior screen that will rival any drive-in theatre."

"We have dance floors suspended over the water, panoramic views of the city's skyline and the capability to have a dramatic 30-foot pyrotechnic waterfall that will cascade down the side of your ballroom windows."

But don't let the audio-visual perks distract you from the stunning natural surroundings of this venue.

"Literally perched up on 70-foot stilts out in the middle of Lake Ontario, Atlantis has breathtaking views of the city skyline as well as the marina," Bryant said.

Just 10 minutes from downtown and accessible from all major highways, Atlantis can provide all the major necessities for a function.

"Each event is assigned to an event details manager, who oversees all the small details so the guest doesn't have to, to create a flawless event," Bryant said.

Atlantis, which provides its own leading-edge audio-visual equipment, can also connect you to all of the essential services, such as floral, photography, décor, hotels, DJs and more.

It also provides plenty of options when it comes to catering, including kosher. "We have our own on-site kosher kitchen," Bryant said. "Our in-house caterer is Zuchter Berk, who we've worked with for years."

Atlantis also offers four choices of ballroom, so you're sure to find the ideal space, with the flexibility you may need.

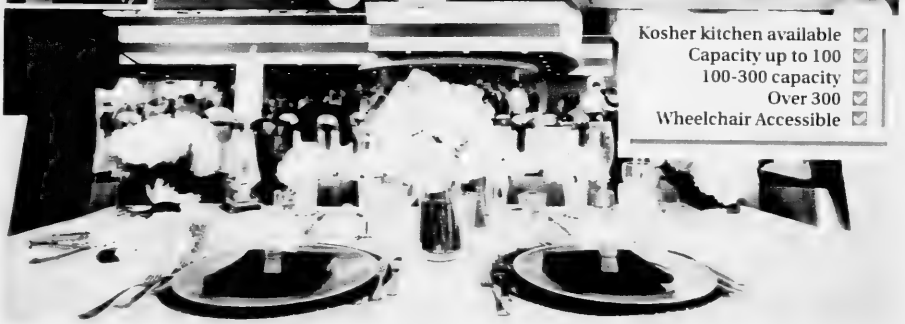
"Our rooms can be combined, including our rooftop patio, which has the best view in the city, overlooking Lake Ontario," Bryant said.

The smaller ballrooms, such as the Skyline (overlooking the city lights) and the Lakeview (which overlooks Lake Ontario and the Cinesphere) can start off your event with cocktails before you relocate to the Metropolitan or Trillium, the grand ballrooms.

"Guests can also have multiple themes in each of these rooms," said Bryant, "to create different ambiances that will set your event apart from the rest."

Top Choice award winner for the best event facility in Toronto in 2012, Atlantis makes it easy to set up an event.

"The booking process… is a breeze," Bryant said. "We have purposely kept it very simple for our guests.



Kosher kitchen available ☑
Capacity up to 100 ☑
100-300 capacity ☑
Over 300 ☑
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"We… book up to one year in advance, and we love to customize food and beverage packages for our guests to make each and every event unique and different."

So forget the dire headlines about Ontario Place: Atlantis is ready for your event and continues to flourish. "Our lease is good until 2029, so we are not going anywhere," Bryant said.

"There seems to be a lot of misconceptions out there with people thinking we are closed because we're on the same property… Atlantis is very much open for business, and in no way have we been affected by Ontario Place's closure."

To book Atlantis for your next function, call 416-260-8000, or email info@atlantispavilions.com. Find out more online at atlantispavilions.com.

Registry makes gift-giving simple at Cayne's

Jennifer Libman
Special to The CJN

Everyone wants to buy the bride and groom the perfect gift. But sometimes it's hard to know what items the couple needs and almost impossible to guess what other guests are purchasing, making this a challenging task indeed.

Luckily, Cayne's The Super Housewares Store makes buying wedding gifts simple.

Cayne's (cayneshousewares.com, 905-764-1188), which opened 26 years ago, is a 25,000-square-foot warehouse located at 112 Doncaster Ave. in Thornhill.

Cayne's sells products to meet every household need, including small kitchen appliances, dinnerware, bakeware, area rugs, bedding, linens and even humidifiers and air conditioners.

"We are a destination store that fills all your household needs with sale prices every single day," said owner Jerry Cayne.

Cayne's began its gift registry program because brides stocking up on household needs would ask why their guests had to purchase the same products from department and large chain stores for higher prices than Cayne's offered.

"We could see the need for that service," Cayne said. "We are all about giving people the best quality product at the lowest prices around."

The first step to set up a gift registry at Cayne's is to make an appointment with one of the sales staff.

"A professional, someone who works with the products every day, will help guide your decisions and give you suggestions. They will explain the different products to avoid any confusion or disappointment," he said.

The store's sales staff will also ask each bride or groom registering for gifts a series of questions to help choose products that will fit their lifestyle.

"We're not in the business of selling you products you don't want or need," Cayne said.

"For example, if a couple has already been living together, then they likely have the basic kitchen equipment and we can guide them toward products that are more unique. Or, someone might have small children they want to cook with, or they might be an avid baker. Everyone has different household needs and we help them figure out what 'those needs' are."

After the bride and groom choose the gifts they want to add to their registry, the list is put into the store system and guests can purchase from it. As gifts are purchased, the list is updated to ensure that there are no duplicates.

"The best part of buying someone a gift at Cayne's is that you can get a better present and spend less money than you would at any department store," said Cayne.

'We are a destination store that fills all your household needs with sale prices every single day'

The most popular gifts include food processors, stand mixers, coffee makers and toaster ovens. "These are classic products and they never go out of style."

Cayne's is always updating its inventory to keep up with current trends.

"We have all the new colours and styles," Cayne said. "We stock only the best brands, including KitchenAid and Cuisinart."

For those who prefer to shop without leaving home, Cayne's offers online shopping. Customers in any major Canadian city can expect their products to be shipped the next day. And just in case you change your mind, Cayne's has a 30-day return policy. They will also exchange any products that are damaged while still under company warranty. "Customer service is the most important part of our business."

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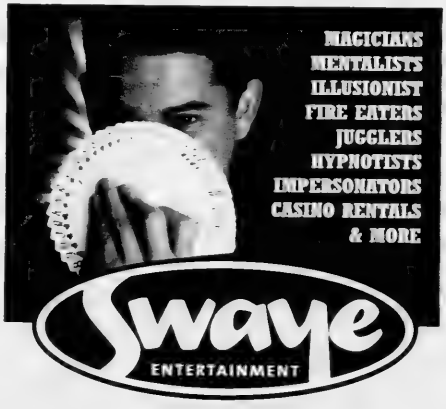

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Cross-cultural kosher at The Avenue

Go beyond Ashkenazi classics

Jennifer M. MacLeod
Special to The CJN

Looking for a simchah with a unique flavour? Owner Marla Kay is dishing up kosher food "with a spin" at The Avenue (905-669-0777, theavenuebanquethall.com, info@theavenuebanquethall.com), a stunning centrally located venue near Dufferin Street and Steeles Avenue, at 1600 Steeles Ave. W.

Since The Avenue opened in 2010, Zeese Kosher Catering, its kosher division, has done a booming business in creating elegant simchahs and offering food that highlights a family's taste and cultural preferences.

Think beyond Ashkenazi classics: from Indian to Chinese to Mediterranean delights, all the tastes of The Avenue are made on-site: "Everything is very, very fresh," says Kay. "We don't order anything pre-made."

The Avenue's on-site chef is trained in East Indian cuisine, which has been a hit within the local community of Indian Jews and others desperate for variety. Chicken tikka masala, cauliflower aloo gobi and fresh naan flatbreads offer an authentic taste of India.

"They've told us the only other place they can find authentic [kosher] East Indian food is in France," says Kay. Curried dishes are also popular with The Avenue's large base of South African clients.

Part of her secret is a change she's made to buying all her spices from Israel. "None of them are sourced in Canada now." That makes a difference in freshness, which translates into luscious flavours, whether for Indian, Middle Eastern or North American-style dishes. Beyond Indian dishes, other chefs are often brought in to prepare various specialty items, meaning the sky's the limit.

"We have Chinese chefs that come in – they do authentic Chinese food. It's not the Sunday-night chicken balls. They do the authentic stuff. We buy all the ingredients kosher, they come into the kosher kitchen and they do it. We do the same thing with our sushi – we have an authentic sushi chef who… does kosher sushi in our kitchen."

Kosher kitchen available	☑
Capacity up to 100	☑
100-300 capacity	☑
Over 300	☑
Wheelchair Accessible	☑

Under Badatz Toronto supervision, Zeese also offers off-site kosher catering for events at other banquet halls, golf clubs and other venues, as well as smaller functions such as shivah meals, corporate events and kosher barbecues.

"Several rabbis have come in to taste our foods," says Kay, "and they can't get over our food… We're keeping the highest standards of kashrut and giving them a product they're so excited about."

Kay says customers have been blown away not only "by the quality of our food; they love our service," but also by the space, which is exclusively theirs for their entire event.

"When you book The Avenue, it's just your party. You don't hear any music through the walls – it's just you. [Normally]… when it comes to kosher, they're in the multiplex halls."

A wedding and party planner for more than 30 years before opening The Avenue, Kay says, "I've been in the industry a long time." She uses her expertise to offer hosts the benefits of a venue and a party planner in one. At The Avenue, she offers two rooms: a smaller ballroom that will seat up to 100 people and a larger ballroom that can seat up to 450.

The fluidity and elegance of simchahs that flow from space to space is a highlight of The Avenue. The smaller ballroom can accommodate the ceremony, then guests can come out for cocktails and hors d'oeuvres before transitioning through Tiffany glass doors into the main ballroom.

"They have the entire venue to themselves… They don't have other people walking into their hors d'oeuvres."

Along with this convenience, The Avenue is also centrally located, with plenty of free parking, close to hotels and major highways.

Today's families are more diverse than previous generations, and often, blending traditions means blending food tastes, creating a custom menu as unique as the hosts themselves. But regardless of personal taste, it always comes down two simple factors: "They love the quality of our food, they love our service."

Get high quality for less at Deblins

Vicki Tobianah
Special to The CJN

If you host parties often, you probably know what it's like to receive the same types of gifts over and over again: a bottle of wine to add to your collection, a set of glasses that don't fit in your cupboard, or a fancy dessert dish.

But this holiday season, getting a little more creative won't break the bank, says Sari Rajsky of Deblins Linens (39 Orfus Rd., 416-782-2910; 7979 Weston Rd., 905-264-0975; www.deblins.com) in Toronto.

"Monogrammed towels can be a perfect gift for a dinner party host," said Rajsky. "A very popular item for hostess gifts are monogrammed paper guest towels. They go equally well in the powder room or on the buffet table. And they're personalized, so they make a great gift."

Established in 1977, Deblins is a one-stop shop for beautiful bath, bed and table linens and accessories.

"My husband's parents came from South Africa and they had a linen store there called The Linen Chest," said Rajsky.

After they moved to Canada, the Chitiz family opened a small store in the Sheraton Centre: Debby's Linens. Named after its founder and matriarch, affectionately known as Mrs. C, Debby's Linens became "Deblins."

From the humble beginnings of a single small store, the business grew to include seven additional stores. The smaller stores were later replaced by today's two big-box, department-style stores.

The change paid off. When you walk into Deblins, you're surrounded by more than 30 fully-made beds, about six dinner tables completely set, and an abundance of other home and party essentials: five shelves stacked from floor to ceiling with different types of pillows and duvets, and an entire wall devoted to placemats and tablecloths.

Indeed, it feels as if you've embarked on a voyage of discovery in your own never-ending home – room after exquisite room – without any clutter or mess. That's the vision Rajsky and her team wanted to achieve. At Deblins, the abundance of options is laid out so simply and organized so logically that picking out the items you need for the perfect party – or a new home – is a walk in the park.

"We're known for our customer service. Our staff is very, very patient. Usually, a staff person will walk around with the customer and make suggestions," she said. "People are generally looking for a little guidance. I'm certainly like that."

Their expertise in helping customers choose the right gift is invaluable. With more than 30 years in the business, they know how to help couples plan their gift registry.

"Most of the people who come in for a bridal registry are looking to give their bedroom a whole new look," said Rajsky. "If they're getting a different-sized bed, for example, they want to start off with new sheets, a new mattress protector, new everything. Often they will upgrade from what they had before."

But before couples dish out big bucks for the season's latest trend – "they said purple was going to be really big last season, this year they say orange" — Rajsky recommends a more cost-efficient approach: neutrals for the cornerstone registry items and complimentary colours for accent pieces and accessories. Guests on a budget can then purchase the accessories, with closer family and

friends buying the bigger-ticket items.

"We find that we can often accessorize so even if you're going for a more neutral look — grey has been big for the past couple years in the bedroom, and will continue to be — you can accent that with a throw pillow or other accessory in whatever colour is hot at the moment."

Bathroom accessories are popular registry items at Deblins Linens because they have 15 different lines of towels in about 25 different colours, Rajsky said.

Attentive staff can help with all your linens needs

Deblins carries an extensive range of bed and bath linens made of fine fabrics from around the world. Some of the goods made with these fabrics are manufactured in Canada. One of the best sellers is the Legend tablecloth from Revelle, with fabric woven in Israel. Legend comes in much wider dimensions than the standard tablecloth, making it a popular item for couples who are purchasing oversized tables.

Some come up to 198 inches long, while others are designed to fit unique shapes, such as a 72-inch square table or an oval table. You can order many of their designs in custom lengths and widths.

And when you're choosing a gift for a close friend or family member, a custom tablecloth for the couple with the extra-long dinner table who loves to entertain – or stain-release placemats for the family with young children – just shows how much thought you've put into it, even without spending an inordinate amount of money.

"Customers really appreciate the opportunity to buy quality merchandise at less than they're accustomed to paying," said Rajsky.

"Buying quality for friends and family says you care. We're happy to help them do that cost-effectively."

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Pickle Barrel has revamped its party packages

It's one-stop shopping, and staff take care of all the details

Barbara Silverstein
Special to The CJN

You don't have to lose sleep over your next simchah. Instead, you can let the Pickle Barrel do the worrying for you.

"The staff will take care of all the details," says Tanya Murray (416-964-5348), banquet manager for the Pickle Barrel (www.picklebarrel.ca).

"One of the big things we did is revamp the package. It's one-stop shopping and I do everything.

"That way the customer meets me a few times, and everything is done for them – the DJ, invitations, linen choices, menu selections, celebration cake and centrepieces."

These packages are available at both Pickle Barrel party venues. The Rose Room, located downstairs from the original Pickle Barrel restaurant at 5941 Leslie St., can accommodate parties of 60 to 120 people.

The second banquet hall, located at the Markville Shopping Centre at McCowan Road and Highway 7, is the site of a former Walmart store.

The hall, named the Harold Soupcoff Room in memory of the late co-founder of the Pickle Barrel, has its own entrance. Murray says the room holds up to 210 people comfortably with a DJ or a band.

The Pickle Barrel recently upgraded the Rose Room. "We have brand-new chairs, and it's all redecorated. Very shortly, we will be refurbishing Markville as well."

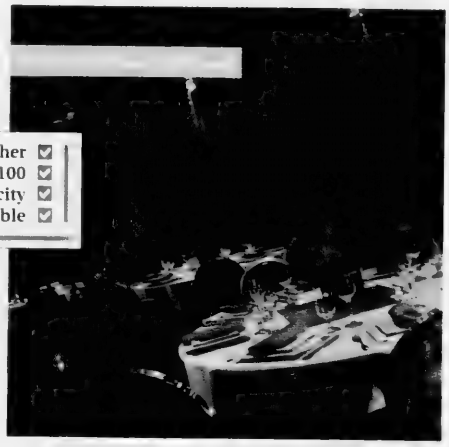
She points out that the party packages have also been updated. "We have totally revamped the menu. We changed the pricing and some of it is lower."

And the Pickle Barrel's party packages have always been well priced, she adds. "It's one of the best deals in town. It's hard to beat our prices."

The bar and bat mitzvah packages start at $5,500 for 75 guests at both locations. The buffet has several hot entrées, salads and side-dish selections, and a delectable dessert station. This package offers a premium buffet that includes barbecue chicken, chicken fingers, two pastas and a deli carving station with a choice of pastrami, smoked meat or corned beef. You can replace the deli at the carving station with prime rib or salmon for an additional $5 per person.

All the packages can be enhanced and adapted for an additional cost, says Murray.

"You can add some wow to your party by ordering hors d'oeuvres, a waffle or sundae bar, novelty giveaways, dancers, candy floss and popcorn machines and or a photo booth."



Non-kosher ☑
Capacity up to 100 ☑
100-210 capacity ☑
Wheelchair Accessible ☑

She stresses that the buffet meal is not the only option.

"We can also do a four-course sit-down dinner with complete table service, but the price is slightly different. It's about $5 more a person."

Murray says the brunch menu is always a big draw.

"We offer a full dairy menu with items like blintzes, smoked salmon, bagels, and we do an omelette bar."

Desserts at the Pickle Barrel are also a big hit, she says.

"We do cookies, pastries, mini-cupcakes or plated cakes like cheesecake or chocolate fudge. The cheesecakes are the most popular, but the chocolate mousse bombe is a close second."

Murray recommends the Pickle Barrel for engagement parties, showers, special occasion brunches such as baby namings and milestone birthdays, as well as corporate events.

"It's the best price around for the quality of food and entertainment."

'It's one of the best deals in town. It's hard to beat our prices.'

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Surprises delight clients at Simcha Catering

'We make everything in house' at Chateau Le Jardin

Jennifer M. MacLeod
Special to The CJN

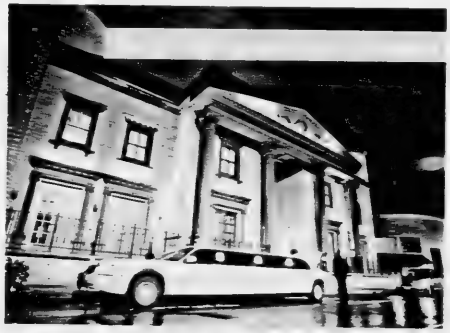
Clients don't always know what they're looking for, says chef Steve Ricci of Simcha Catering, the exclusive kosher caterer for the Château Le Jardin Conference and Event Centre (905-851-2200, lejardin.com). And even if they come in knowing exactly what they want, after working with Ricci to plan their menu, they come away amazed that everything tasted so much better than they'd expected.

Ricci's aims to create what he calls "tradition, with nouveau style." European-trained with more than seven years' experience at Prego Della Piazza and three years at the Windsor Arms, where he began dealing with kosher events, Ricci keeps abreast of food trends to share the best with Simcha's clients.

He travels extensively, taking off for California to meet with a group of kosher and non-kosher caterers at a winery event or down to New York for a food event there.

"We're working closely with kosher caterers in the U.S. and here, with the rabbis we work with," through Badatz Toronto, its kosher supervisory agency, to take kosher food to a new level – finding uncommon ingredients that can be easily incorporated into a kosher menu.

Instead of a run-of-the-mill roasted chicken entrée, for instance, he might "switch it," using the distinctive flavour of pommery mustard, and adding a Canadian wild rice stuffing. For a recent wedding, he prepared a house-cured smoked salmon with crumbled toasted challah, chopped gherkins and a horseradish aioli with a parsley salad.



"Everyone thinks of a smoked-salmon dish," he says, "but we take it to a new level."

Put yourself in Ricci's capable hands, and you'll get unexpected twists that can take a menu from ordinary – food you'll enjoy – to extraordinary – food you'll remember for a lifetime.

"Right now we're doing a tasting of a little braised short rib with a horseradish puréed potato, with seasonal vegetables and a red-wine jus."

Another typical wintertime meal might include mustard-crusted roasted chicken breast served on a squash ragout, filled with parsnips and wild mushrooms.

Since 1985, Château Le Jardin has hosted weddings, anniversaries, holiday parties, conferences, seminars and meetings in a gilded, jewel-box venue boasting large private foyers with plenty of natural light, soaring 30-foot ceilings, walkout courtyards and ornate fireplaces.

And for the last six years, the venue has hosted kosher events, with the addition of Simcha Catering.

The company also runs kosher events at Capitol Event Theatre on Yonge Street north of Eglinton Avenue. "It's a beautiful, historical venue," says president and general manager Carlo Parentela. Renovated 10 years ago, the Capitol holds up to 1,000 people for a reception, and up to 250 for a sit-down dinner.

With its new 30,000-square-foot banquet facility and French-inspired décor, Château Le Jardin – located at 8440 Highway 27, just north of Highway 7 in Woodbridge – can accommodate up to 1,300 guests for a banquet. For corporate events, there's 38,000 square feet of function space, 25,000 square feet of exhibit space and 600 ground-level complimentary parking spots.

Kosher kitchen available	☑
Capacity up to 100	☑
100-300 capacity	☑
Over 300	☑
Wheelchair Accessible	☑

Parentela says that beyond adapting classic flavours, Simcha's fresh, high-quality foods also make a difference.

"We make everything in house" (except baked goods). "All our sauces are made in house. We don't buy anything in jars – zero… We don't buy anything in a jar or in a box."

As for keeping up with culinary trends, Ricci maintains the company's edge by travelling regularly, recently visiting the Ritz-Carlton Hotel in San Francisco to observe a kosher event. "We keep evolving… that's what we look forward to doing."

It's the only way to keep surprising and delighting clients, one simchah – make that Simcha! – at a time.

Event pictures are a snap with Platinum Studios

Photographer evokes warmth, while digital shots offer flexibility

Stephen Sweet
Special to The CJN

After a simchah is over, it's the photos that will help you share the memories for years to come. That's why choosing a good photographer is so important.

Alex Himell, owner of Platinum Studios, has a passion for putting people in pictures – a passion that helps him capture those memorable moments.

A high-quality print album is essential

"You have to be [involved] to a certain extent, in order to get those awesome photos, and not be intrusive, but you have to be able to grab the smiles or capture the serious moments, under the chupah or up at the Torah," Himell said.

He established Platinum Studios in 1998 and has been working with his passion ever since.

"I've always been doing photography," said the Ryerson University graduate. "Since I established Platinum Studios, I've been involved in the community doing photos... for weddings, bar mitzvahs and corporate events."

Himell loves getting to know the people and stories behind the pictures, too. "It's the relationships and interactions you get to have with so many of the clients... kind of a window [into] everyone's personal life," Himell said.

"You're given that opportunity to create and capture their family history forever in their albums," Himell added. "It's that interaction that I love."

The process begins when the customer contacts Platinum Studios, which Himell recommends doing anywhere from six months to a year in advance.

"There's always a consult, whether on the phone or if they come in," he said. "Usually, they come in and can look at the albums.

"You kind of match up what style of photography [you'd] like to have for the event and the style of the album."

One of the more popular choices these days is a "storytelling" album. "That's the new thing," Himell said. "In the old days, you'd have a single image per page, and now it is multiple images per page.

"People love the cool designs and the different things we can do because of digital [photography and design]."

Nowadays, all photos are shot digitally, which is a great advantage. "Technology's allowed us to do some wonderful things in regards to capturing people's memories," Himell said.

There are still old-fashioned expectations, however, and a high-quality print album is essential. "In the end, people still want that professional approach of having a retouched album, but we do offer both platforms of a digital and print book as well."

Of course, all of the technology in the world won't make a difference if a photographer can't get a subject to loosen up and look natural.

Himell's found a simple strategy to make photophobic folks more comfortable – just chat for a while. "A lot of people are very receptive to just talking," Himell said. "They forget that it's a photo shoot... just talking, cracking jokes, and posing them while you're talking, that's part of the magic of the process.

"It's that interaction between the photographer and the subject that relaxes people," he added. "Before you know it, you have an album and an awesome portrait up on the wall."

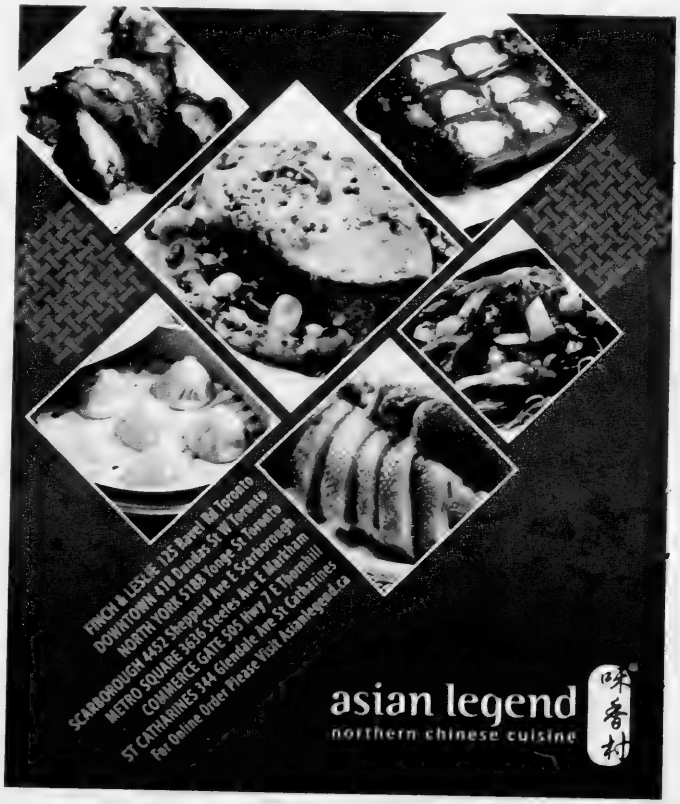
Himell has fun with what he does, and it's allowed him to come up with some interesting shots.

"People like something different, like if you grab the bar-mitzvah boy or bat-mitzvah girl and put them on a couch in the middle of the street," he said. "It's different from the usual, 'Let's take a picture by the tree or in the tree.'

"Sometimes it's in the posing, doing something fun," said Himell, who usually gets the family in for a big group hug, always one of his favourite shots.

"I guess I bring a warmth into the photography that I do."

Contact Platinum Studios at 905-709-7754 or online at platinumstudios.ca.



Marlowe features great food, beautiful décor

Restaurant 'is more than just a place to eat. It's a true destination.'

Jennifer Libman
Special to The CJN

With an endless number of restaurants in the Toronto area, there is no shortage of places to choose from. Whether you're heading out on a date, with your family or with a larger party, making the decision about where to go can be tough.

For something different, diners should check out Marlowe Restaurant and Wine Bar, 155 York Blvd., www.themarlowe.ca, 905-771-8645, one of the best fine-dining restaurants in Richmond Hill.

Marlowe, which was opened seven years ago by owner Andrew Taranowski, operates as a restaurant for dinner seven nights a week and lunch from Monday to Friday.

"It's more than just place to eat," said Heidi Rybak, an events co-ordinator for Marlowe. "It's a true destination stop with delicious food, amazing wine and beautiful decor."

Marlowe distinguishes itself from other restaurants by offering live entertainment several nights of the week, including jazz musicians, salsa dancers, DJs and percussionists.

On Friday and Saturday nights, the place is converted to a nightclub after 7 pm. Marlowe's wine bar offers hundreds of choices, and you can purchase wine by the glass.

Marlowe is also a popular place for hosting private events, including weddings, bridal showers, birthday or anniversary parties as well as corporate events.

A private room can hold 50 to 100 guests, and on Sunday night, the entire restaurant can be booked and will hold up to 250 guests. Marlowe is wheelchair accessible.

When planning an event at Marlowe, Rybak or another event co-ordinator will walk you through every step.

"We'll discuss your vision of the event, and help customize it to your needs and budget," said Rybak. Marlowe has in-house linens and tableware, and can connect you with vendors for other aspects of the décor such as florists.

Non-kosher ☑
Capacity up to 100 ☑
100-250 capacity ☑
Wheelchair Accessible ☑

Rybak will also use her expertise to help plan a customized menu.

"Typically, for a large sit-down event, we would do a fixed menu. It would include three courses, and guests can choose from several options for each course," said Rybak.

Marlowe is happy to accommodate special diets such as vegetarian, vegan or gluten free.

"We offer set meals starting from $19.99 per person, so there is truly something for every budget."

For a less formal event, Rybak said cocktail parties are very popular.

"These are really fun for a holiday or engagement party because people can mingle while enjoying delicious snacks and drinks."

For an event like that, Rybak would suggest a variety of hors d'oeuvres, such as house smoked salmon pinwheels,

szechwan dumplings with peanut sauce or spinach and feta spanakopita. Stations such as a pasta or Asian noodle bar and meat-carving stations can supplement hors d'oeuvres to make a complete meal.

"We get so much positive feedback from our guests, and I truly believe its because you can't find this kind of atmosphere anywhere else," said Rybak.

"We offer a trendy and hip venue, while still feeling classy and sophisticated. There's really nothing else like it."

Who pays for what?

Days of bride's parents footing the bill are long gone

Dear Ella,

I'm marrying the most wonderful man in the world. We're not getting married for another year, but we've already started to plan our wedding on paper. Both my family and his family are thrilled, and fortunately for us, they get along fabulously.

I'm a little worried about expenses, though. I come from a small family. My parents are older than Wayne's, and we don't have a lot of relatives. Wayne, however, has three brothers, two sets of grandparents and tons of aunts, uncles and cousins, and we both have lots of mutual friends as well. His dad is a builder, and they are very well off. My dad is retired and my parents are comfortable, but nothing like Wayne's parents.

I'm not sure how to bring up the subject of wedding expenses and who pays for what. I'm feeling a bit self-conscious about this already, even though the subject hasn't been broached yet.

Wayne and I are just getting started in our careers, so we have no money saved up to help with expenses. Is there any tactful way to bring this up and a fair way to split up who should pay for what?

Wedding Woes

Ask Ella

By Ella Burakowski

Dear Wedding Woes,

With the cost of weddings being so high, the old-fashioned way of the bride's parents paying for most of the wedding is long gone. There are many ways wedding expenses can get split up these days.

The best way to start is with a meeting with Wayne and you and both sets of parents. There's no point in walking on eggshells in this meeting. Everyone needs to be honest with their expectations and limitations. Once you have an idea of where everyone's head is at, you can take it from there. From what you say, you're not expecting to have a small wedding. It sounds like Wayne's family will have more guests than yours. Also, you intimate that Wayne's family can afford more than yours. All these points must be taken into consideration when planning a wedding. It's important that you all work out a budget and stick to it as closely as possible.

> ***'Wayne and I are just getting started in our careers, so we have no money saved up to help with expenses.'***

Here are a couple of solutions that may work for your scenario. Your parents may have a certain figure in mind that they can afford for your wedding. Say that number is $20,000. They'll offer $20,000 to the pot, as that's all they can afford. Wayne's parents will take it from there. It can be their choice to keep their numbers small, or they can pay the balance of a larger wedding or to accommodate more guests.

The other way is for Wayne's parents to pay for their guests, and your parents will pay for yours. Your friends can be split by both families. For example, a wedding today might cost $250 a head, all in. That's venue, flowers, food, planner, etc. Say you have 75 guests and Wayne's family has 150 guests. That's 225 people at $250 a head, so you're looking at a budget of $56,250.

These are just two ways. There are others, but the most important thing is to make sure there's a meeting of the minds. Get the tough decisions out of the way, and have fun with the rest. This should be a wonderful time for the two of you and your families. Enjoy and mazal tov.

Readers may submit their questions to Ella at The CJN, *email: ellacjn@gmail.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

Caterer offers trendy and traditional menus

Encore mixes 30 years of experience with feel for today's foods

Cara Stern
Staff Reporter

Mixing the old and new is the secret behind Encore Catering's many years of success.

Cary Silber, owner of Encore Catering, has been in the business for more than 30 years, and he says he has catered more than 35,000 events. With so much experience, he's an expert at catering for any kind of event.

"When you have the experience that I have, and that the company has, we can pretty much do anything," he says. "There's nothing we haven't done yet."

Yet he keeps his business fresh and exciting through working with younger people. Both his son and his executive chef have worked for the business for a decade, so in addition to their experience, they bring a younger perspective to the company.

"They've got the young flair, the young feel for the foods of today," Silber says. "And I have the experience. We mix the old and new to keep moving forward. That's what keeps us young and in the know."

Throughout the company's history, Silber has watched new trends emerge in the food industry, and he's worked hard to keep up with the times and the styles and foods of modern restaurants.

"People are more sophisticated now, and people are world travellers so they see things all over the world, so we try to emulate those kinds of foods," he says. "It's really international-type cuisine, from Thai to Middle Eastern to European, everything really."

To keep the food tasting authentic, Silber employs people from all around the world. People who work in his kitchens hail from 10 different countries. "We have an international cooking brigade," he says. "It's really a multinational, international kitchen."

Encore Catering doesn't do typical banquet meals. Instead, they aim to give the guests the experience of a restaurant.

"Each plate is made one at a time," he said, rather than cooking and heating all the plates at once.

The company's website shares sample menus to give clients just a taste of their wide-ranging options. One sample is a barbecue menu, featuring all-beef burgers and hot dogs, mixed spring greens with raspberry vinaigrette, freshly cut watermelon and chocolate-dipped biscotti, and much more.

Their Rosh Hashanah selection includes everything from chopped liver topped with frizzled onions to wild mushroom and porcini crepes, and cashew latkes. These are in addition to all the holiday usuals, such as chicken soup with matzah balls and roast brisket of beef.

Non-kosher ☑

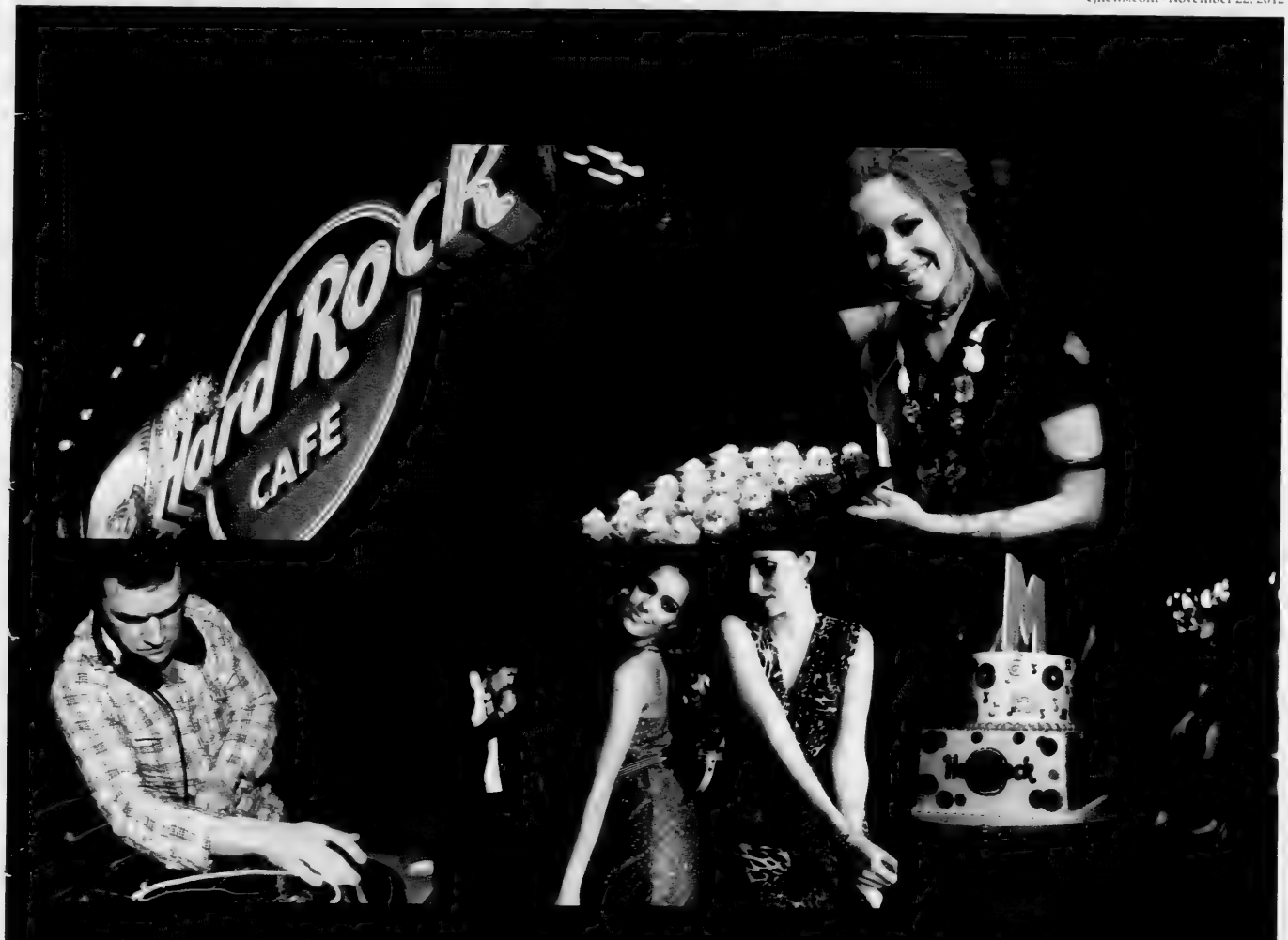
But these options are just suggestions. Menus are customized for each event based on a one-on-one consultation with the hosts to ensure each client gets exactly what they want. With experience as an off-premise caterer, the workers can adapt to any facility.

Clients can also work with Encore Catering to plan other aspects of their events, including invitations, valet parking and everything else. With his wealth of experience, Silber has made connections with other companies and can recommend the best businesses to his clients – so in a way, it's a full-service event business.

For all events, Encore Catering tries to be as environmentally friendly as possible, buying as many ingredients as they can from local sources, as well as aiming to use organic foods.

With so many food and service options, coupled with the many experts standing behind the company, it's no wonder they've been satisfying their clients for so many decades.

Contact Encore Catering by calling 416-661-4460 or visit their website at www.encorecatering.com.



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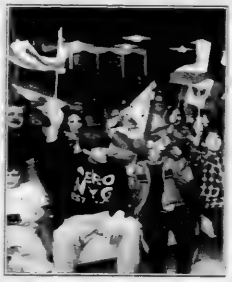
This Week

National

Hamas erred in attacking Israel, former envoy says. *Page 3*



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Winnipeg's oldest Jewish resident turns 109. *Page 23*

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How to make a better latke. *Page 28*

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Ex-Olympic athlete heading to Maccabiah 2013. *Page 47*

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Ehud Barak leaving politics

Joshua Davidovich and Stuart Winer
The Times of Israel

JERUSALEM — Israeli Defence Minister Ehud Barak announced on Monday that he would leave political life after the coming election, dropping a bombshell after a career that saw him rise from one of the country's most highly decorated soldiers to prime minister before falling out of favour and then making an improbable comeback.

His surprise announcement came less than a week after he oversaw Israel's Operation Pillar of Defence assault on Hamas and other rocket-firing terror groups in Gaza, and after almost four years in which he was Prime Minister Benjamin Netanyahu's close security partner, working with him to formulate strategies aimed at thwarting Iran's drive to a nuclear weapons capability.

Surprise move shocks Israeli public in midst of election campaign

Barak, 70 and a nearly constant fixture at the top levels of the country's political leadership for the last two decades, said he would leave his post as defence minister when a new government is formed, likely in February.

He said he has deliberated for several weeks on the decision and is proud of his career, which included a stint as prime minister, but it's time to move on.

"I feel there is room now for other people to take up positions in Israel," he said. "There are many ways to contribute, but the state is not just politics."

Barak smiled throughout the press conference he called to make the announcement, and said he now wants to spend more time with his family. He noted that the surge in violence in the south and the start of Operation Pillar of Defence delayed his final decision until Monday morning.

The defence minister made the announcement Monday. [*Flash90 photo*]

"I am comfortable with my decision," he said. He noted that Netanyahu is aware of his decision, and said his much-reported episodes of friction with the prime minister have not influenced his course of action.

Netanyahu said he "respects" Barak's decision to retire from political life.

Continued on page 40

Israel tests new missile defence system

Israel on Sunday successfully tested David's Sling, a new mid- to long-range missile interceptor being developed to add to its other protective anti-missile and rocket defences. With an operational range of 70 to 200 kilometres, David's Sling will complement Israel's Iron Dome short-range and Arrow long-range missile defence systems. [*Flash90/ Israeli Ministry of Defence photo*]

Vayishlach
Candlelighting: 4:24
Havdalah: 5:27
Greater Toronto Area

Israel and Turkey talking again – please see page 39

CANADA

Bloomberg Installed

TORONTO — Businessman and philanthropist Lawrence Bloomberg was installed as Ryerson University's fourth chancellor on Nov. 28. Bloomberg, a member of the Order of Canada, officially began his three-year term on Oct. 19, succeeding Raymond Chang. Bloomberg is chair of the board of directors of BloombergSen Inc., an investment counselling firm, as well as the director of the National Bank of Canada.

Wallenberg Exhibit

OTTAWA — The Canadian War Museum opened a new travelling exhibit last week on Raoul Wallenberg, the Swedish diplomat who is credited with saving thousands of Jews during World War II in Budapest, Hungary, by issuing them protective Swedish passports. *"To me there's no other choice" Raoul Wallenberg 1912-2012* was developed in Sweden by the Swedish Institute and the Living History Forum to mark the 100th anniversary of the late diplomat's birth. The exhibit runs until Jan. 6.

T.O. Rabbi At Senate

WASHINGTON — Rabbi Baruch Frydman-Kohl, senior rabbi of Toronto's Beth Tzedec Congregation, was scheduled to be the guest chaplain of the U.S. Senate on Nov. 29, when he was to open the Senate with prayer. Afterward, he and his wife, Josette, were to join his cousin, Sen. Herbert Kohl of Wisconsin, at an event marking the senator's retirement. The Conservative rabbi holds U.S. and Canadian citizenship.

WORLD

Bialik To Divorce

LOS ANGELES — *Big Bang Theory* star Mayim Bialik announced that she and her husband, Michael Stone, will divorce, citing "irreconcilable differences." Bialik, who is modern Orthodox, has been married for nine years and has two children, ages seven and four. Bialik also starred in the popular 1990s sitcom *Blossom*.

Vandalism Targets Pro-Israel UQAM Prof

MONTREAL — The Centre for Israel and Jewish Affairs (CIJA) condemned the "act of intimidation" against Université du Québec à Montréal (UQAM) professor Julien Bauer, a vocal Israel supporter.

Julien Bauer

A message, in black paint, beginning with "Heil Israel" and followed by an insulting reference to Bauer's intellect were found on his office door the morning of Nov. 21.

The head of Bauer's political science department, Julian Durazo-Herrmann, denounced the graffiti as "hateful and racist," adding, "attempts to intimidate and silence members of the university community... are unacceptable."

In a statement, CIJA applauded Herrmann's swift and firm response and said it hopes UQAM security will find the perpetrator.

Bauer, who has taught at UQAM for more than 30 years, told *The CJN* that despite this attempt to intimidate him, he does not scare easily. "The idiot who can intimidate me has not been born yet," he said.

He said he has had many heated discussions with pro-Palestinian students and some faculty, and is always vocal in defending Israel. But he recalled only one similar incident around 30 years ago when Concordia dragged its feet in removing some graffiti, until he threatened to go to the TV networks. In this case, the removal began the day the graffiti was found.

Bauer said he has received many emails, from the crudely antisemitic to support from former students.

Ex-U.S. Senator Dies

NASHUA, N.H. — Warren Rudman, a U.S. senator from New Hampshire from 1980 to 1993 who focused on national security and budgetary matters, died Nov. 19 due to complications from lymphoma. He was 82. Rudman, a moderate Republican, backed the Reagan administration's $8.5-billion arms sale to Saudi Arabia, which put him at odds with the U.S. Jewish establishment.

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Hamas miscalculated on attacks, Ross says

Former envoy expects truce to erode in time

Dennis Ross

Sheldon Kirshner
Staff Reporter

Hamas committed a serious miscalculation by triggering the recent eight-day border war with Israel, says Dennis Ross, the former U.S. envoy to the Middle East.

In a speech in Toronto last week, he suggested that Hamas laboured under a grand illusion in thinking that Israel would not respond harshly to a significant upsurge in rocket attacks.

Hamas incorrectly assumed that Israel would bow to a "new normal" of increased rocket barrages, Ross said in delivering the Joseph and Gertie Schwartz Memorial Lecture at the University of Toronto's Centre for Jewish Studies.

In recent months, he explained, the lulls between rocket assaults were steadily decreasing. Hamas, too, was not only taking direct responsibility for these attacks, it was no longer even trying to stop more radical groups, such as Islamic Jihad, from attacking Israel, he said.

Hamas also miscalculated by assuming that Israel would exercise restraint due to three interlocking factors: the forthcoming Israeli election, Israel's preoccupation with Iran's nuclear program and Israel's desire not to offend the new Islamic government in Egypt.

Thanks to the U.S. and Egyptian-brokered ceasefire that ended the fighting, life for Israelis will improve in the next few months, Ross said. But over time, the truce will likely erode, just like previous ones, he warned.

Ross praised Egyptian President Mohammed Morsi for playing a key role in arranging last week's truce. By doing so, Morsi elevated Egypt's status as a regional power.

Although he threw his support behind Hamas and remains anti-Israel to the point of refusing to maintain direct contact with Israeli leaders, Morsi adopted a practical rather than an ideological approach to peacemaking at precisely the right moment, Ross said.

Morsi's decision to broker the ceasefire in conjunction with the United States stemmed primarily from a desire to get much-needed economic assistance from the United States and the International Monetary Fund.

Continued on page 19

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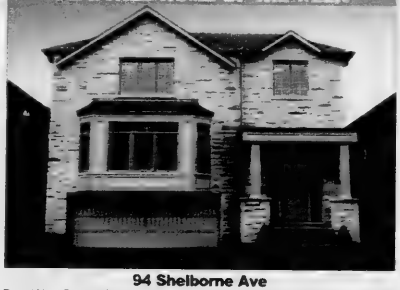
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The date adds poignance

From the editor's desk...

Fresh from one disaster wrought upon them by their leaders in Gaza, the Palestinian people are about to suffer yet another disaster at the hands of their leaders in Ramallah.

Mahmoud Abbas, the head of the Palestinian Authority (PA), was scheduled today (Nov. 29) to ask the General Assembly of the United Nations (UNGA) to upgrade the status of Palestine at the United Nations to that of non-member status.

As a non-member state, the Palestinians would have access to the myriad forums, agencies and venues of the UN. The PA especially covets access to the International Criminal Court in The Hague, where they would likely bring all manner of charges against the Jewish state.

In addition, even as a non-member state, Palestine would still be in need of defined borders. The UNGA resolution granting non-member status would therefore likely also acknowledge at least theoretical borders of Palestine by referring to the pre-Six Day War borders of June 1967.

This in turn, would mean the "transfer" of east Jerusalem, including the Kotel, to the Palestinians. We do not write "transfer back" to the Palestinians since the Palestinians never ever had sovereign rule over east Jerusalem and the Western Wall.

That the request will receive the approval of the General Assembly is not in doubt. The necessary votes are guaranteed simply in the bloc votes of the Arab, Muslim and "non-aligned" worlds. But Abbas proceeded with the UN application over the unambiguous objections of the Canadian government, the Barack Obama administration and most European Union countries. Indeed, U.S. Secretary of State Hillary Clinton reportedly told Abbas during their meeting last week in Ramallah that the Palestinians "would destroy themselves politically" if they press forward with their unilateral UN bid.

In the morally inverted, topsy-turvy world of Palestinian politics, Abbas has been described as "definitely more adamant to go to the United Nations" after the publicly self-aggrandizing claims by his rivals Hamas of victory in regard to the eight days that they took shelter under hospitals and near schoolchildren while the Israel air force systematically destroyed most of their long-range and other weapons capabilities.

In his consistently disingenuous manner, Abbas said last week that he was ready to return to the negotiating table immediately after his petition to the United Nations is granted.

How can he be believed?

Most commentators and observers have noted that Abbas' request to the General Assembly takes place on the very same day, 65 years ago, when the UN General Assembly voted to partition the already geographically truncated Palestine into a proposed Jewish state and an Arab state.

The Jewish leadership accepted the partition. The Arab leadership rejected it. The Arab leaders – of the Arab League and of the local Arab population then in Mandatory Palestine – launched what would eventually turn out to be Israel's War of Independence.

The Palestinian leaders intended resort to the General Assembly on Nov. 29 to be a sort of slap in the face of the Jews, reveling in irony of turning of history's dial away from the Jews' achievements 65 years ago.

But in this pathetically theatrical ploy they have also failed. For the timing of their latest UN ploy – by comparison – merely adds a profoundly biting poignancy to the utterly bereft and empty cupboard of Palestinian achievements since that same time, 65 years ago.

Had the Palestinian leaders, it must be pointed out again and again, agreed, as the Jewish leaders did, to accept less than their maximum demands, Palestine as a sovereign state would today be on the verge of commemorating its 65th year of independence and freedom.

But the Arab League and local Palestinian leaders scoffed at the notion of co-existence with a Jewish state in 1947, as they had in 1936 and then again in 1949. They have done so ever since: in 1967, 1977 and perhaps most egregiously when Yasser Arafat fraudulently signed the Oslo accords in 1993.

Canadians should know that the renowned diplomat Lester B. Pearson was instrumental in 1947 in getting the United Nations to establish a special committee on Palestine that travelled to the strife-laden Mideast region to investigate and report its findings about the future of Mandatory Palestine.

Canadians should know further that equally renowned Canadian Supreme Court judge and jurist Ivan Rand was appointed a member of that committee and was instrumental in persuading it to recommend partition.

Pearson and Rand, both men of integrity, were of the sincere belief that partition was the fairest, most humane and honourable solution, in the circumstances, to a very complicated, complex problem.

The rejection of partition by Arab leaders will stand throughout time as one of the cruellest acts of betrayal by so-called leaders against their own people. That betrayal continues to this day.

— MBD

Robbins to close Beth Tikvah campus

Frances Kraft
Staff Reporter

Robbins Hebrew Academy announced last Friday that it will close its Bayview campus, located at Beth Tikvah Synagogue, after the 2012-2013 school year.

Wayne Chertkow and Jay Feldman, co-chairs of the school's board of directors, announced in an e-mail to parents the "difficult but necessary" decision that it will not be possible to offer classes at Bayview after this year due to steadily declining enrolment.

As well, a news release from the school noted that the Bayview location has "for a number of years, been challenged by the demographics of a declining Jewish population in the Bayview/Sheppard and adjoining neighbourhoods."

Chertkow and Feldman said in their letter that the two campuses of the school – which both have classes from junior kindergarten to Grade 8 – would be consolidated on the Bathurst campus, located at Beth Tzedec Congregation.

"For a number of years, there have been many discussions about the future about the Bayview campus, and RHA leadership and the board have taken extraordinary steps to find a solution to keep the campus viable," they wrote. "Unfortunately, despite our best efforts… the Bayview campus is no longer sustainable."

The news release said that RHA would work closely with Bayview families "to ascertain their needs and enable them to continue to educate their children at our Bathurst campus, or explore attendance at other Hebrew day schools."

The release also said that enrolment at the Bathurst campus is "strong, as is the campus' financial sustainability." The Bathurst campus has 350 students.

The Bayview campus can accommodate 500 students, but has 145 students enrolled this year. Since 2009, it has experienced a cumulative 65 per cent decline in enrolment, according to the release.

As recently as 2010, the school had a total of 800 students. It closed its Richmond Hill branch in 2006.

Claire Sumerlus, RHA's head of school, said in the release, "We are very sad to do this, but are committed to ensuring a great final school year for 2012-2013 and are planning a number of cross-campus initiatives. We are going to ensure this is the best year possible for our Bayview students."

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Torontonians rallied for Israel as rockets fell

Frances Kraft
Staff Reporter

More than 2,000 people, many waving Canadian or Israeli flags, showed their support for Israel at a packed rally at Toronto's Beth Emeth Bais Yehuda Synagogue on Nov. 19. It was the first of at least eight such events Canada-wide.

Community officials said some 1,100 more watched the Toronto rally at three satellite locations.

James Moore
(*Ben Katan Photography*)

The event was organized by UJA Federation of Greater Toronto, with help from the Centre for Israel and Jewish Affairs (CIJA). The federation has also set up an Israel Emergency Relief fund (ujadonations.com/Israel).

As of last week, supporters had pledged approximately $1 million, Steven Shulman, campaign director and counsel, told *The CJN*.

DJ Schneeweis, consul general of Israel for Ontario and western Canada, said, "I'm here tonight to tell you Israel is strong." He also lauded Israel's Iron Dome missile defence system, but said Israel is "perhaps most strong" because of its moral compass. "We will not let our enemies change who we are," he said.

James Moore, minister of Canadian heritage and official languages, speaking on behalf of the government of Canada, described Prime Minister Stephen Harper as "a man whose support for Israel is unshakeable and unyielding. He sees what's right and what's wrong.

"Now is the time when free democratic nations of the world must unite and say clearly and firmly, 'We stand with Israel.'" Moore said, referring to the thousands of rockets that have been fired at Israel in the past decade, and "its right to defend its very existence.

"Make no mistake," Moore warned. "Those who pose a threat to the existence of Israel pose a threat to us all."

York University student Jessica Cherkasov said her heart is "truly broken" when she sees hatred of Israel "being disguised as freedom of speech" by groups on campus.

MC Morris Perlis, incoming senior vice-chair of the federation and vice co-chair of CIJA, expressed pride in Cherkasov and other students "who stand up to defend what is right."

Author, columnist and investment adviser Theo Caldwell said the response to hatred must be "patience, forebearance and the truth."

As well, Caldwell, who is Presbyterian, told the audience, "I would urge my Jewish friends to embrace the freely offered friendship of every denomination of the Christian faith"

Julia Koschitzky, speaking by Skype from Tel Aviv, said she doesn't think she's ever felt more proud to be Canadian.

An Israeli family of four living on a kibbutz less than two kilometres from Gaza were with her. The parents spoke of the difficulties of life under attack and thanked the audience for its support, including funding for mobile bomb shelters.

IDF spokesperson Lieut.-Col. Avital Leibovitch, who was also with Koschitzky, said, "Today was a relatively quiet day," explaining that there were only 116 rockets fired from Gaza.

The IDF has put "great efforts" into trying to minimize civilian casualties in Gaza when it targeted rocket launchers and other sites, Leibovitch said.

Perlis described the four IDF soldiers who were part of the Beth Emeth program as "our heroes."

Rabbi Daniel Korobkin, spiritual leader of Beth Avraham Yoseph of Toronto Synagogue, had a message for the Palestinians of Gaza: "If you seek to live beside Israel in peace, you are not our enemy. Rather, your leaders are the enemy."

Journalist, author and political adviser David Frum, the rally's keynote speaker, expressed respect for those in the Islamic world who work for peace, as well as sympathy to Palestinians who've been used as "human shields" by their leaders, and pride in Canada and its government and in the State of Israel and its people.

He praised Israel for responding to "indiscriminate violence" with restraint, "while Israel's enemies respect no limits. They're as happy to kill children as adults. Israel has applied its advanced technology to target as precisely as possible.

"No country in the history of warfare has done more to protect the civilian population in a war those enemies started. Electrical [power] and drinking water continue to flow into Gaza," he noted.

Frum urged rally-goers to post pictures of the event online to send a message around the world that Israel is not alone.

Schneeweis told *The CJN* after the rally, "It was a wonderful and uplifting event. All credit to UJA Federation for organizing it in such a short space of time and to all the thousands who came out to express their support and love for Israel at this time."

For full story, please go to cjnews.com

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Rally gave me plenty to think about

Taylor Isen
Co-op Student

There were many excellent speakers at the Nov. 19 "Rally for Israel" at Beth Emeth Bais Yehuda Congregation. Each left me with a great deal to think about.

For example, author columnist/broadcaster Theo Caldwell suggested that we try to respond to difficult situations with "patience, forbearance and the truth."

Guest Voice

Speaking on behalf of the government of Canada, James Moore, the minister of Canadian heritage and languages, told the large gathering that "we gather here in solidarity… with one voice to let our friends in Israel know that without hesitation we do all stand for them."

Rabbi Howard Morrison, Beth Emeth's spiritual leader, used the story of Jacob and Esau to help us understand the need for the world to stand up against violence.

But it was my conversation with one of the women who attended the event that brought home the importance of our having been at the shul that night.

After the rally, I sat down with Dina Prager. Formerly of Israel, she still has family living there. She shared her thoughts and feelings with me.

"Israel has been dealing with this for years," Dina told me. The current fighting, she believed, is "once and for all" to end the conflict with terrorists and Hamas. She mentioned that she had recently spoken with her family in Israel and that, thankfully, they were fine, though some had to move from their kibbutz to safety.

Dina said she was "proud to live here" and that "Canada was really showing Israelis that they are not alone."

Torontonians show their support for Israel at Beth Emeth rally *[Ben Katan Photography]*

In fact, that was a message all the speakers made sure everyone at the rally heard, as well as the people connected to the event via satellite in Tel Aviv and Jerusalem.

For a very long time, Dina said, Israelis have felt that no one was on their side, that no country "has their back." But seeing the Canadian government stand strongly with Israel against Hamas was very empowering, she said.

"Being surrounded by people young and old, Israelis and non-Israelis, Jews and non-Jews, made me feel that Israel is really not alone," Dina said.

The most moving part of the evening for Dina was when she saw the video of IDF soldiers in Israel assuring us not to be worried, that they had everything under control.

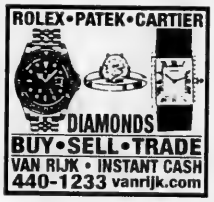
She said it reminded her of the time her daughter had served in the IDF. The message brought tears to her eyes, she said.

When I asked her if she had anything she wanted to say to the IDF soldiers who flew in from Israel especially for the rally, Dina said "I wanted to give them a hug and a kiss."

We ended our conversation with Dina telling me that "it felt like we were were all one tonight."

I understood what she meant. It was a good feeling.

Taylor Isen is a student at Thornlea Secondary School. She is in a journalism co-op program at The CJN.



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The zero sum of Hamas' broken parts

A clearer light could not shine.

The contrasting manner by which most Gazans and most Israelis marked the ceasefire last week was a high-wattage incandescence sharply illuminating the core difference between the two societies.

Encouraged by their leaders, Gazan militia members danced in the streets shooting their automatic weapons into the air.

An observer could understand and even appreciate the celebrations if they had been an expression of relief that the incessant, razor-sharp bombing by the Israeli Air Force had finally come to an end. But the partying in the streets of Gaza was merely the latest manifestation of the self-delusion that passes for enlightenment in the political manifestos of the various Islamist factions there. The bombast of Gaza's leaders was as pathetically overwrought as it was patently false.

For example, according to the *Times of Israel*, one of Hamas' founders, Mahmoud al-Zahar "touted Hamas' combat success against Israel during the eight-day operation, claiming its fighters downed seven Israeli aircraft. The IDF has denied that any of its aircraft were shot down."

By contrast, there were no celebrations in Israel. Israeli leaders were quite subdued, even understated, in reporting the results of Operation Pillar of Defence to their people. Indeed they acknowledged with great frustration and disappointment the inevitability of a reprise of fighting with Hamas and their Islamist confederates in the future. Israeli Prime Minister Benjamin Netanyahu did not embellish. "We took out thousands of rockets that were aimed at the south, and almost all of the rockets that were pointed at the centre of the country." He thus made plain that they did not destroy the entire cache of rockets in Gaza.

Israel's chief of staff, Benny Gantz, provided perhaps the truest perspective on the eight days of fighting.

"As the days pass and the dust settles, the other side will realize the price it paid for its actions. The results will speak for themselves... We have a strong military, excellent defence capabilities and a stalwart public. I am certain the future will prove this," he said.

And what might the future prove of the Palestinian public? Without a doubt it will show that seldom did history ever record a leadership that found constant celebration and festivity in the mountain of misery they themselves had brought down upon their own people.

The societal sum that Hamas has constructed for its people out of its many morally misshapen parts is a sad, disheartening zero.

25 years ago in *The CJN*

The Knesset interior committee decided that, like universities, all yeshivot in Israel that receive government funds would be required to fly the Israeli flag under the state's Symbols and Flag Law. MK Avraham Verdiger of the haredi Morasha Party said haredi yeshivot would ignore the law. He also called universities "dens of iniquity where drugs, lewdness and prostitution are rife."

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Israel should help PA

Now that there is a ceasefire between Israel and Hamas, Israel needs to be tactically smart with Hamas. Israel ought to undercut Hamas by assisting the secular Palestinian Authority led by President Mahmoud Abbas. It's in Israel's best interest to show the world and Palestinians in Gaza that if you co-operate with Israel, you can have a much better life than if you provoke Israel into violent action to protect its citizens. It's a matter of appealing to the Palestinians' best interests. Unfortunately, this strategy has not been used by the current Israeli government, which is short-sighted. There is no military solution that can achieve a meaningful peace in the Middle East.

People tend to behave in their own best interests. In Gaza, the majority of the population is under the age of 20. As they grow older, they will not want to have bombs falling from the sky or see protests in the streets, especially if they see their brothers and sisters living peaceful middle-class lives in the West Bank.

Alan Levy
Brandon, Man.

* * *

Hopes peace will hold

Last Wednesday, I listened to a broadcast announcing a ceasefire between Israel and Hamas. It was a pleasure to listen to Israeli Prime Minister Benjamin Netanyahu. He spoke sincerely, diplomatically and firmly as he thanked all the parties involved. We in North America and the Israelis should very proud of Netanyahu as well as Israel Defence Forces' spokesperson Mark Regev. Let's hope the peace will hold until they all come to the final peace agreement. However, Hamas and the rest of the Arab world must change their thinking. Israel will not disappear and must be recognized by the Palestinians eventually.

Amek Adler
Thornhill, Ont.

* * *

'Surgical strikes' a fantasy

Regarding the recent Hamas/Israel conflict, Syria and Iran were desperate to haul Israel into the centre of world opinion, if only to detract from their own dire problems. They knew that if they could pick, pick, pick away at Israel, then Prime Minister Benjamin Netanyahu and Foreign Minister Avigdor Lieberman, with an election imminent, couldn't resist unleashing a massive response. The inconvenient truth about Gaza is that its extremely high population density makes "surgical strikes" a fantasy – it's hard to knock out a building or a car without unintentionally tearing through some innocent bystander's aorta. Everyone knew that when Hamas talked about "unleashing the hounds of hell," it was code for renewed attacks on Israel's public transit, most likely its favourite targets, the highly accessible buses.

Ron Charach
Toronto

* * *

Hamas fires missiles at Jerusalem

One part of the editorial "Israel must prevail" (Nov. 22) resonated deeply with me – that of Hamas firing missiles at Jerusalem. David Horowitz, editor of *The Times of Israel*, was quoted, in part: "In firing missiles toward Jerusalem... [Hamas leaders] showed utter indifference... Those rockets could have slammed into places holy to Jews, to Christians, and to Muslims."

That brought to mind the biblical story of King Solomon and the two women who both claimed to be the birth mother of the same infant. As Solomon raised his sword to sever the child in two, the true mother cried out to spare the child even as the false mother stood ready to see it destroyed.

So it is with the Arabs/Hamas who on the one hand declare their passionate "paternity" over Jerusalem, which they declare they will defend to the death, and on the other, they hurl deadly missiles at the defenceless ancient capital, echoing the biblical imposter: "Better no one possess her than the true owner!"

Goldi Steiner
Toronto

* * *

Women and the Wall

In her column, "Let's make space at the Wall for everyone" (Nov. 15), Sara R. Horowitz erroneously states that the head of Women at the Wall was arrested for saying *Shema* at the Western Wall, when it was for wearing a tallit in the main Orthodox plaza rather than in the non-Orthodox section. The secular authorities designated these two areas as a compromise to avoid these embarrassing scenes of conflict, and it is a pity that while the Orthodox have always respected this agreement, the Women of the Wall have not.

Ezra Franken
Toronto, Ontario

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz

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'The time had not yet come to enter Gaza'

Yifa Yaakov
The Times of Israel.com

JERUSALEM — Operation Pillar of Defence achieved its objectives, Foreign Minister Avigdor Lieberman said Nov. 23 amid accusations that the costly operation had been cut short prematurely without subduing Hamas.

"I believe power lies not just in striking, but also in restraint," Lieberman told *Channel 2 News*, saying that the issue of Hamas rule in Gaza was far from resolved, but now was not the time to resolve it.

"Everyone in the State of Israel, every mother and father, should be aware that a [ground operation in Gaza] is a last resort for when there is no other option... I don't want to go into too much detail, but let everyone imagine our soldiers entering all the alleyways of the refugee camps, all the streets of Gaza, Rafah – it's not going to be easy," he stressed.

A senior diplomatic source told the channel that a full-fledged ground operation could have cost Israel some 200 lives, well above the death tolls for 2008's Operation Cast Lead, in which 13 soldiers were killed, and the 121 soldiers killed in 2006's war with Hezbollah in Lebanon.

Lieberman, together with Prime Minister Benjamin Netanyahu and Defence Minister Ehud Barak, has been under heavy pressure from the Israeli public to defend the decision to end the operation Nov. 21.

Residents in the south held protests Nov. 21 and 22 against the government's decision, complaining that the country's leaders had accomplished nothing and the rocket fire would soon continue.

Barak and Lieberman told *Channel 2* that they could not base decisions only on public opinion.

"There's no use in listening to the Israeli public where these matters are concerned – the leadership has to make decisions," Barak said, adding that the leadership had a wider field of vision on which to base its decisions.

"I remember situations in which the 80 per cent of the Israeli public supported something, and after 10 days it turned out that it was a huge failure. We decided the time hadn't come for a large-scale operation to enter Gaza and conquer it... we may get there in the future, but it's very important that we get there when the international community, and especially the United States, understands our position."

Lieberman, considered the most hawkish of the three men, said the government had done the best it could, given the situation it was in.

Avigdor Lieberman attends press conference announcing the ceasefire *[Flash90]*

"It's clear to me that in the circumstances we were in, we made the best possible decision. It's impossible to share all the considerations, all the data, all the deliberations – and there were many – with the public. But at the end of the day, we created a new reality: we defined the objectives of the operation in a precise and measured way," Lieberman said.

He said that Operation Pillar of Defence had three main objectives, all of which were fulfilled – "ending the rocket fire against Israeli civilians, rehabilitating our power of deterrence and destroying [Hamas'] Fajr 5 stockpiles."

Lieberman referred to former prime minister Yitzhak Rabin, who, he noted, received a Nobel Peace Prize for his role in the creation of the Oslo accords. "When they asked him, 'What will we do if there is shooting from Gaza?' he said, 'What's the problem? We'll reconquer Gaza.' Apparently, it's not so easy to conquer Gaza."

The foreign minister stressed that a partial ground operation would not suffice to fulfil Israel's long-term strategic goals. "If you go for a ground operation, you go all the way," he said, adding that in the current "international circumstances" Israel could not have sent combat forces into Gaza. "It's not a two-day operation... I think it's clear that conquering Gaza, subduing Hamas, that won't take two months, not three months and not even four months. I don't think it would have been right to make such a decision now, at this time," he said. "I think we did the best we could."

Lieberman said the battle against Hamas wasn't conducted just on the military front. "There's a diplomatic front as well... and sometimes it's no less important," he said. "I say that in this case – and it isn't possible to share all the considerations with everyone – it was the right decision, it's the right decision even if it's unpopular at times, and I can understand the public sentiment that an opportunity was missed."

When asked whether the Israeli government had deliberately decided to negotiate with Hamas after pushing West Bank-based Palestinian Authority President Mahmoud Abbas to the sidelines, Lieberman responded that Abbas was simply implementing a "division of labour" by engaging in "political terrorism," leaving the "terrorism on the ground" to Hamas.

"We aren't talking to Hamas. We're talking to Egypt," Lieberman said.

Hamas emerged from the conflict with a significant gain in international credibility, with Arab and Turkish diplomats pouring into Gaza to show support. Although it's defined as a terror group by Israel, the United States and others, Hamas was treated as an equal partner with Israel during indirect cease-fire talks in Egypt. As the Arab Spring brings Islamists to power across the region, Hamas' influence appears to be on the rise.

Barak told *Channel 2*, however, that while the group was celebrating its "victory," it had not won anything at all.

"In Gaza, they are deceiving their people," he said. "They are celebrating the shooting down of an F-16, as well as the rockets that allegedly landed in Jerusalem and Tel Aviv. We know the truth," said Barak, referring to false Hamas claims.

He added that the mere memory of Operation Pillar of Defence would prevent Hamas from breaking the ceasefire.

"In my estimation, today we will obtain a relatively long hiatus," Barak said. "A long line of commanders was targeted, and their military chief is dead and buried... they don't really have achievements."

TimesofIsrael.com

Hamas paid a price, IDF's Gantz says

Ron Friedman
The Times of Israel

IDF chief of staff Lt.-Gen. Benny Gantz said that all the objectives laid out ahead of Operation Pillar of Defence were met during the eight days of fighting.

"In its entirety, the operation was coordinated with the upper echelon. We knew what we wanted to achieve and how we wanted to act," Gantz said while visiting wounded soldiers at the Soroka Medical Center in Be'er Sheva Nov. 23. "All the operation's objectives were successfully met."

He added that as "days pass and the dust settles, the other side will realize the price it paid for its actions," and people should not get worked up over "the various demonstrations" being held by Hamas and its supporters hailing victory.

"The results will speak for themselves," he said.

Gantz thanked all those who took part in the operation. "We have a strong military, excellent defence capabilities and a stalwart public. I am certain the future will prove this," he said.

Earlier on Nov. 23, friends and family members attended the funeral of reserve officer Boris Yarmolnik, 28, who died from wounds suffered from an explosion caused by a rocket fired from Gaza.

Reserve soldiers who were called up last week to take part in the Gaza operation were released to go home on Nov. 22 and 23.

The cabinet unanimously voted Nov. 23 to rescind the home front's emergency status condition. The ministers reportedly voted on the measure by phone.

TimesofIsrael.com

IDF Chief of Staff Benny Gantz

There is another way

The Times of Israel

It was very difficult for me to write during the first days of Operation Pillar of Defence, because three of my sons are in the army, many of my family and friends were called up to reserve duty, (many of whom I said goodbye to with a prayer that they return speedily and safely), and because so many of our citizens are living under constant and unbearable fire.

I completely identify with the IDF operation to undermine the terrorist infrastructure of rockets that for close to 13 years has embittered the lives of hundreds of thousands of people in the south of Israel, especially because the operation was carried out under the strictest rules of engagement in an attempt to minimize civilian casualties.

At the same time, however, I have a deep and painful feeling that despite the fact that our actions are justified, they are being carried out with no long-term strategy and no chance of solving the problem – not for those living in the south, nor for the State of Israel.

Perhaps to the contrary.

While the operation may provide the sense of accomplishing something or give us instant gratification, in reality it only serves to deepen the problem. And it makes it more difficult to achieve a real solution to the difficult and complex situation in which we find ourselves.

If our basic assumption is that there is no alternative, and we accept the curse of Esau, to forever

Rabbi Michael Melchior

in Jerusalem

live by the sword, then we are certainly on the right path.

But then we must also realize and accept that there will never be any alternative or hope for a different and better future.

I truly believe that there is another way.

For how many years did every expert tell us that peace with the Arabs could never be achieved? Yet, today we mark the anniversary of the late Egyptian president Anwar Sadat's historic visit to Jerusalem, that unforgettable and moving motza'ei Shabbat when he declared, "No more war." Even through all the ups and downs and all the changes that we have experienced since then, his declaration lives on and has stood strong for the last 35 years.

For how many years did every expert tell us that if the Muslim Brotherhood, (the murderers of Sadat), were to assume power in Egypt, their religion would never permit them to come to terms with any kind of Jewish entity in this part of the world, which is considered holy Islamic territory. Yet, we were witness to the elected Egyptian president, representing the Muslim Brotherhood of Egypt, leading negotiations between the State of the Jewish People and the Gaza branch of the Islamic Brotherhood (Hamas).

I believe that what we need to do now is to reach a *hudnah* (truce) with Hamas for several years and during this time, enter into an intensive negotiation with the elected Palestinian leadership for a comprehensive and just solution based on two states for the two peoples. But, this time around, we need the active and full involvement and support of the Islamic world.

As opposed to past negotiation attempts, there must be full inclusion of Muslim leadership from throughout the Middle East in general, and from the Holy Land in particular, who are prepared to reach a just solution for the two peoples based on dialectic religious thinking. Leaders who believe in the necessity to respect the will of God, in whose image we are all created and who understand that crushing His image by spilling the blood of the "other" ultimately desecrates His Holy Name in the world.

So, for a moment, close your eyes and imagine how such a world could look. Now open them. The truth is that 80 per cent of both Israelis and Palestinians support this kind of peace and long for it to happen. Both peoples lack the faith that the other side has the same dream. We need to foster this faith.

"The Lord gives strength to His people; The Lord blesses His people with peace." (Psalms 29:10)

Rabbi Michael Melchior is chief rabbi or Norway and a former member of Knesset for the Labor-Meimad party.

TimesofIsrael.com

Yair Lootsteen will return.

By all means, free Gaza – from Hamas

For years, faux human rights activists have run campaigns based on the theme of "Free Gaza" – marketing the slogan that Israel's blockade is responsible for the suffering of millions of Palestinians. They have organized highly publicized "humanitarian aid" flotillas (carrying almost no aid); held violent protests at universities (York University is on the hit list again), and justified boycotts, divestment and sanctions around the false images of "collective punishment" and Palestinian victimization.

In the latest "Free Gaza" violence, these individuals and groups share major responsibility in producing and marketing this tragedy. With this political backing, the Hamas leadership was confident (overly confident, it turned out) that it could escalate attacks on Israelis and count on international campaigns to quickly stop the counterattack. This strategy worked for them in the previous round (December 2008 to January 2009), as it did for Hezbollah in 2006. With a stream of "flotillas" and accompanying publicity, including fringe Canadian groups, Hamas thought it was safe.

One of the most active groups involved in the "Free Gaza" industry is an Israel-based NGO known as Gisha, which subtitles itself the "Legal Center for Freedom of Movement." Gisha has waged a media campaign to promote what it portrays as Israel's policy of starving the population of Gaza and preventing Gazans from travelling and importing goods unencumbered. Gisha and its many allies have erased all traces of Hamas, including its brutality against its own people and its acquisition of thousands of rockets, which Hamas has hidden in schools, mosques and homes.

Anyone who is actually concerned about the welfare of the people of Gaza and does not belong to the church of "it's all Israel's fault" would have focused the generous resources provided by foreign donors (including the New Israel Fund and anonymous European government officials) on liberating Gaza's citizens and Israelis from Hamas.

But instead, they've constructed a fictitious Gaza based on the total disconnect (overlooked by journalists committed to the Palestinian victimization promoted by NGOs) between the image of deprivation and the huge sums spent on rockets and missiles to attack Israel. According to the IDF, in the past decade, more than 13,000 rockets and mortars – an average of three per day – have been launched against Israel. Some 800 were fired in just five days beginning Nov. 14.

The missile industry – the biggest in Gaza – consumes huge resources and tens of millions of dollars, pounds, euros and dinars. How many school lunches, prenatal and infant care medical checks and other social welfare measures could this money have been used to buy, if only the Hamas overlords of Gaza were so inclined?

Similarly, according to media reports, Gaza has "15,000 Qassam fighters who are responsible for most of the rocket blitzes." While some societies encourage their best and brightest to go to universities, become scientists, build businesses and create jobs, in Gaza, the best jobs are making and shooting rockets to kill Israeli civilians.

Gerald Steinberg

in Jerusalem

All of this is erased in the distorted universe of the NGO human rights network and their funder-enablers, such as the New Israeli Fund (NIF) and hidden European government officials. In their absurd, patronizing and morally inverted version of reality, all responsibility and blame lies with Israel.

Another radical fringe group with a major bank account is "Breaking the Silence" (BTS), which has received $523,342 from the NIF from 2006 through 2011, with additional funds from Europe. BTS plays a central role in the dissemination of false "war crimes" accusations against Israel, including in the notorious Goldstone report of 2009.

Now, BTS is seeking to repeat this process by drawing comparisons between the fictitious "crimes" of four years ago, and the current Israeli operation in Gaza. As in the case of Gisha and many others, there is no mention of Palestinian war crimes (such as every rocket attack) and the intimidation through which Hamas controls Gaza. On these issues, the silence is deafening.

There are many more examples selling more or less the same defective product. In contrast, a real and moral "Free Gaza" movement would close the missile industry and help Israelis and Palestinians in liberating themselves from the tyranny of Hamas.

Israel's never-ending struggle with Hamas

For the past three years, the question was not if but when the shaky truce between Israel and its arch enemies in the Gaza Strip, notably Hamas and Islamic Jihad, would finally break down in a welter of violence.

The ceasefire collapsed on Nov. 14 when Israel unleashed Operation Pillar of Defence in reaction to a barrage of rocket and mortar launches, border attacks and attempted infiltrations by Palestinian groups backed by Iran and Syria.

Nearly four years after Israel invaded Gaza in Operation Cast Lead – its biggest air, land and sea assault on Gaza since its unilateral withdrawal in 2005 – Israel was again embroiled in a military struggle with its perennial nemesis, Hamas, which openly and unambiguously calls for its destruction and wallows in a perverse culture of martyrdom.

Sheldon Kirshner in Toronto

Cast Lead, which lasted three weeks, ended when Israel unilaterally declared a ceasefire, and Hamas followed suit a week later. But even as Israeli troops streamed out of Gaza – a congested slum of 1.7 million inhabitants and a thorn in Israel's side, particularly since Hamas' violent takeover in 2007 – Israeli pundits wondered when Round 2 would erupt.

By invading Gaza in 2009, Israel managed to some extent to restore its deterrent power. The conventional wisdom in Israel was that Hamas, having touched off a war that resulted in the deaths of 1,400 Palestinians, including some 700 Palestinian combatants, and having caused such devastating property damage in Gaza, might not undertake reckless new adventures. Hezbollah, after all, had been deterred by the Second Lebanon War in 2006. So why not Hamas?

By all accounts, Hamas, known as the Islamic Resistance Movement, was apparently prepared to observe the truce. But Hamas was unable or unwilling to rein in more radical factions, namely Islamic Jihad, the Popular Resistance Committees and Jaish al-Ummah, a jihadist group affiliated with Al Qaeda.

In 2009 and 2010, Palestinians fired 400 rockets and mortars into Israel in an attempt to inflame border tensions, prompting Israel to hit back in measured reprisals. The number of rocket and mortar firings jumped to 600 in 2011 and to 700 by mid-November of this year.

The Palestinian missile threat has posed a formidable challenge to Israel since October 2001, when Hamas fired the first of what would be 13,000 projectiles at Israel. Hamas, inspired by Iraq's bombardment of Israel during the 1991 GulfWar, turned to rocketry after Israel sealed off Gaza with a security fence, making it virtually impossible for terrorists to cross into Israeli territory.

At first, the rocket threat affected roughly 50,000 Israelis living in close proximity to Gaza. But as the Palestinians improved their technology, thanks to Iran's and Syria's assistance, they succeeded in extending the range and firepower of their rockets.

Palestinian rockets, having become an intolerable threat to Israel, affect the lives of more than two million civilians and can paralyze Israel's economy and wreak considerable psychological havoc and distress on many Israelis. In short, rockets fired in anger may be as effective as suicide bombings, which have fallen away since Israel began building the security barrier along and through the West Bank.

The deterrence Israel established in Cast Lead gradually crumbled as Palestinian rocket and mortar attacks originating in Gaza rose to alarming levels, especially in March, June and August.

The Palestinians initiated the latest round of fighting in the hope of enlisting international pressure to force the lifting of Israel's naval blockade of Gaza, which has not really worked, and the permanent opening of all border crossings.

Beyond any doubt, the Palestinians were emboldened by recent developments in the Middle East. Since the Arab Spring, the popular rebellions that have topped one secular Arab regime after another, Hamas has grown stronger. The emergence of an Islamic government in Egypt, led by President Mohammed Morsi, has surely bolstered Hamas' stock. Much to Hamas' glee, Egypt blamed Israel for starting the war and recalled its newly arrived ambassador in Tel Aviv. And in a pointed show of solidarity with the Palestinians, Morsi dispatched Egyptian Prime Minister Hisham Kandil to Gaza City.

[Israel Sun photo]

An Iron Dome missile installation near Tel Aviv.

Hamas, too, has drawn strength from vigorous verbal support from Turkey, which has had frosty relations with Israel since Cast Lead, and from Qatar, whose emir recently visited Gaza and announced a $400-million gift for public works projects there.

Buoyed by the new realities in the region, and driven by its rivalry with Fatah, the mainstream Palestinian faction, Hamas threw caution to the wind and abandoned its creaky ceasefire with Israel. Hamas' decision to reignite a war with Israel was evident on the ground. Terrorist attacks rose from 91 in September to 166 in October, prompting a senior Israeli officer to warn that Israel might launch an incursion into Gaza.

Benjamin Netanyahu, at the helm of his first war as Israel's prime minister, activated Pillar of Defence after more than 160 rockets and mortar shells slammed into Israel in early November and after a series of increasingly serious border incidents that injured several Israeli soldiers.

Four days before Israel struck Gaza, Netanyahu invited 50 foreign ambassadors to Ashkelon – a persistent target of Palestinian rockets – to warn them that Israel's patience was wearing thin and that no nation on earth could tolerate such brazen violations of its sovereignty.

Israel's objectives in Pillar of Defence were clear: to suppress rocket fire, destroy Hamas' arsenal of long-range rockets (especially Iranian Fajr-5 missiles) and regain its deterrence. Israel bombed rocket launching sites, military storage facilities, arms smuggling tunnels and the homes of senior Hamas commanders, killing, among others, Ahmed Jabari, the supreme commander of Hamas forces. The Israeli Air Force pounded Hamas relentlessly, but Hamas responded in kind with ferocious rocket volleys aimed at Israeli towns ranging from Ashkelon and Ashdod to Be'er Sheva and Rishon LeZion.

Rockets penetrated the outskirts of Jerusalem and reached Tel Aviv, crashing harmlessly into the Mediterranean Sea and exploding in mid-air after being intercepted by the Iron Dome missile shield. The Iron Dome system, as well as the program of fortifying homes and public buildings within a seven-kilometre distance of Gaza, saved countless Israeli lives. Nevertheless, Israeli nerves were rattled by Hamas' success in sending rockets into Israel's heartland.

Israel destroyed much of Hamas' rockets during its offensive. But Hamas remains standing.

Since Israel's withdrawal from Gaza seven years ago, Israel has launched a series of bruising raids into Gaza, from Operation First Rain to Operation Warm Winter. But none has seriously dented Hamas' spirit or degraded its rocket arsenal, as Uzi Rubin points out in a monograph published by the Begin-Sadat Center for Strategic Studies at Bar-Ilan University.

Israel, one day, may sign a long-term truce with Hamas. In the meantime, despite a ceasefire that went into effect on Nov. 21, Israel faces an ideologically recalcitrant entity in Gaza that refuses to accept its very existence and is ready to fight to the last man.

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Black joins panel on Iranian threat

Cara Stern
Staff Reporter

Three political pundits, including Conrad Black, recently spoke about what Israel and the United States should do to fight the Iranian nuclear threat.

Black, a former Canadian newspaper publisher, Mark Dubowitz, the executive director of a U.S. foundation, and Bret Stephens, an American newspaper columnist, shared their views to a full house at Beth Tzedec Congregation. The Nov. 19 event was sponsored by Torah in Motion.

Stephens, a columnist for the *Wall Street Journal*, said stopping Iran from obtaining nuclear weapons is effectively an attempt to stop World War III.

Dubowitz, executive director of the U.S.-based Foundation for Defense of Democracies, said that he and the other speakers had similar views about the situation – that there was no debate on whether something needed to be done about the Iranian nuclear threat.

Where the panellists differed, however, was in determining how it should be done, and, in particular, the efficacy of sanctions.

Black said he's not convinced sanctions work very well. "[Sanctions are] more than likely to produce an appetite for compromise and even concession," he said, explaining that he shares former British prime minister Margaret Thatcher's view on sanctions. They "punish all of the people, and not all of the people are responsible."

Dubowitz agreed that implementing sanctions isn't a "silver bullet." They're not going to stop Iran from building nuclear weapons, he said, but they have worked in placing the Iranian regime into the "penalty box."

"Sanctions have had a profound moral impact on the Iranian regime," he said, adding sanctions may accomplish the necessary preconditions for a military strike against Iran.

Stephens said it's not only important to get rid of Iran's nuclear facilities, but also to implement a long-term plan to rid the country of the current regime.

"It is hard to imagine unintended consequences that could possibly be worse than the foreseeable consequences of Iran being equipped with nuclear weapons," he said, adding that the possibility that Iran could actually use the weapons once they have them should not be discounted.

Black said countries such as the United States should be doing more to prevent a nuclear Iran, which includes the use of a military strike if the country does not yield to ultimatums.

While Dubowitz agreed that there are already enough justifications to take a military strike, he said the United States has an obligation to exhaust every peaceful method first, since a strike would put the lives of too many Americans and Israelis on the line.

From left are panellists Mark Dubowitz and Bret Stephens; co-founder of Torah in Motion and panel moderator Elliott Malamet, and panellist Conrad Black.
[Lorenzo Lalomia photo]

"Even if we do resort to military strikes, it doesn't hurt to try to weaken them first with sanctions," he said, adding that sanctions are surely collapsing Iran's economy, but it isn't doing so fast enough.

Black contested that he wasn't suggesting a full-blown war with Iran. "We're just talking about blowing up a laboratory or a group of laboratories," he said. "If they don't stop it, then we are going to incite steadily more irresponsible and dangerous behaviour."

Dubowitz, despite his positive view of sanctions, doesn't believe diplomacy or sanctions will counter the Iranian threat. We know where these facilities are, and if we don't stop them by summer 2013, it will be too late, he said.

He said he's worried that U.S. President Barack Obama's administration will try to negotiate with Iran, and the United States will make a "stupid agreement" that might give Iran the right to enrichment.

All three speakers expressed worry that the Obama administration will not take strong enough action.

The sooner a military action is taken against Iran, the better, said Stephens. Maybe targeted bombing doesn't always work, and maybe some civilians will be killed, he said. But the governments cannot tremble in fear at the idea of some kind of military action against Iran.

"We are not, or ought not to be in the business of making sure that all of our actions can be justified in light of history or current circumstances," he said. "We are in the business of making sure that we, as Jews, and the State of the Israel, will survive for generations."

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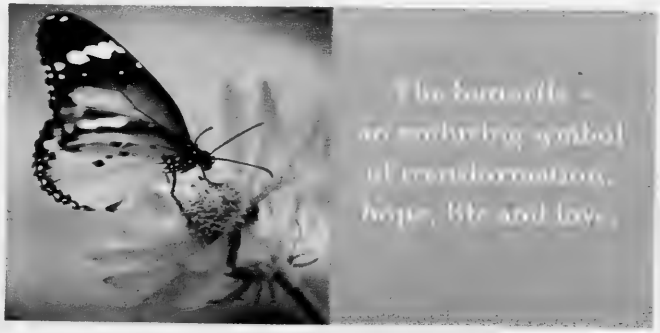

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Pakistani media largely 'neutral' on Gaza conflict

Paul Lungen
Staff Reporter

Here's a headline that might surprise Canadian readers with an interest in the conflict in the Middle East: "Gaza attack, not a priority for Pakistan's press."

Hasn't Pakistan been among Israel's harshest critics? Well yes, the article goes on to say, but, it adds: "For a country that has historically been extremely pro-Palestine and refused to recognize the state of Israel, the coverage of the recent Gaza attack by its media, especially local newspapers, has been slow in recognizing the issue."

So, what gives?

Tariq Khan, editor and founder of Weekly Press Pakistan-Canada (WPP), the Web service where the story appeared, said the attitude of Pakistan's media is "totally different" than during the 2008-09 Israel-Hamas war. "The Pakistan media is completely docile in this matter. They are not at all interested," he said.

Part of the reason is their intense focus on internal issues, which are numerous and significant. Another part is due to the influence WPP has had among the 15,000 Pakistani journalists who receive the news service. "I am very glad to say that whatever we're doing in Urdu and English has gone deeply to influence the Pakistani media: the Pakistani media is largely neutral," Khan said.

IDF armoured forces mustering outside the Gaza Strip before the ceasefire was announced last week. [*Israel Sun photo*]

Since the 2009 conflict, WPP has run numerous stories on the region, presenting the Israeli perspective on developments to Pakistani readers in their own language, Urdu, and in English, Khan said.

"They have come to know for the first time a positive image of Israel."

The WPP carries news stories and features provided by the Israeli media service, Tazpit, which Khan often translates into Urdu.

As the conflict has unfolded, "my coverage is as usual," he continued. "We have been reporting all the facts, that Israel has total authority to protect themselves from the uncalled-for rocket attacks from Hamas."

Speaking as Israel massed thousands of troops for a possible ground war, Khan said, "Israel is restraining themselves from a full-fledged attack. I think this is a wise step. What they have done is a kind of defence of their own people and that is vary much appreciated."

"I believe the Israel Defence Forces wisely hit the right kinds of targets to destroy the attackers. No doubt there are civilian casualties, which are regrettable by everybody, including Israel."

But, he continued, "Hamas places these rocket positions within the civilian population, which is very wrong."

Khan sees the escalation of rocket attacks on Israel by Hamas as "a total diversion of attention by the Iranian government, to shift attention to the area of Gaza."

Hamas, he noted, is supplied by Iran and Iran is facing international pressure related to its nuclear arms program.

Other stories carried on WPP's front page include those headed, "Israeli Schoolchildren Continue to be Rocket Targets for Hamas," "Life in Southern Israel – A Student's Blog," and "Canada condemns Hamas, Stands with Israel."

Khan has argued that most non-Arab Muslims hold no animus to Israel or Jews, and that good relations between the two groups could be the norm. He has joined with members of the Toronto Jewish community to sponsor events that bring members of both communities together in a casual, informal setting. The next event – the sixth in a series – will be held on Dec. 15 and will bring together 60 Jewish and Pakistani adults along with 30 youths from both groups, to sit together in small groups and discuss any issues they wish to raise.

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Friends, family essential in dealing with grief: panel

Life can still be beautiful and meaningful, says rabbi

Cara Stern
Staff Reporter

When you're dealing with death and grief, it's important to find comfort in friends and family since they can pull you out of isolation and help you through the grieving process.

Olivia Chow
[Lindsay Lozen photo]

That was one of the points made by the four speakers at a Nov. 15 panel at Beth Sholom Synagogue dealing with loss and personal tragedy.

Each panellist approached the topic, "The Many Facets of Personal Tragedy and Grief," from different angles.

Rabbi Aaron Flanzraich, from the hosting synagogue, opened the evening with a speech in which he described the feeling that comes with loss – a sense of believing that nothing will ever be the same.

"If we can step back and rearrange the words that frame this evening, I would say to you first, there is tragedy; then there is grief," he said. "Everyone's grief is different."

Paul Goldstein of Bereaved Jewish Families of Ontario (BFJO), which is run under the auspices of Jewish Family & Child, said attending grief sessions helped him face the death of his 20-year-old daughter, Shelley, who died in a car crash on her way to visit her sister at Camp Biluim in Mont-Tremblant, Que.

"In our grief, we cannot ever forget those around us who mean so much to us," he said. "Let friends know you value and need them. You never know who or what will comfort you."

Although she died almost 27 years ago, Goldstein said that, at times, the pain is still indescribable.

When he was first dealing with the death, he said he wanted to hide from the world and be alone with his emptiness and sadness. However, he learned he could run away from people, but not from his feelings.

Panellist MP Olivia Chow said although being with family and friends was immensely important when she was facing the death of her husband, former New Democratic Party leader Jack Layton, being in the public eye meant she also valued time alone.

"We had the state funeral, beautiful ceremonies, tributes," she said. "There are different forms of commemoration, and that part, it's comforting but it's also really difficult."

She tried to spend time alone, sometimes exercising, and often swimming. You can cry in the water and no one can tell, she said.

In addition to turning to friends and families, the speakers all agreed there were times when remembering their loved one was difficult, but helpful.

Rabbi Baruch Frydman-Kohl, of Beth Tzedec Congregation, said it can be difficult to get back to routine when you know the person isn't there anymore. Even sitting around a table can be a challenge, he said, since you notice the person's absence in an empty chair.

"Each of us can remember a particular place where we can see our father, mother, our child," he said. "And sometimes we don't want to touch it. But other times we want to sit in that chair. We want to lie down in that bed. We want to feel that person's presence."

The pews at Beth Sholom were mostly filled with seniors, many of whom were grieving. Throughout the speeches, some of them cried quietly, nodding as the speakers discussed their own experiences with death.

People nodded in agreement when Chow said she discovered that her grief comes and goes. "It could be an ordinary time and then boom, it comes, just like big waves."

Goldstein shared a similar experience. He said although the pain, at times, is still indescribable, he realized that death is not the end of a relationship.

"[My family] allows ourselves to remember and think often of Shelley. It brings sadness, but also the warmth of remembrance," he said. "Now when I think of my daughter, a smile comes to my face, and maybe tears."

Rabbi Aaron Flanzraich

Chow said she's not convinced that time will heal her sadness, although she added that she doesn't cry as often these days. The key, however, is to celebrate the deceased person to show that love conquers death, she said.

"How do we do that? By connecting with other people. By celebrating that person's legacy," she said.

She thought about Layton as she sculpted a bust of him as a memorial. She said while he was alive, he had asked her to make one, but she joked she didn't feel it was right to inflate his ego.

However, she found that sculpting it helped her connect with him in a private way, outside of her public life.

"Oh my God, was that ever hard," she said. "Was it therapeutic? Maybe. I don't know. It was very hard."

Rabbi Flanzraich stressed that everyone's grief is different, and unless you've faced such profound loss, you cannot understand the feeling, he said. For many, death can make it seem like nothing will ever be the same again, he added.

But "even though [life] might not be the same again," he said, "it doesn't mean life can't be both beautiful and meaningful."

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MONTESSORI GRANT: Montessori Jewish Day School Students Jessica (Grade 3), left, and Ellie (Grade 1) lay a plaque recognizing TD Bank Friends of the Environment for a grant awarded to the school.

Gaza II: The winners and losers

No sooner had the Nov. 21 Israel-Hamas ceasefire been agreed upon than the instant analysis of who "won" and who "lost" began in the media.

It was generally agreed that Egyptian President Mohammad Morsi was the big winner, with PA President Mahmoud Abbas more marginalized than ever (even as he insists on going to the UN General Assembly to have the PA's status upgraded in defiance of Israel and the United States). Also on the losing endo was Turkey's President Recep Erdogan. Even though Turkey and Qatar supported Egypt and the United States to fashion the ceasefire, the obstinately anti-Israel Erdogan took a back seat to Morsi.

According to Reports

By PAUL MICHAELS

During an interview on *CNN* on the evening of Nov. 21, Israeli President Shimon Peres summed up the Egyptian president's position: "Morsi's heart is somewhere else [with the Brotherhood], but his behaviour is responsible."

Indeed, Morsi was widely commended for choosing political pragmatism over ideological fervour in trying to broker a deal, with strong American backing, that both Hamas and Israel could accept.

Then again, Morsi didn't have all that much choice in the matter, not if he plans to lead his country through a period of extreme economic turmoil, which means turning to the West for approximately $10 billion in assistance.

Egypt's new president, Mohammad Morsi emerged a winner in the latest Gaza conflict.

Still, Morsi has put himself on the line, and his prestige depends to a considerable degree on ensuring that Hamas abide by the ceasefire agreement. However, as Barak Ravid of *Ha'aretz* reported, while "Hamas and the other Palestinian organizations have promised to stop all attacks on Israel from the Gaza Strip, including rocket fire and attacks along the border... [an] accomplishment for Hamas is that the understandings do not force upon it the responsibility for enforcing the cease-fire on the other organizations in the Gaza Strip."

No wonder just a tiny fraction of Israelis (seven per cent according to a snap survey by Israel's Channel 2 on the night of Nov. 21) believe that the ceasefire will have a long-term effect. It's assumed that a scientific survey would show approximately the same lack of confidence: that, before long, Israelis will have to contend once again with missiles from Gaza. Veteran *Yediot Achronot* reporter Shimon Shiffer reflected this pessimism when he wrote about Israel's need to be allowed to live in peace and security: "It's a shame that it's not going to happen. The truth must be told... Hamas will determine how long the lull will last."

There is a feeling that, no matter how much damage the IDF's 1,500 sorties caused to Hamas' infrastructure, Israel failed to re-establish sufficient deterrence. This means that the troika of Prime Minister Benjamin Netanyahu, Defence Minister Ehud Barak and Foreign Minister Avigdor Lieberman is credited with only a modest military gain in the latest round with Hamas. Yet, especially in international circles, they have been commended for political pragmatism in avoiding a costly ground war.

Ravid noted that the current memorandum of understanding resembles the ceasefire agreed to after Operation Cast Lead in 2009. "The only practical clause in the agreements is the cessation of fighting, according to the principle of 'quiet will be answered by quiet.'" Nonetheless, as with Cast Lead, "Israel has received guarantees from the United States that it will deal with weapons-smuggling into the strip, but estimates are that the practical meaning of this clause will be extremely limited."

In short, this is another way of saying that little will be effectively achieved in terms of stopping the lucrative smuggling of heavy arms, including Iranian missiles, into Gaza, as Hamas and other groups will almost surely seek to rebuild their stocks and military infrastructure.

One important but generally neglected area for journalists to venture into is the still largely lawless Sinai and the Egypt-Gaza border in order to examine how Bedouin, Hamas and jihadi groups have profited from the smuggling against paltry Egyptian efforts to stop it, as is required under the 1979 Egypt-Israel peace treaty – something that is rarely, if ever, mentioned.

Paul Michaels is director of research and senior media relations for the Centre for Israel and Jewish Affairs.

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Islamic group questions text used in Jewish school

JTA

A Canadian Islamic organization is accusing a Toronto-area Jewish day school of using a textbook that vilifies Muslims.

In a Nov. 19 letter to Jewish groups, the Canadian Council on American-Islamic Relations, or CAIR-CAN, charges that a textbook used at the Joe Dwek Ohr HaEmet Sephardic School in Thornhill employs "inflammatory and hateful terms in describing Muslims."

CAIR-CAN alleges that the book, *2000 Years of Jewish History*, published by Feldheim Publishers, describes Muslims as "rabid fanatics" with "savage beginnings."

"The entire chapter devoted to Islam presents a pernicious and extreme portrayal of Muslims and the Islamic faith. The material further denigrates the Prophet Muhammad as a 'rabid Jew-hater,' and falsely portrays Islam as inherently antisemitic and devoted to hating Jews," the group said in its letter to the Friends of the Simon Wiesenthal Center For Holocaust Studies (FSWC) and the Centre for Israel and Jewish Affairs (CIJA).

A perusal of the section cited by CAIR-CAN, shows a more nuanced and balanced reading of history than indicated in the letter. It reads, "The Sunnites were generally tolerant of the Jews; when Maawiyah I, founder of the Omayyad dynasty, was selected Caliph, the Shi'ites, who were rabid fanatics, rebelled and formed their own sect. Those Jews living under their rule in Iran and Yemen were called 'unclean' to the point where Jews were forbidden to venture outdoors in the rain, lest a drop of water that touched a Jew would also touch a Muslim and render him unclean as well. The Jews of Yemen, under the rule of the Imamins, were subjected to constant persecutions, including forced conversion and threats of death. Nevertheless, Mohammed's basic rules did serve to alleviate some of the harsher decrees that threatened Jewish lives."

"While the savage beginnings of Mohammed's sweeping massacres were often reflected in anti-Jewish legislation and vicious attacks against Jewish life and property, there were also long periods in which the Arabs accepted the Jewish in their communities and valued them for their cultural and commercial abilities. Indeed it was largely under the rule of the Mohammedan Caliphs that the entire Jewish nation enjoyed the 'Golden Age of the Geonim [leaders of Talmudic academies].'"

CAIR-CAN states in its letter, however, that the text, used in grade 7 and 8 girls' classes at the Orthodox Jewish day school, "leaves impressionable young Jewish readers with a sense of suspicion and even intolerance towards their fellow Canadians."

The group wants the Centre for Jewish Education of UJA Federation of Greater Toronto to investigate.

In a press release, Rabbi Zvi Kamenetzky, the principal of the school, stated: "The administration of the Joe Dwek Ohr HaEmet Sephardic School has been advised of a concern regarding a book in our syllabus. We are currently investigating the merit of that concern.

"The book was never used for classroom teaching purposes and has been removed as a reference resource."

In its own statement, CIJA, which is affiliated with UJA Federation, said that it had "been advised by the school that it was not aware of the sensitive language included in parts of the textbook. We have been further advised that the school immediately removed the textbook from its classrooms and website... We are also assured that the teachers in this school are specifically instructed never to teach any material that can be considered derogatory to other faiths."

No one from the FSWC responded to *JTA*'s or *The CJN*'s requests for comment.

CAIR-CAN's salvo comes on the heels of a police investigation of a local Islamic school. Earlier this month, police cleared the school of hate crimes allegations following a complaint by Jewish groups. York Regional Police found that teaching materials at the East End Madrassah in Scarborough, which is linked to an Islamic centre in York Region, attacked Jews and "suggested intolerance," but were not criminal.

Part of the madrassah's curriculum encouraged boys to keep fit for jihad, compared Jews to Nazis, and referred to "Jewish plots and treacheries."

The complaint "prompted change" at the madrassah, CAIR-CAN noted in its letter, adding that the group "welcomes that change."

When police began their probe, the Toronto District School Board, which rented space to the school, revoked its permit and the madrassah had to relocate.

With files from Paul Lungen

Morsi adopted a practical approach to peacemaking, says former envoy

Continued from page 3

Morsi can't ignore anti-Israel sentiment in Egypt, but by the same token, Morsi realizes that Egypt's economy is dependent on outside help, Ross said.

The United States will support Egypt's requests for further economic aid if it respects the rights of the Christian Copt minority and of women, and if it preserves a pluralistic political democratic system and hews to its 1979 peace treaty with Israel, he said.

He said Turkey, a rising power in the Middle East, did not play a meaningful role in arranging a truce, because it has downgraded its once-close political relationship with Israel.

Ross predicted that 2013 will be a decisive year in determining whether Israel or the United States go to war to stop Iran's militarized nuclear program.

Before Washington turns to other options on the table, it intends to embark on a last-ditch diplomatic campaign to induce Iran to abandon efforts to build a nuclear arsenal.

U.S. policy, he said, turns not on containing Iran after it becomes a nuclear power, but on preventing Iran from acquiring a nuclear device in the first place.

Claiming that Iran is feeling the brutal effects of international economic sanctions, Ross said its currency and oil exports, accounting for 85 per cent of its revenues, have taken a big hit. Nevertheless, Iran is sticking to its ideological guns in its standoff with the west, said Ross.

In comments on the Arab-Israeli dispute, he said a two-state solution is in Israel's national interest. He pointed out that Israel may lose its Jewish and democratic characteristics if current demographic factors don't change.

He said the real problem between Israel and the Palestinians boils down to "disbelief" – neither side believes the other really wants a two-state solution.

"You have to change the dynamics," said Ross, who was instrumental in helping Israel and the Palestinian Authority reach territorial agreements in 1995 and 1997 and Israel and Jordan sign a peace treaty in 1994.

He outlined a plan to foster a new sense of trust between Israel and the Palestinian Authority:

- Israel should offer compensation to Jewish settlers in the West Bank who leave settlements voluntarily.
- Israel should not build in areas of the West Bank it plans to give up within the parameters of a peace treaty.
- Area C in the West Bank, which fell under full Israeli security control under the 1993 Oslo accords, should be opened to Palestinian economic activity. Israeli military incursions into Area A of the West Bank, which is under Palestinian civil and security administration, should be kept to an absolute minimum.

For their part, the Palestinians can show they're serious about a two-state outcome by placing the map of Israel in school textbooks, government documents and websites.

They should also acknowledge Israel's historical connection to the land, stop hailing suicide bombers as heroes and martyrs, prepare Palestinian public opinion for compromises, replace refugee camps with permanent housing and continue building the institutions for future statehood.

Taking aim at critics who claim that U.S. President Barack Obama is unfriendly toward Israel, Ross said he stoutly defended Israel during Operation Pillar of Defence and has done more than any other president to nurture Washington's security and intelligence alliance with the Jewish state.

"There's nothing more important than security for Israel," he declared.

But like all his predecessors, Obama has had his differences with his Israeli counterpart, he said.

The proper role for U.S. diplomacy in the Middle East is "active engagement," Ross said, adding that the United States cannot impose a solution.

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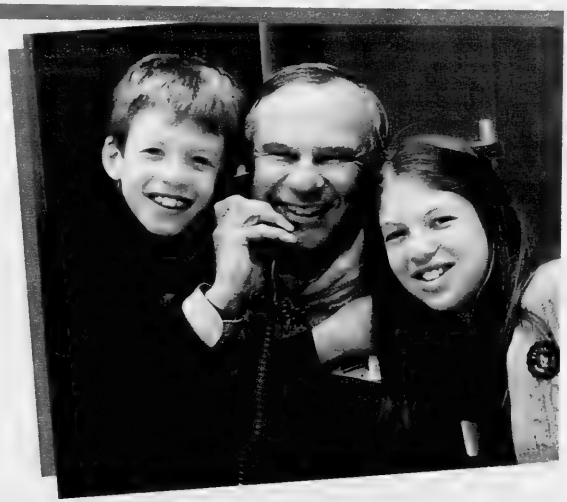

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United Jewish Appeal
UJA Federation of Greater Toronto

Israeli, Cdn. hospitals unite to raise $1.1M

Compiled by CJN Staff

A partnership between the Canadian Shaare Zedek Hospital Foundation and the North York General Hospital Foundation will help to transform pediatric facilities in Toronto and Jerusalem.

The Bridging Children's Health campaign was created to unite the two hospitals in a shared commitment to improving health care for children, teens and their families, they said in a statement.

The campaign culminated in an event presented by First Capital Realty that featured keynote speaker Rudy Giuliani, former mayor of New York City.

The campaign raised $1.1 million toward the redevelopment of North York General Hospital's child and teen program facility and the construction of the New Generation Building, which houses the Wilf Children's Hospital at the Shaare Zedek Medical Center in Jerusalem.

Lisa Colt-Cotler, national executive director of the Canadian Shaare Zedek Hospital Foundation, said "what started as a small seed of an idea between a member of our board and North York General's executive vice-president of philanthropy grew into a successful fundraising initiative. We knew that our donors and friends in the community would embrace this partnership to support pediatric facilities at both hospitals."

The Shaare Zedek Medical is in the final stage of its $60-million campaign to complete the construction of the New Generation Building housing the Wilf Children's Hospital, the most active maternity hospital in the western hemisphere with approximately 15,000 births each year.

The existing pediatric facilities were built nearly 30 years ago and, since 1979, the number of children treated as in-patients has risen by 400 per cent. The New Generation Building is one of the most significant and ambitious projects in Israeli medicine, with its focus on providing maternal, infant and pediatric care together in one facility, she said.

Colt-Cotler said that the $150-million campaign for North York General is the largest comprehensive campaign ever undertaken by a Canadian community hospital and will provide it with the resources to remain

New Generation Building under construction

a centre for exceptional care and teaching in a diverse community of more than 400,000 people.

The campaign hopes to raise $5 million to redevelop the hospital's child and teen program facility, which will include a greater number of private in-patient rooms, and will provide greater comfort and convenience for children, teens and their families.

The Bridging Children's Health campaign honoured two doctors who have provided extensive contributions to heath care.

Dr. Ofer Merin is a cardiothoracic surgeon, lieutenant colonel in the Israel Defence Forces and deputy director general at Shaare Zedek.

He has close ties to Toronto and North York General, having completed his fellowship in Toronto and having led grand rounds at North York General on a recent visit. He was given responsibility for emergency readiness at Shaare Zedek in 2007, and was subsequently appointed as director of the hospital's trauma unit.

As commander of the IDF field hospital over the last 10 years, he has also served as the director of surgical operations in the field hospital that has performed emergency relief in Haiti and Japan following natural disasters.

The second honoree, Dr. Noah Forman, began his career in emergency medicine at North York General Hospital and also serves as medical director for the Toronto Maple Leafs and Toronto Fire Services.

Local donors give $300,000 to Israel cancer research

Carolyn Blackman
Staff Reporter

Longtime Israel Cancer Research Fund (ICRF) donors Carole and Howard Tanenbaum have pledged $300,000 to the organization over 10 years.

The funds come from the Howard and Carole Tanenbaum Family Charitable Foundation and will enable ICRF to award Carole Tanenbaum Woman of Action Business Award each year at its Woman of Action luncheon.

The luncheon, to be held on April 9 at the Royal York Hotel, recognizes the outstanding achievements of women in business, philanthropy and science.

Howard and Carole Tanenbaum

Carole Tanenbaum, creator of Carole Tanenbaum Vintage Collection, was the honoree in 2007.

"Howard and I are longtime supporters of [ICRF]. This fund enables Israeli scientists to research and discover new ways of detecting and curing cancer," she said.

"As a past honoree it is gratifying to continue to award outstanding women in business for their accomplishments and success. It is my hope that the [award] inspires all women to pursue their goals and follow their dreams."

Money raised through the annual Women of Action luncheon goes to support a number of outstanding ICRF scientists in Israel. Each year, three or four scientists are selected as recipients of the ICRF Woman of Action grants

ICRF executive director Joy Wagner Arbus said that the donation, part of the ICRF's major gifts initiative, can help increase cancer research.

"It is very meaningful because Carole is a past honoree, and the foundation believes in helping small charities because it catapults what [the charities] are able to do."

ICRF's scientific research has resulted in the development of such drugs as Gleevec, used in the treatment of chronic myelogenous leukemia, and Velcade, a drug developed based on Nobel Prize winning research by ICRF-funded scientists used in the treatment of multiple myeloma.

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CHAT grads honour classmate at reunion

Cara Edell
Special to The CJN

The Anne and Max Tanenbaum Community Hebrew Academy of Toronto's class of 2002 recently celebrated its 10-year high school reunion in a bittersweet way.

More than 80 graduates (out of 242), plus their spouses, gathered at TanenbaumCHAT's Wilmington campus on Nov. 15 to shmooze with friends and support a fundraising effort in memory of a former classmate.

Heather Guttman, CHAT's campaign and alumni associate, along with reunion co-chairs Noah Zatzman and Rachel Albert, decided that the event should honour TanenbaumCHAT graduate Darryl Odes, who lost his life to cancer in 2008.

"Rachel, Heather and I decided that donating a *shulchan* [Torah reading table] to the new chapel [to be built shortly, along with a new addition] on behalf of our grade would be the most meaningful way to remember Darryl," Zatzman said.

"CHAT also reached out to the Odes family, who were touched to hear about the idea and were quite supportive."

Zatzman said he and Albert decided to co-chair the reunion because their years at TanenbaumCHAT were "a definitive time" in their lives. "The lessons learned over the four years, both in and out of class, are still applicable in my life today, 10 years later."

Reunion co-chairs Noah Zatzman and Rachel Albert [Shauna Kipper photo]

Albert said it was important for her to help plan the event because she wanted to give back to the place and people who supported her during tough times.

"In high school, I was dealing with my mother's illness and her eventual passing, and I was completely overwhelmed by the love I was shown by my classmates and teachers. The CHAT family took care of me."

Zatzman said the event was a huge success.

"Organizing the reunion was so special for me, because it was a way to thank and support the school that taught me so very much, and not just academic. The fact that we have lost a classmate in the last 10 years put things into perspective for all of us. Don't sweat the small stuff."

While many grads could not attend the reunion because they are living abroad (some have made aliyah to Israel), they still supported the cause, Zatzman said.

Three laptops were set up at the party for friends to Skype with people who were absent.

Zatzman said even though the building's structure changed dramatically during his high school years, the energy and spirit that defined his CHAT experience "was still there throughout."

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Baird lauds Israel at Ottawa Negev Dinner

Diane Koven
Ottawa Correspondent

OTTAWA — Foreign Affairs Minister John Baird clearly and unequivocally confirmed the Harper government's commitment to the State of Israel at the Jewish National Fund's (JNF) Ottawa Negev Dinner, where he was the honoree.

The Nov. 20 event had been sold out, with a waiting list, weeks in advance, but it took place against the backdrop of fighting between Israel and Hamas in and around Gaza.

"As we have seen this last week, these are indeed challenging times," Baird told the audience at the National Gallery of Canada. "Hamas is targeting innocent civilians with an onslaught of rockets. It's a despicable act of terror, and yet, as Israel responds, as it has every right to, it is the target of condemnation. Canada, however, stands by Israel's side."

Speaking of his personal, longstanding support of Israel and the Jewish People, Baird described his comfortable, middle-class upbringing in the Ottawa area.

"I've never had to fight a war to defend my right to live in this community. I've never been exiled from my home. I've never had to rebuild my nation. I only point this out by way of contrast to the phoenix-like rising of the modern State of Israel, from a barren desert to the dynamic country we see today."

Pictured, from left, are JNF Ottawa president Oliver Javanpour, Sen. Linda Frum, Ottawa Negev dinner chair Barbara Farber, Foreign Affairs Minister John Baird, JNF national president Frank Wilson and JNF eastern region executive director Gail Grief.

Baird spoke of what he called the "new antisemitism" which, he said, "targets the Jewish People by targeting the Jewish homeland, as the source of injustice and conflict in the world... just as conventional antisemitism denied Jews the right to live as equal members of humanity, the new antisemitism denies the State of Israel the right to live as an equal member of the international community."

Alluding to criticism from around the world and some Canadians about the government's support for Israel, Baird reiterated his frequent stand that "Canada will not 'go along to get along.'... Canada upholds Israel's right to exist – as a Jewish state – in peace and security. On this point, there is no space for moral equivocation or ambivalence."

Guest speaker Rex Murphy, a CBC radio and TV personality and *National Post* columnist, expressed his incomprehension and disgust with the treatment of the Jewish People and the State of Israel, after all the suffering of the past.

Citing the many times in history that the Jewish People have been threatened with annihilation, he pondered the existence and resurgence of antisemitism and anti-Israel sentiment.

"What is it about Jews and Israel that so combine to bring about such animus? How can it come to pass that the people injured are in this present moment the only people threatened with extinction again?"

Funds raised at the Negev Dinner will support research and development stations in the Negev.

Numerous MPs, senators and other dignitaries, including Israeli Ambassador Miriam Ziv and former ambassador Alan Baker, also attended the event.

Anne Frank exhibit opens

Abigail Cukier
Special to The CJN

HAMILTON — It was difficult for Emmy Weisz to watch the documentary on Anne Frank.

As a child in Amsterdam, just one year younger than Frank, Weisz had walked the same streets, stepped inside the same buildings as the famed diarist.

But Weisz attended the opening of *Anne Frank: A History for Today* because she knows it is important to share these stories and educate the community.

The official opening, presented in partnership with Temple Anshe Sholom and the Canada Netherlands Friendship Association, took place Nov. 18.

The opening ceremony also included students from Waterdown District High School and St. Jean de Brebeuf Catholic High School speaking about the exhibits, which were housed at the schools for one month before moving to the temple. Students were trained as docents, and hundreds of community members and students toured the exhibits.

Anne Frank: A History for Today is one of two travelling exhibitions brought to Hamilton's Temple Anshe Sholom by the Hamilton Jewish Federation Holocaust Education Committee.

The exhibits are on display until Friday, Nov. 30.

For full story, go to cjnews.com

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Earliest Canadian-made chanukiyah discovered

Compiled by CJN Staff

What is believed to be the earliest known Canadian-made ceremonial chanukiyah has been identified by Eiran Harris, archivist emeritus of Montreal's Jewish Public Library Archives.

It was discovered in the collection of Congregation Shaar Hashomayim, Canada's oldest existing Ashkenazi congregation, founded in 1858. The chanukiyah is now prominently displayed in the synagogue's Edward Bronfman Museum.

In 1904, during his presidency of the congregation, Lyon Cohen donated the brass chanukiyah to the synagogue on the occasion of his son's bar mitzvah.

The 40-by-32-centimetre candelabra was cast at the W.R. Cuthbert Brass Foundry, which was owned by the Cohen family. In his youth, prior to achieving international renown as a poet and singer, Lyon Cohen's grandson, Leonard, worked at the foundry, Harris said.

On the base is engraved the following, "Presented to Shaar Hashomayim Congregation by Lyon Cohen, President, on the occasion of the Bar Mitzvah of his eldest son, Chanukah 5665, December 3, 1904."

The eldest son was Nathan "Natty" Bernard Cohen, Leonard's father.

Lyon Cohen would become the first president of Canadian Jewish Congress in 1919.

Harris is confident of his claim. "No other older Canadian-made chanukiyah in Canada or anywhere else has been identified," he said.

This chanukiyah, made in a Montreal foundry in 1904, is believed to be the first made in Canada.

"Hundreds of Chanukah lamps are displayed in museums throughout the world as examples of ornate Jewish art produced in various countries. Now a Canadian example is also proudly displayed," Harris said.

City's oldest Jewish resident, 109, still gets out

Myron Love
Prairies Correspondent

WINNIPEG — Sam Baker is beginning to show his age. He uses a walker now. Last time I saw him, maybe a year ago, he was getting by with a cane. He also seems more frail. And his hearing loss has worsened. But, all in all, for a man of nearly 109, he is still doing pretty well.

Although the oldest member of Winnipeg's Jewish community doesn't turn 109 until Dec. 19, the Gwen Secter Creative Living Centre – a largely Jewish drop-in centre where Baker has been a regular for the past 20-odd years – decided to have an early birthday celebration for him on Nov. 14.

The guest of honour was ushered in to the music of *Thanks for the Memories*, the late Bob Hope's theme song. Hope, like Baker, was born in 1903.

Gwen Secter began the program with a recitation of notable events that happened in 1903, ground-breaking moments such as Orville Wright's first flight, the first transatlantic broadcast from North America to Europe, the first Model A Ford, the first modern-day World Series and the introduction of the teddy bear and Crayola crayons.

Following remarks by his niece, Judy Kaplan (who is also the Gwen Secter Centre's president), Allan (Doc) Selig, Baker's best friend over the past 20 years, and fellow Gwen Secter member David Rosenbaum, Baker thanked the Gwen Secter for the party and reminisced for a few minutes about his good fortune to have reached the age he has in relatively good health and having been blessed with three children (a son and two daughters), three grand children and nine great-grandchildren.

Sam Baker *[Myron Love photo]*

His son, Steven, credits his father's longevity to "a lot of walking."

"Dad used to walk a mile and a half a day until he was 95 or 96 and developed some back trouble. I remember one time when he was in his late 70s that he went for a walk and got caught in a thunderstorm. He called for a ride home. He had walked three miles."

Sam Baker was born aboard a ship as his family was en route to Winnipeg from their native Poland. He was the fifth son of Joe and Zlata Baker. (Two sisters were subsequently born in Winnipeg.)

Baker grew up in West Kildonan (in North Winnipeg). He attended local public schools until the age of 12, when he left school to work in his father's tannery.

In the 1930s, he was involved in various business ventures in rural Saskatchewan with his brothers. In 1942, he bought Jo-Ann Shop, a lingerie store in Brandon, which he converted into a ladies' apparel shop. He later opened a second women's apparel store, Joy's Frocks, in Yorkton, Sask.

Those were busy times. "I would often work 12-hour days," he recalls. "I would come home for supper, then go back to the store to do some bookkeeping."

In 1971, he moved his wife, Joan, and their three children to Winnipeg. He continued to run his store in Brandon, coming home to Winnipeg on the weekends.

He retired in the mid-1980s. His wife, Joan, died in 2002. Sam and Joan were married for 62 years.

Baker still lives in a condominium with his son. He attends services at the Shaarey Zedek Synagogue and participates in the Stay Young and Gwen Secter seniors programs on a regular basis.

"I don't go out much in the evenings," he says "I watch television and read the papers."

He gave up driving 10 years ago. "That was hard," he says. "It was like losing my right hand."

Up until five years ago, he was still travelling to visit his daughters, Michelle and Janice, who live, respectively, in Hamilton and Calgary.

"I am finished travelling," he says. "My daughters and grandchildren will have to come here to see me."

UJA Federation is Everywhere

With over 100 partner agencies and schools, UJA Federation of Greater Toronto's reach is farther than you might realize.

On January 31st, 2013, a new initiative to support the young entrepreneurial leaders of Jewish Toronto will be launched. Spearheaded by a cadre of dedicated community members – including Torys LLP Partner Cheryl Revin and social entrepreneur Alexandra Kuperman – Genesis, UJA's Centre for Jewish Innovation, will provide young Jewish adults the opportunity to engage in meaningful, non-profit projects that enrich Jewish life locally and around the globe.

Located downtown, sharing a space with Hillel at the Wolfond Centre for Jewish Campus Life, the centre will offer an incubator to provide five determined social entrepreneurs with UJA Federation's resources, including office space, an annual stipend, and access to programs and professional staff. Genesis will become part of a network of Jewish trendsetters committed to innovation in Jewish learning, social justice, arts, culture and social engagement.

UJA Federation of Greater Toronto

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By participating in these forums, you become a crucial part of shaping future healthcare services in our community. Take part, share your thoughts and work with us to create a new era of enhanced and expanded healthcare for Southwest York Region.

Community Consultation Vaughan
Date: Wednesday, November 28th
Time: 7:00 p.m. to 9:00 p.m.
Location:
Vellore Village Community Centre
1 Villa Royale Avenue
Vaughan

Community Consultation Richmond Hill
Date: Tuesday, December 4th
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שישאר בינינו

גידי קורן וחברים

במיקלט בתל אביב

יום שבת אחר הצהריים, אנחנו מבקרים את סבא אלכס בן התשעים בבית משען בתל אביב. אזעקת אמת ב 4:30 מורידה את סבא אלכס ואת ארבעת הנינים שלו בני ה 3 עד 9 למיקלט. ולבי כבד עלי מאוד. הינה ילדי ישראל בני שלוש מצטרפים למעגל האימה.

אני שומע את אזרחי ישראל מזמינים את אנשי הדרום לנמוש ולנוח בבתיהם ומאות מהם נענים, ועיני נמלאות דמעות.

איזה מקום מדהים, איזה מקום עצוב.

כיפת ברזל

האמריאים טענו שזה בלתי אפשרי, שזה יקח עשר שנים ושהמחיר יהיה אסטרונומי. זה לקח לרפא"ל שנתיים בלבד בעשירית המחיר, ובשלב זה מצליחה כיפת הברזל ליירט כ 90% מהטילים שנורים עלינו. סיפור ההצלחה של כיפת ברזל הוא חסר תקדים ומהווה עדות ניצחת לעליונותן של היצירתיות והנחישות הישראלית. עכשיו גדולה נאוות האמריקאים על תמיכתם ואיתה גם האמון שיש להם ביכולותיה של הדמוקרטיה היחידה במזרח התיכון.

מה יהיה

הדיעות מה לעשות עם מדינת טרור שכנה רבות וחלוקות. רבים טוענים שכיבוש עזה לא יפתור דבר ורק יגרום לאבידות ישראליות. לעומתם טוענים אחרים שמבצעיו הכירורגיים של חיל האויר הישראלי משולים לניסיון לניקוי של כלב מלא פשפשים בעזרת פינצטה.

ואלה שמתנגדים לעוד פעולה יבשתית בעזה מצטטים את אלברט איינשטיין שאמר שזה די טפשי לנסות שוב ושוב את אותם צעדים ולצפות לתוצאה שונה. וגם את גנדי ההודי הם מצטטים,שאמר שמרוב עין תחת עין-העולם הופך לעוור.

ואני סתם עצוב כי אינני רואה איך אפשר לפתור את הבעייה כשממול ישראל עומדת דיקטטורה איסלאמית אכזרית שאזרחיה שלה לא ממש מעניינים אותה, מדינה שמחביאה את לוחמיה בין האזרחים ומתמללת שצה"ל יהרוג את ילדיה כדי שהעולם ייראה את התמונות.

אבל שישאר בינינו.

הצגת הילדים הוותיקה ביותר בעולם

הצגת "זנבות" היא מחזמר שמבצעים אנשי סגל בית החולים סיק-קידס לילדים המאושפזים ומשפחותיהם. אחרי עשרים שנה ואלף הצגות זו בהחלט סיבה למסיבה. ביום א' ה- 16 בדצמבר יעלו שתי הצגות חגיגיות ב CENTRE FOR THE ARTS TORONTO , ב 2 ו-4:30 אחה"צ. ההצגה מתאימה לגילאי 3 עד 12 והיא חגיגה של ממש לכל המשפחה.

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Pallywood: the Gaza sequel

My View

Lawrence Hart

The term "Pallywood," a synthesis of "Palestinian" and "Hollywood," refers to dramatically contrived scenes, usually in conflict zones, that are intended to evoke sympathy for Palestinian "victims" of purported Israeli aggression.

Though this genre of Palestinian propaganda was evident as far back as the first Lebanon War in 1982 – but may have manifested even before then – the most blatant and infamous example of such staged brutality found expression during the second intifadah in 2000, with the globally reported "al-Dura incident." This showed graphic filming of a 12-year-old boy, Mohammed al-Dura, cowering behind a concrete cylinder and shielded partially by his father, as the two sought cover after coming under fire in Ramallah.

As the cameras continue to roll, the boy is seen to have been fatally wounded, allegedly from bullets fired by Israel Defence Forces (IDF) soldiers. The resulting footage was first broadcast on French television and then widely distributed, gifting the Palestinians with an instantaneous icon and martyr and stoking the flames of already escalating violence. Only once ballistics experts had examined the evidence did it emerge that the ill-fated boy succumbed to gunfire not from the IDF but rather from Palestinian militia who were present at the time. Even more disturbing was the finding that the entire incident was likely staged – a classic exercise in media manipulation.

With each conflagration in the Palestinian-Israeli conflict, the Pallywood phenomenon adds distortion to an already complex prism. Once revealed, the theatrics seem obvious. What's remarkable, though, is that for news agencies that voraciously go after the most sensationalist of stories, fundamental source checking goes by the wayside and deceptions that may be recognizable in retrospect become fair game in real time.

The first few days of Israel's recent action to stop Hamas' rocket barrage brought with it a further iteration of Pallywood antics. One of the images doing the rounds on Twitter depicts an image of a distraught father cradling his dead child, an apparent casualty of the Gaza operation. Yes, sadly, the child is dead, only the picture originated not in Gaza, but in Syria. Another image, also on Twitter, claimed to show an injured Palestinian child who, the caption stated, was "used to Israel terrorism." One tiny problem, though: the child was in fact not Palestinian, but Israeli – and suffering the effects of a Hamas missile attack on her family's home.

Tragic imagery might also translate into patent absurdity in Pallywood tales. A case in point is Honest Reporting's exposé of a video sequence showing a man in an easily noticeable beige jacket who is seen first to be flat on the ground, seemingly wounded after an Israeli airstrike, and then shown to be picked up and carried off by bystanders. Moments later, when the sequence was assumed to be over, we see the same person, obviously uninjured, walking away from the site of his "rescue."

According to the well-worn cliché, "truth is the first casualty of war." Now embedded in Gaza, Pallywood has taken this notion up a notch, while the gullible, headline-hungry news media has failed in all too many instances to properly scrutinize their material and separate fact from glaring fiction.

Dreidels: food, song and glory!

Jewish & Digital

Mark Mietkiewicz

Nothing can replace that visceral thrill of spinning your own dreidel. So as Chanukah approaches, that means it's time to get "wrist-ready." And since everything seems to have gone high tech these days, you can try your luck on your computer with some virtual dreidels. I like the delightful one at the Jewish Outreach Institute that also includes the classic rules. [**http://bit.ly/dreidel14**]

Rather than bet on which side their dreidel will come to rest, competitors lusting for the title at the Major League Dreidel Championship vie to see whose tops will spin the longest. You can listen to a report from National Public Radio that takes you to the Spinagogue, where teams with names such as Spinona Ryder, Jimmy Gimel, Debbie Does Dreidel and Jewbacca lay it all on the table. And don't miss the interview with the "knishioner" of Major League Dreidel, Eric Pavony, who offers tips to keep your *sevivon* spinning. [**http://bit.ly/dreidel17**]

I came across a couple of other online game that should please dreidel lovers. The Dreidel Slide Puzzle challenges you to unscramble the pieces to make a picture of a dreidel. [**http://bit.ly/dreidel15**] Once you've solved that, try the elegant yet challenging Dreidel Jigsaw Puzzle. [**http://bit.ly/dreidel16**] (Nicely executed, but I don't quite understand why the photo has a dreidel sitting on a page from Purim's Megillat Esther!)

Although the classic Chanukah foods are latkes and the jelly-filled sufganiyot, there's no reason you can't indulge your passion for dreidels. Try some Candy Dreidels [**http://bit.ly/dreidel18**], Dreidel Cookies [**http://bit.ly/dreidel19**], some Dreidel Toast [**http://bit.ly/dreidel20**] and Fruity Dreidels that make good use of strawberries, bananas and canned pears. [**http://bit.ly/dreidel25**]

When you walk into your Judaica shop and plunk down a buck or two for a brightly coloured plastic dreidel, there's a good chance it came to life not in Jerusalem or Brooklyn but in the Far East. But it wasn't so easy for *Tablet Mag*'s Nick Frisch and Bourrée Lam to find a dreidel manufacturer in Hong Kong. "Mistrust and secrecy are rife in the shadowy world of dreidel production. American importers zealously guard the identities of those Chinese suppliers who provide swindle-free, dependable-quality goods." Read about their quest for an elusive "spin-dice" maker. [**http://bit.ly/dreidel23**]

And don't forget the music. Head over to YouTube for dozens of version of *Sevivon Sov Sov Sov* [**http://bit.ly/dreidel21**] and *Dreidel Dreidel Dreidel* [**http://bit.ly/dreidel22**] Proceed with caution if you come across the *South Park* rendition unless you are quite familiar with the gang that has created this decidedly different version. You've been warned!

Everybody's favourite little dreidel is (we know!) made of clay. But if you want a new dreidel to sing about, look no further than the Hava Nashira Jewish Songleader's Resource. There are dozens of variations of the classic, including:

- I have a little dreidel, I made it from cement/ And now our lovely hardwood floor has a nasty dent.
- I have a little dreidel, I made it out of glue/ The baby tried to spin it, and now she's spinning, too.
- I have a little dreidel, made from a CD-ROM/ It helped me launch a startup called DreidelSpin-dot-com! [**http://bit.ly/dreidel24**]

Highway@rogers.com

Don't sweat the small stuff

Rabbi Mordecai Zeitz

We've all experienced what we call the "night before" jitters before an important appointment, simchah, big test or trip. The rush of adrenalin makes it very hard to sleep. The anticipation is often overwhelming.

So we find Jacob the night before a do-or-die situation – his morning encounter with his brother Esau.

Jacob moves the family across the river and divides them into smaller groups, part of his strategy ahead of the historic meeting early the next day. And yet amid all the tumult, Jacob is nowhere to be found, conspicuous in his absence.

I'd have thought that Jacob, concerned husband and father, would be running from camp to camp throughout the night to comfort his family. His presence would have gone a long way to reassure a very scared group.

Perhaps he was steeped in prayer and meditation or was busy putting the final touches on a strategic battle plan.

Not so! "*Vayivater Ya'akov levado*" – Jacob went back across the river and remained alone. Rashi explains that he went to retrieve some "*pachim ketanim*" some small tchatchkes and utensils he had forgotten. Rashi spins this as favourably as possible, explaining that righteous individuals gain their money with utmost honesty and, therefore, see every item purchased with it to be sacred, so even these small items had sanctity and could not be discarded. Thus, Jacob went to fulfil this mitzvah, leaving him stranded overnight.

I would suggest another lesson. Yes, he became isolated. Yes, he was confronted by an adversary, which resulted in a wrestling match that left him limping. But even more compelling is that these very *pachim ketanim* almost did him in. We came so close to no Jacob, no Israel!

Rabbinic Reflections

What kept Jacob from his family, from what he should have been doing? His pre-occupation with *pachim ketanim* – the small stuff almost did him in. Getting stuck on inconsequential stuff leads to isolation, alienation and the crippling of our capacity to succeed where it really counts.

Like us, he loses focus on the real issues of life, namely the well-being of our family and the crucial long term decisions and planning needed in business and family matters. This is the result of our preoccupation with little things that get blown out of proportion. They put us off guard and we lose sight of our real goals as responsible family members and constructive members of a community.

How often has pride or saving face, or a word, tweet, text or action foolishly and hastily said or done, remained our primary focus, thereby allowing relationships and real goals to be lost?

How many times has our insistence on a particular detail – *pachim ketanim* – killed a good plan or experience? How often have we suffered isolation and alienation just to prove a point? Jacob became Israel when he learned the bitter and painful downside of isolation, and that the world and society exist for more than him alone. He returned home a bit humbled and limping, but he returned to his family and the real issues of the day. The lesson: sweat the big things and forget the small ones. Only then will you accomplish success in life.

Rabbi Mordecai Zeitz is spiritual leader of Congregation Beth Tikvah Ahavat Shalom Nusach Hoari in Montreal.

We're not robots in God's hands

As I grow older, I often think of Robert Frost's haunting poem *The Road Not Taken*.

The poem begins: "Two roads diverged in a yellow wood/ And sorry I could not travel both/ And be one traveller, long I stood/ And looked down one as far as I could/ To where it bent in the undergrowth/ Then took the other.

The poem concludes: "I shall be telling this with a sigh/ Somewhere ages and ages hence/ Two roads diverged in a wood, and I/ I took the one less travelled by/And that has made all the difference.

There is no escape. A choice is necessary. Before us extend the two roads. Hesitantly, we decide. Confronted with this dilemma, the baseball player, coach and manager Yogi Berra suggested that "if you come to a fork in the road, take it."

It has been asserted that behind every certainty there stands a concealment, behind every clarity a new mystery is revealed. Assurance and doubt are twin offspring of mystery.

Author Ernestine Ulmer cynically declared, "Life is uncertain, eat dessert first."

One of the most harrowing moments in contemporary literature gives William Styron's novel, *Sophie's Choice*, its title. It's the moment describing Sophie's choice, the most terrible choice a mother could be asked to make: which of her two children to turn over to Nazi destruction and which to keep alive.

"I can't chose! I can't chose!" she screams again and again. It's only when the unrelenting doctor threatens to murder both her children that she blurts out, "Take the baby! Take my little girl."

Bookmarks

Bernard Baskin

There are strident voices these days that strenuously deny that we are free to make important choices. Some declare that we are the products of our heredity, others affirm that our environment makes what we are.

Judaism affirms that we are free beings. Many things in life are determined, but in moral matters we have free choice to do good or evil. We are not robots in the hands of God or puppets in the iron grip of cause and effect. Novelty, freedom, creativity, spontaneity are realities. Judaism refuses to surrender human freedom. Long ago, the sage Akiba taught, "Everything is foreseen, yet freedom of choice is granted."

But ultimately, the glory and the anguish of being human derive from our ability to chose and direct the course of our lives. It is often tempting to throw up our hands and plead helplessness. But that strategy leads only to defeat and despair. Significant living is always characterized by the knowledge that human will and determination play a decisive role in deciding what kind of person we will become.

In his later years, Frost wrote, "I can sum up everything I've learned about life in three words – 'it goes on.'"

Ultimately, men and women who rest most easily within themselves are those who have chosen a road – by design or lucky incident – that gives them a sense of being needed, of being purposeful, of having found a welcome and necessary niche in society. But how difficult it is to forget that road not taken.

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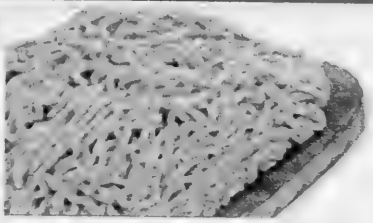

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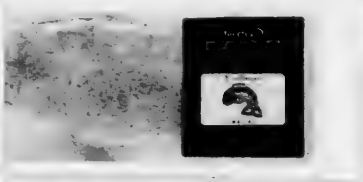

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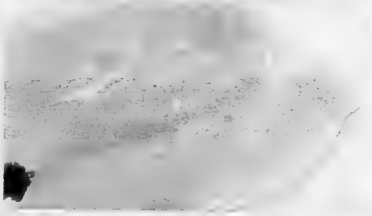

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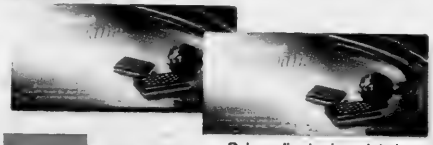

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Bake with olive oil and seasonal fruit

Daphna Rabinovitch
Special to The CJN

Each of our four seasons brings with it a special bounty from which to cull ideas for sweet endings. The holiday of Chanukah also brings with it a unique tradition – we use oil to commemorate the miracle that happened thousands of years ago.

Team these two conditions together and you have an exciting repertoire from which to bake. That was the inspiration behind my Orange Kissed Olive Oil Cake with Orange Caramel Sauce. The cake is made with pure olive oil (for me, extra virgin was a little too fruity and heavy for a cake), lauding the oil that was only supposed to have lit the fire in the Temple for one night, but instead lasted for eight. It also celebrates the fruit available this time of year, delicious, juicy oranges. Orange rind is used in the cake to delicately perfume and flavour it.

Regular and blood oranges are used in the sauce for a vibrant display of colour. Citrus also stars in the Creamy Lemon Bars, a refreshing dessert if there ever was one. Apples (or pears) appear in the versatile babka, a beautiful towering dessert, perfect for after dinner, or the perfect accompaniment to coffee or tea.

APPLE RAISIN BABKA

This babka is equally as delicious made with pears or a combination of apples and pears. If using pears, use just ripe pears, those that yield ever so slightly when pressed. Also, choose apples such as Northern Spy or Golden delicious that will hold their shape when baked.

1/2 cup granulated sugar
1 pkg active dry yeast (or 1 tbsp.)
2/3 cup unsalted butter, softened
3/4 cup milk
2 eggs
1 tsp. salt
1 tsp. vanilla
4 cups (approx.) all-purpose flour
Filling:
1/2 cup packed light brown sugar
2 tbsp. ground cinnamon
1 tbsp. grated lemon rind
2 large apples, peeled, cored and chopped (about 2-1/2 cups)
1/2 cup golden raisins
1/2 cup chopped pecans (optional)
Streusel Topping:
2 tbsp. granulated sugar
2 tbsp. brown sugar
1/4 cup all-purpose flour
2 tbsp. unsalted butter
1 egg, lightly beaten

In large bowl, dissolve 1 tablespoon of the sugar in 1/2 cup of warm water. Sprinkle yeast over water and let stand for 10 minutes or until frothy.

Meanwhile, in saucepan set over medium heat, heat together remaining sugar, 1/4 cup of the butter and milk, stirring until butter is melted and sugar is dissolved. Let cool for 5 minutes. Whisk warm milk mixture into yeast mixture along with eggs, salt and vanilla.

Stir in enough of the flour to make a soft, slightly sticky dough. Turn out onto lightly floured work surface. Sprinkling work surface with extra flour as needed to prevent dough from sticking, knead dough for about 10 minutes or until smooth and elastic. Transfer to well-greased bowl, turning to grease all over. Cover and let rise in warm, draft free area until doubled in size, about 1 hour.

Punch down dough. On lightly floured surface, roll dough into 22x10-inch rectangle. Spread surface of dough with remaining butter, leaving 1-inch border along one long side.

Filling: In bowl, stir together brown sugar and cinnamon. Sprinkle over buttered portion of dough. Toss together apples and lemon and sprinkle over brown sugar. Sprinkle with raisins and pecans, if using. Starting at long side without butter, roll up dough jelly-roll style. Pinch bottom edge to seal. Twist ends of roll in opposite directions 6 to 8 times; fit into greased 10-inch tube pan with removable bottom. Cover and let rise in warm draft free area until doubled in bulk, 1 to 1-1/2 hours.

Meanwhile, in bowl, combine granulated sugar, brown sugar and flour. Cut in butter until crumbly. Brush beaten egg all over surface of dough and sprinkle evenly with streusel.

Bake in centre of preheated 350-degree oven for about 40 minutes or until golden brown. Let cool in pan on rack for 10 minutes. Remove from pan; let cool on rack. Serve warm. Makes 20 servings.

ORANGE KISSED OLIVE OIL CAKE WITH ORANGE CARAMEL SAUCE

To help celebrate the miracle of Chanukah, serve this oil-based cake. It's light and moist, and gently redolent of orange. The caramel sauce can be made up to three days in advance.

1-1/4 cups granulated sugar
1-1/4 cups all-purpose flour
1/4 tsp. each baking powder and baking soda
1/4 tsp. salt
2 eggs
2 tbsp. finely grated orange rind
3/4 cup pure (not extra virgin) olive oil
3/4 cup regular or soy milk
Orange Caramel Sauce
8 oranges (ideally a combo of navel, cara cara and blood)
1 cup granulated sugar
1 cup fresh orange juice
pinch cinnamon
mint leaves

Preheat oven to 350. Lightly grease 9-in. round cake pan. Line bottom of cake pan with round of parchment paper; set aside.

In bowl, stir together 3/4 cup of the sugar, flour, baking powder, baking soda and salt. Set aside.

In bowl of stand-up mixer with whisk attachment or using electric beaters, beat together eggs, remaining 1/2 cup of the sugar and orange rind for about 4 minutes or until mixture is light coloured. Slowly, in thin steady stream, beat in olive oil. Whisk in milk. In three separate additions, whisk flour mixture into egg/sugar mixture, making sure each addition is fully incorporated before adding the next. The batter will be quite thin.

Pour mixture into prepared pan. Bake in centre of preheated oven for 35 to 45 minutes or until nicely puffed, golden and cake springs back when lightly pressed on top. Cool in pan on wire rack.

Meanwhile, make caramel sauce. Using a sharp paring knife, cut away skin and white pith from oranges. Cut oranges into rounds. Place in bowl and set aside.

In saucepan set over medium heat, melt sugar. Cook sugar, brushing down inside sides of pan occasionally with pastry brush dipped in water, for about 8 minutes or until the sugar turns a rich, amber colour. Averting face, immediately pour in orange juice. The mixture will bubble up and sputter. Stir in cinnamon. Cook for 5 minutes longer, stirring occasionally, until any solidified caramel has dissolved. Remove from heat and stir in orange segments. Sauce can be covered with plastic wrap and refrigerated for up to 1 day. Bring to room temperature before serving. Slice cake into wedges. Serve with orange caramel sauce. Makes 12 servings.

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Tips to make your potato latkes even better

Sheila Jacobson
Special to The CJN

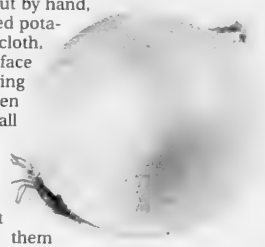
You can use any recipe for potato latkes, but if you follow the tips below when making the latkes, they will turn out to be excellent.

• Use only baking type potatoes, such as Idaho, russets and perhaps, Yukon gold.

• Grate raw potatoes on the large-hole side of a box grater (hand grater) by hand, or in a food processor. Personally, I prefer to grate the potatoes by hand on a hand-crank food grater or a simple box grater. The food processor makes the grated potatoes mushy and watery.

• Place the grated potatoes immediately into ice cold water, to prevent discolouring. The best way to do this is to place ice cold water with ice cubes in a large bowl and put a strainer in the icy water, with the ice cubes on the outside of the strainer. Then put the grated potatoes in the strainer in the ice water so that when you're ready to work with the grated potatoes, all you have to do is pull the strainer out of the ice water. This will strain the grated potatoes and leave the ice cubes behind in the water.

• Squeeze all the water out of the grated potatoes when you're ready to use them. You can do this either by simply squeezing the water out by hand, or by placing the grated potatoes in some muslin cloth, cheesecloth or a small face towel, roll it up and wring it out as you would when hand-washing a small cloth.



• Don't chop the onions in a food processor because it mushes them, no matter what you do, and makes them watery. Even if you don't think they will become so mushy in a food processor, they'll be too mushy for the latkes, and that will make them much too watery to fry well. I always chop my onions by hand with a good old sharp knife. And make sure to chop the onions in a very tiny dice as these distribute more easily.

• Use sweet onions such as Vidalia or Mayan.

• Use rice flour instead of regular wheat flour as called for in your favourite latke recipe, or use 3/4 rice flour and 1/4 regular all purpose wheat flour, or use part rice flour and part cornstarch, the way the Chinese do in coating raw food for frying. The rice flour, as well as cornstarch, make the latkes very crispy, and the starch in the rice flour and cornstarch is more like the starch in the potatoes because neither has any gluten in it, whereas the wheat flour, even all-purpose flour from wheat flour, does have gluten, which can become bitter in the frying process.

Continued on page 29

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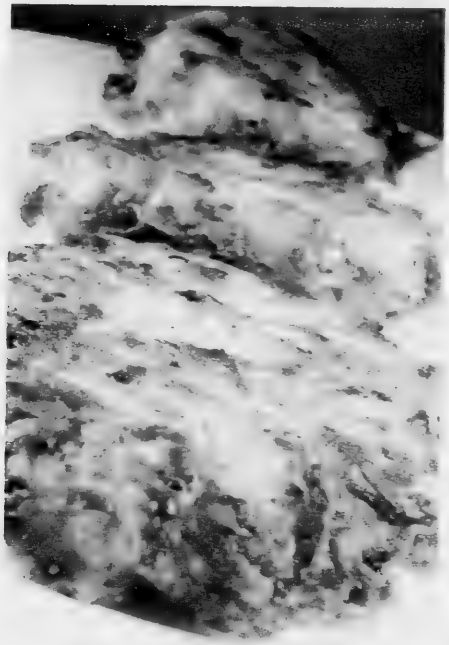
'I prefer grapeseed oil for frying'



Continued from page 28

In addition, the lack of gluten in the rice flour and cornstarch makes the latkes taste better.

• Try to avoid using olive oil to fry the latkes because it tends to smoke easily and burn, as it has a fairly low smoke point. This will leave a bitter taste on the latkes, even if you were to strain out the burnt bits of potato from the oil.

In the Middle East and Asia, grapeseed oil and coconut oil are the preferred oils for frying. They both have very high smoke points and can stand very high temperatures for long periods of time without becoming trans fats, as is necessary for frying.

I personally prefer grapeseed oil for frying my latkes, as it is very light in texture and doesn't impart any taste to the food being fried in it, whereas coconut oil can sometimes impart a "coconut" taste to the food.

Coconut oil is also a fairly heavy oil, and it's considered to be a saturated oil because it is firm at room temperature.

In the northern parts of Central Asia (Turkey, etc.) and eastern Europe (Bulgaria, Serbia, Ukraine, etc.), as far north as Poland, sunflower oil is used for frying because sunflowers are plentiful and sunflower oil can be heated to high temperatures without breaking down and becoming a trans fat.

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The gift of a year-long Jewish theatre experience

Laura Fixman
Special to the CJN

If you're looking for the perfect gift for your next bar mitzvah or wedding, consider giving the gift of a year-long Jewish theatre experience.

The Harold Green Jewish Theatre Company (416-932-9995, hgjewishtheatre.com) was started seven years ago by co-artistic directors David Eisner and Avery Saltzman to bring a mix of Jewish theatre to the Toronto community.

"We believe that there's no better way to experience, connect to and feel your Judaism than through incredible live theatre," Eisner said.

Eisner said they try to find a variety of shows, from musicals to dramas to comedies, and that each remarkable season improves upon the last. "We have some of the best talent in the country making that possible." Now, the company has a new home in the Toronto Centre for the Arts, and Eisner is very excited about the location and this season's shows.

To Life, starring, from left, Charlotte Moore, Shawn Wright, Patrick Cook and Gabby Epstein, from 2011. *[Racheal McCaig photos]*

Tuesdays with Morrie staring Hal Linden, right, and Rick Roberts, from 2009.

Highlights include *Falsettos*, a musical about the fractured relationships in a family of neurotic New York Jews, and *The Whipping Man*, a story of a Passover meal shared among Southerners after the U.S. Civil War who had just been freed from slavery.

To produce *Falsettos*, the company will be partnering with the Acting Up Stage Company, and *The Whipping Man* will be produced in partnership with the Obsidian Theatre Company. Eisner is thrilled to be working with such excellent Canadian theatre companies, adding that nothing they do could be possible without the support of the Canadian Jewish community.

"[D]onors from the Jewish community understood the importance of allowing people to connect to great theatre," he said.

Eisner said people from all facets of the Jewish community, as well as non-Jews, can connect with the plays they produce. Choosing which plays to produce, they try to encompass all aspects of Jewish theatre, celebrating and embracing all Jewish stories.

"Theatre is a way to build important bridges in our community," Eisner said.

Getting to enjoy an entire season of theatre isn't the only benefit of a subscription to the Harold Green Theatre Company. Subscribers get 15 per cent off additional tickets, plus discounts on local restaurants, venues and parking.

And there's no need to worry about missing a show. If they can't make it to one of the shows, subscribers have three choices: they can pick another night, give their ticket to a friend or family member (at no charge), or receive a tax receipt if it's not possible to attend at all.

Most shows are now staged at the company's new location in the Toronto Centre for the Arts, at 5040 Yonge St. in Toronto. Eisner said that this location is better for their audience than previous productions held at the St. Lawrence Centre.

They also offer the "Conversation on the Green" series, where guests such as Sen. Linda Frum and businessman and philanthropist Aubrey Dan, are interviewed by fashion icon Jeanne Beker about how Jewish culture has influenced their lives and careers.

A subscription to the Harold Green Jewish Theatre Company lets recipients keep on enjoying their gift for the entire season after their special event.

"This is a gift that's going to last all year," Eisner said. "You're giving someone the gift of an experience and a chance to connect to their Jewish culture several times throughout the year."

But the promising season ahead isn't enough – the Harold Green Jewish Theatre Company is already working on next season's lineup, to be announced in March. Eisner couldn't reveal much at this point, but said he's very excited about the new shows they'll have to offer.

Eisner would recommend a gift subscription to the Harold Green Jewish Theatre Company for anyone bar or bat mitzvah age or older.

"There's no better way to build bridges within the Jewish community," he said.

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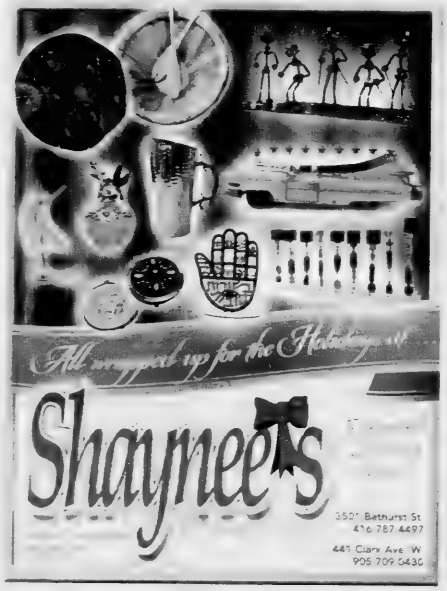
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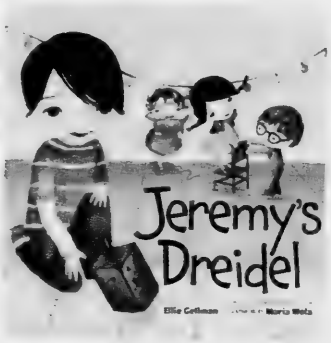
your Holiday Helpers

Light up your kids' Chanukah with new books

By Lauren Kramer
Special to The CJN

For those families who give gifts on each of the eight days of Chanukah, it can be challenging to come up with presents that are fun, cost-effective and relevant to the Festival of Lights. But the release of four new Chanukah titles from Kar-Ben, all with a list price of under $10, may make shopping a little easier this year. Children's literature is a timeless gift that can be fun and educational today and enjoyed by younger siblings when the older kids outgrow them. The new titles cater to three- to 12-year-olds, and those who enjoy crafts and cooking won't be disappointed.



Sesame Street fans will welcome *The Count's Hanukkah Countdown* by Shalom Sesame, in which Grover tells a story about a Chanukah party with his Israeli friends Avigail and Brosh. The Count is a special guest, and he gets ample opportunity to practice his counting, discovering that everything about the party – from the shopping list to the number of guests – comes to the number eight. He brings eight gifts, takes eight bites of his food and sings eight verses of the Chanukah songs. The *Sesame Street* team, under authors Tilda Balsey and Ellen Fischer, recount the miracle of the holiday, while bright illustrations by Tom Leigh help bring the story vividly to life.

Every kid loves a dreidel, and in the book *Jeremy's Dreidel* by Ellie Gellman, they can learn how to make their own. In the story, a dreidel-making workshop at a Jewish community centre catches Jeremy's attention. He and other kids sign up and arrive at the workshop with the items they want to use to craft their dreidels. Jeremy's, a lump of clay, seems the most interesting, and as the other children ask questions, they learn that Jeremy's will be a braille dreidel so that he can play with his father, who is blind.

In the conversation, the kids learn about blindness and its implications, and that Jeremy's father uses a special computer, has a mobile telephone that reads text messages to him and a GPS that helps him navigate areas with which he is unfamiliar.

New titles are fun, cost-effective and relevant to the holiday

"He's a really good listener," Jeremy says, explaining that his father easily recognizes his friends' voices. When the dreidels are finished, the children invite people at the JCC to play with them. The book includes the rules of dreidel games as well as detailed instructions on how to make your own from supplies regularly available around a home.

Emanuel and the Hanukkah Rescue is a picture book best suited to six- to nine-year-olds. Set in New Bedford, Mass., it describes the life of a nine-year-old boy called Emanuel Aguilar, whose family was part of a group of secret Jews that emigrated from Portugal in the 18th century. His father is a merchant who fears any public acknowledgment of his Jewish religion, and despite Emanuel's pleas, refuses to light Chanukah candles, recalling that in Portugal he would have been punished for doing so.

His son is inspired by the tales of whaling and adventures on the open seas he hears from his friend, Captain Henshaw. He dreams of going out to sea on one of the whaling boats, and frustrated by his father's constant fears, defies him by stowing away on one of the ships. He lights Chanukah candles aboard the ship, but when a storm arrives, he learns first-hand what it means to be afraid. The chaos of storm is beautifully depicted by illustrator Jamel Akib, who works in chalk pastels. This thought-provoking story addresses courage, defiance and Jewish resilience in this family of new immigrants.

The Festival of Lights is also closely connected to food, and those kids who love the kitchen and enjoy helping to prepare food will find *Maccabee Meals: Food and Fun for Hanukkah* a wonderful resource. The 64-page book caters to a variety of ages and skill levels, with dreidels accompanying each recipe to indicate its level of complexity and whether it is meat, dairy or pareve.

Judye Groner and Madeline Wikler have compiled a fun selection of recipes divided into chapters with recipes suitable for brunch, Shabbat dinner, a pajama party and after-school snacks. Some are simple, like the candle salad with only five ingredients, while others are more complicated, like the cornflake chicken for Shabbat dinner.

The book contains all the usual Chanukah dishes – latkes, sufganiyot and applesauce, but also some interesting variations, such as Tex-Mex latkes, alef-bet pretzels, carrot latkes and even chicken latkes. The recipes are interspersed with cool facts about Chanukah – historical nuggets and festival facts. *Maccabee Meals* is a great addition to the recipe bookshelf that will delight young chefs ages five through 12.

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App teaches kids the Hebrew alphabet

Vicky Tobianah
Special to The CJN

Three Jewish teachers from Australia have transformed their Jewish educational children's books, called *Mish and Mush*, into iOS apps for the iPhone, iPod and iPad that have been purchased by people from all around the world.

"Kids absolutely love it," said Shani Diamond, 57, one of the three co-founders of the *Mish and Mush* books.

"It's an interactive way for them to learn the aleph beit. They can touch on the letters, and they actually say it out loud together," she said. "It's a fantastic teaching tool."

Since the first *Mish and Mush* book came out 10 years ago, Diamond, along with Nissa Niasoff and Baila Teleshevsky, have printed 25 different stories about these Jewish characters.

"There weren't a lot of books out there for Jewish kids at the time," said Diamond. "We were just sitting one day, the three of us, and… we just brainstormed and these characters came up."

Since launching their iPhone and iPad apps in August, they've had more than 500 downloads from people in countries around the world, and requests to translate the app into Spanish, Russian and Hebrew.

Currently, the iOS app can be downloaded for free, with the option of purchasing additional in-app stories.

In the app, which is geared toward children aged two to six, kids can easily learn the Hebrew alphabet, even choosing Sephardi or Ashkenazi pronunciation, through a story called *Let's All Run, Let's All Race, Let's All Catch the Alef Bais*, where kids are taken on an adventure to catch the Hebrew letters, which are whizzing around on screen.

Another popular story, called *Where Did All These Leaves Come From?* explains how God created the world.

"We want to get good morals and good mitzvahs coming across to kids in a fun, loving way," Diamond said. "The main thing is to be educational in a fun way with Jewish themes."

Younger kids can choose to have the story read to them electronically, or they can flip through the pages on their own.

"One of my friends has a little 18-month-old kid and she says 'iPad, iPad' already, and it's just crazy," Diamond said.

The apps also come with a free *Mish and Match* game for kids to match letters in order to practise the Hebrew alphabet.

Diamond and her team come up with the stories and Niasoff illustrates them, but the hardest part comes after the writing is done.

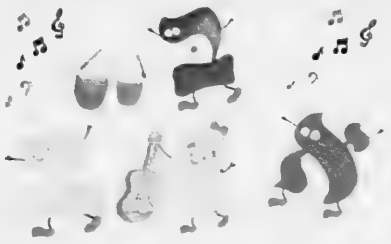
"We have a Jewish guy in South Africa who does the app work, but he was outsourcing to India, and he wakes up when I'm going to bed, and I'm trying to tell him about the aleph beit," said Diamond. "It was just hilarious. We just do conference calls now."

For these busy mothers and teachers, this is just the beginning. They want to create more apps with Jewish educational games, and they plan to come out with new books in February, including ones for Jewish holidays.

"The feedback is that there are no good educational Jewish games for kids," said Diamond.

She would also love to start creating games to help teach Israeli kids the English alphabet.

"It would be like our aleph beit game, but the reverse, for Hebrew-speaking kids to learn better English," she said.



Kids experience Judaism and the Hebrew alphabet through fun and colourful games.

Hackers target Israel with 44 million cyber attacks

David Shamah
The Times of Israel

JERUSALEM — From the beginning of Operation Pillar of Defence, hackers worked hard to strike a blow against the Israeli government's computer systems, Finance Minister Yuval Steinitz said recently. No fewer than 44 million attacks were recorded in the first five days of the operation, with nearly all of them failing, thanks to the recent strengthening of computer defence systems in Israel.

Speaking at a special press conference at the Government Computing Center in Jerusalem about the cyber war against Israel that accompanied Hamas' rocket attacks, Steinitz said hackers "are trying to disable the symbols of Israeli sovereignty, to enter websites and install anti-Israel content, thus compromising information and data and damaging the government's ability to serve the public."

Most of the attacks, he said, were against government sites, such as the Prime Minister's Office site, and security-related sites, such as that of the Home Front Command, the body charged with informing Israelis on how to protect themselves in the event of an attack.

Out of those 44 million-plus attacks on government and defence-related sites, said Steinitz, only one succeeded – partially. One site, which he did not name, was "wobbly for a few minutes," but quickly recovered. Even though the government has been successful in warding off hack attacks, Steinitz said that government sites were fully backed up and mirrored, meaning they could be replaced by a duplicate site instantly if the original site was compromised.

So just who is behind the attacks? Steinitz said the government's computing unit had traced many of the attacks to IP addresses in the United States and Europe, and not to Arab countries. While Steinitz could not say whether these hackers were affiliated with Anonymous, the international hacker organization that has pledged to destroy Israel's computing system in solidarity with Palestinians in Gaza, the methods used by the hackers were consistent with the kinds of attacks Anonymous is known for.

Carmela Avner, the government's chief information officer said, "We haven't seen many attempts to enter sites and steal data. Most of the attacks have been of the type where hackers try to overload servers with excessive data," such as in distributed denial of service (DDoS) attacks or "e-mail bomb" attacks, both of which try to overload servers to the extent that they are unable to function.

According to Avner, the website of President Shimon Peres has been a major target of hackers using these methods, with more than 20 million attempted DDoS attacks on the site, all of which have failed.

Other types of common attacks on Israeli sites include hackers pejoratively known as "script kiddies" running prepared scripts looking for security holes. While such attacks have succeeded against sites stored on servers that haven't been updated with the latest security software, government sites are secure from such attacks, Avner.

"We have not closed any sites, but we have prevented access from IP addresses that we determined were problematic," she said.

The government computing unit was informed in advance that the Gaza operation was set to begin, and it shored up defences of sites under its responsibility accordingly.

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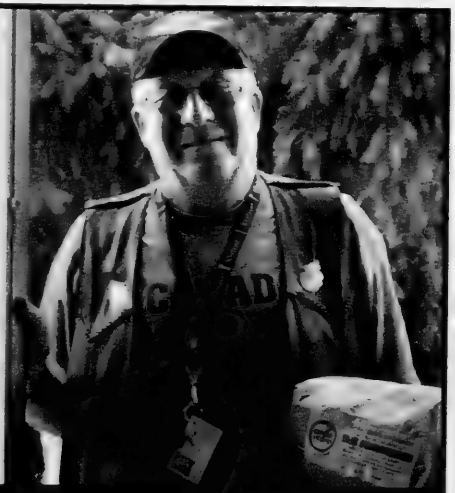

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BACKING ISRAEL: The shinshinim at Robbins Hebrew Academy's Beth Tikvah campus, Ben Yael, left, and Shoval Rosenberg, created signs for the school's Nov. 20 "Red Alert" rally. The entire branch, including staff and students, wore red to show their support for Israel during hostilities with Hamas in Gaza.

SUPPORTING ISRAEL: Through a Skype link with Israel, an assembly of grade 6, 7 and 8 students at Leo Baeck Day School's Thornhill campus was able to engage in a real time briefing by Zeev Bielski, a member of Knesset and former mayor of Raanana, on the dangers facing residents under fire from Hamas rockets. Grade 8 student Albert Bloom, left, was among the students posing questions. The assembly also heard from a Sderot resident who was forced to flee northward with his family to the safety of Ramat HaSharon. The live chat was organized by Yehonatan Ben-Ishai, right, one of the school's *shinshinim*, young Israeli emissaries doing a year of service in Toronto. *[David Martosh photo]*

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Mazel tov Ray & Murray Hoffman on your 60th wedding anniversary and Murray on your 85th birthday. Love, Cory, Andrea, Hailey, Matt, Rick, Karen, Jessica and Melissa.

Frances & Albert Lando are celebrated their 60th wedding anniversary Nov. 23. Mazel tov and all our love from your your thrilled family a.k.a. the rats!

Mazel tov to Norman & Alice Roth on your 50th wedding anniversary. Love from Alex, Andy & Kathy, and Artie & Patti.

Mazel tov Rachel & Sid Posner on their 65th anniversary. Love, Toby & Joe Soil, Sarah Soil, Jennifer and Max Marants, Paul, Jaime, Lawrence, Michelle, Zoe, Ari Marants.

The Avram and Grunbaum Families are delighted to announce the engagement of their children, Sophie & Aviad.

Eva Illouz & Patrick Beaulieu will be getting married in the spring. Excited parents are Meyer & Judith Illouz, Jules & Gilberte Beaulieu.

Email your digital photos to cblackman@thecjn.ca or go online to www.CJNews.com and click the "Family Moments"

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What's New

By LILA SARICK

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Deadline reminder: Dec. 3 is the deadline for the issue of Dec 13. Dec. 10 is the deadline for the issue of Dec. 20. All deadlines are at noon. Phone 416-391-1836, ext. 269; fax 416-391-0829 or send an email to: whatsnewcjn@gmail.com. This week's What's New was done by Carolyn Blackman.

Thursday, Nov. 29

SCIENCE, RELIGION

Rabbi Jonathan Sacks, chief rabbi of the United Hebrew Congregations of the Commonwealth, and **Ira Flatow**, host of NPR's *Science Friday* will discuss "Science, Religion and the Search for Meaning." Temple Sinai, 8 p.m. Members $10, non-members, $15. For information, call 416-487-3281, education@templesinai.net; www.temple-sinai.net.

Saturday, Dec. 1

TORAH CLASS

Beth Tikvah's Torah class will study Vayishlach, with **Judge Irv Sherman.**

BOWLING HAVDALAH

Join Temple Sinai for a Havdalah service, followed by bowling and pizza dinner, Bathurst Bowlerama, 2788 Bathurst St., 5 p.m. For families with children ages 8-11. Adult members $10, children free. Non-members $15, children $5.

Sunday, Dec. 2

GAMES SINGLES PLAY

For ages 21 to 39 and 40 to 69. Beth Torah Synagogue, 7:30-10:15 p.m. Board Games: Scrabble, Rummicub, Trivial Pursuit, Millionaire, Bingo: 7:30 to 8 p.m. Prizes, refreshments. Info: **Mollie** at 416-733-3634, mollie_rothman@yahoo.ca

Monday, Dec. 3

ORAYNU CONGREGATION

Rabbi Eva Goldfinger's adult education class, "The Impact of Texts on Jewish Beliefs and Practices – Maimonides," 7 p.m., 18 Wynford Dr., $15. Info or RSVP, **Roby**, 416-385-3910, or roby@oraynu.org

ISRAEL, UNITED CHURCH

A conversation between **Rev. Bruce Gregersen**, program officer, General Council of the United Church, and **Rabbi Dow Marmur**, rabbi emeritus, Holy Blossom Temple, with questions from the audience, 8 p.m.

Tuesday, Dec. 4

LUNCH & LEARN

Bill Gladstone will talk about "The Jews of Old Toronto – From the Ward to Spadina Avenue," Beth Tikvah Synagogue, $20 per session. 416-221-3433, ext. 352; helen@bethtikvahtoronto.org or.

RISE OF ISLAMISM

Ezra Levant, author, journalist and TV host, will speak on "Political Correctness and the Rise of Islamism" at the City Playhouse Theatre, with a dessert reception following. Doors open at 7 p.m., program, 7:30 pm. Tickets, $25/$18 for students. Proceeds support the Israel Emergency Relief Fund through Canadian Hadassah WIZO. 416-630-8373; hatikvahchapter@hotmail.com.

Wednesday, Dec. 5

ADULT EDUCATION

Beth Sholom adult education lunch and learn, noon, with **Rabbi Aaron Flanzreich**, at the office of Aird & Berlis, 181 Bay St., Suite 1800, for a discussion on "If I Am for Myself, What Am I? Can Law Make Us Better People?" To reserve, call **Naomi**, 416-783-6103, ext. 231; naomi@bethsholom.net.

Continued on page 37

The End of the Shul as We Know It?
Crisis and Renewal in North American Synagogues

Keynote presentation by Professor Jonathan Sarna
Panel featuring Rabbi Martin Lockshin and Rabbi Miriam Margles

Thursday, December 6, 2012 at 7:00pm
Beth Tzedec Congregation, 1700 Bathurst Street

This event is free and open to the public. No registration required.
For more information, please visit: http://cjs.utoronto.ca/endoftheshul
or contact cjs.toronto@utoronto.ca • 416.978.1624

Jonathan Sarna is the Joseph H. and Belle R. Braun Professor of American Jewish History at Brandeis University and an acclaimed historian on the American Jewish experience.

Martin Lockshin is the Rabbi of the Toronto Partnership Minyan.

Miriam Margles is the Rabbi at Danforth Jewish Circle.

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Beth Tzedec Congregation

Continued from page 36

PRAYING WITH OUR FEET

Join Temple Kol Ami as they explore how Jews use movement to pray. Free, or $13 for Middle Eastern dinner. RSVP to ethanshane@sympatico.ca for dinner. Call 905-709-2620 for information.

Thursday, Dec. 6

FREE TIMES CAFE

Jack Newman, a Toronto actor, will read stories by Saul Bellow, Moishe Nadir and M. Nudelman, in Yiddish and English, noon.

JIAS ANNUAL MEETING

Jewish Immigrant Aid Services annual general meeting, 7 p.m., Lipa Green Centre. Tamari Hall. Includes preview of new film, *The Fortunate Jew*.

MIDEAST ARCHEOLOGY

Prof. Bahat, former chief archeologist of the Jerusalem District in Israel and currently a professor at University of Toronto and Bar-Ilan University, will present "The Politicization of Archeology in the Middle East." Beth David B'nai Israel Beth Am, 7:30 p.m. Call 416-633-5500 or www.bethdavid.com. Free admission.

Friday, Dec. 7

ADDICTION RECOVERY

A speaker will give an account of struggling with and recovering from addiction, during Temple Kol Ami's Kabalat Shabbat. Sponsored by JACS. Call 905-709-2620 or www.kolami.ca.

Other News

CELEBRATING CHANUKAH

Bayt Youth, latke night, Dec. 1, 7 p.m. Jewish picture bingo, raffles, prizes, food. Tickets at door only if available. Register online a www.bayt.ca and click on latke night. Call **Rich Winkler**, 905-886-3810, ext. 135, or rich@bayt.ca.

Shaar Shalom Chanukah carnival, Dec. 2, noon. Midway games, sea of balls, cotton candy, prizes. $10 per family for members, $20 per family non-members. Call 905-889-4975, ext. 62, or youth@shaarshalom.ca.

Al Green Theatre. Tickets on sale for Judy and David Chanukah Live, 2012, Dec. 16, 3:30 p.m., Al Green Theatre. Benefits City Shul. Buy online at www.cityshul.com.

Join Beit Halochem Canada for its annual Chanukah party, Dec. 6. Dinner, dancing and entertainment. La Primavera Banquet Hall, $154 per person, reserved seating. Kashrut observed. beithalochem.ca or 905-695-0611.

Beth Tikvah Synagogue. Friends of Yiddish Chanukah concert, Chanukah Hulyanke, featuring **Mitch Smolkin** and the Yiddish Swingtet, Dec. 2, 2 p.m. Members, $8, guests, $15. RSVP, **Sandy**, 416-458-1440.

Temple Sinai family Chanukah party, Dec. 2, with Rob Joy and Dynamix features music, crafts, latkes. Bring a non-perishable food item. 11 a.m., lunch noon. Treasure hunt 1 p.m. Pre-registration cost for $15; non-members $18. Children under 10 free. At the door, $17, non-members $18, children under 10 free. 416-487-3281; education@templesinai.net.

Chabad of Markham presents a Chanukah concert and festival featuring the Maccabeats, Dec. 9, 3 p.m., Thornhill Community Centre. $25. RSVP 905-886-0420. www.chabadmarkham.org.

MAH-JONG DROP-IN

Temple Har Zion holds weekly mah-jong drop-in, Wednesdays, 1 p.m. Enter building through doors at west side; for disabled access, use ramp at right of the main doors and ring for assistance. Contact **Debbi**, 905-881-8025, debhave@gmail.com.

CAREGIVER SUPPORT

A support group for caregivers takes place the last Wednesday of each month, at Dementia Support Seniors day centre, 1140 Sheppard Ave. W., Unit 12, 7 p.m. No charge. Call 416-638-8600.

HABITAT FOR HUMANITY

Join young adults from across the city for a day of service with Habitat for Humanity, 8 a.m.-4 p.m., Scarborough Build Site. Visit Torontohabitat.ca/presentbuild. Register by Dec. 5 to **Hayley**, hayley@templesinai.net, or 416-487-4161. Each volunteer commits to a minimum donation of $25 to Habitat for Humanity.

JF&CS GROUPS

Registration is required for all programs. Groups and workshops are open to all members of the community and fee reductions are available. All classes at Lipa Green Centre, 4600 Bathurst St., unless otherwise noted. Call **Shawna Sidney**, 416-638-7800, ext. 6215, or www.jfandcs.com.

Dating in Midlife, a 1-session workshop for men and women 40+ who have been single for 2 or more years, Dec. 11, Lipa Green Centre.

Raising Your Child or Teen in an Age of Overindulgence, a 1-session workshop for parents want to learn more about what indulgence is and ways to avoid overindulgence, Dec. 13, Lipa Green Centre, 7:30-9 p.m.

When You're About to Separate: What to Tell the Kids: A workshop for parents about to separate or in the early stages of separation. How and when to tell the children, as well as ideas and strategies to best meet your child's needs will be discussed. Dec. 13, Lipa Green Centre, 6:30 to 8:30 p.m.

FOR SENIORS

Charming Earl Bales Seniors Club in the Park. (60+). **Valerie**, 416-395-7881. Latkes and Laughter with live music, Dec. 12, 11 a.m. $5 at the door. Casinorama, Dec. 19, complimentary buffet lunch. Barber, Dec. 6, 9 a.m. Tuesdays, seniors gentle fitness with personal trainer, 10 a.m.; Wednesdays, social bridge, 12:30 p.m.; Thursdays, social bridge, 12:30 p.m.; Membership registration now open for 2013.

Seniors Cultural Club meets Tuesdays, 10 a.m., Borochov Cultural Centre, 272 Codsell. 416-630-9444.

Bernard Betel Centre, 416-225-2112. Lecture, Dec. 4, "Majestic Norway," with **Robert Shechter**, 10-11:30 a.m., $3 members, $6 non-members.

Wellness lecture, "Assisted Devices for the Home and Walker Tune-Up," with **Richard Olwyn**, Nov. 29, 1:30-2:30 p.m., free.

New Horizons is a Jewish Hungarian seniors club that offers kosher food, card games and casino trips. 416-256-1892.

Bridge club at Forest Hill Library has reopened and is looking for new members. Call **Lea**, evenings, **416-487-7630.**

Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub. Refreshments $2. Call **Sheila**, 416-665-3333, or **Marcia**, 416-932-1229.

Beth Emeth Bais Yehuda Synagogue welcomes new players for mah-jong and Rummikub Monday and Wednesday afternoons, 416-633-3838.

Active Seniors & Boomers, Miles Nadal JCC, 416-924-6211, ext.155. Dec. 6, Guided Royal Ontario Museum visit with curator **Corey Keeble**.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com.

Drop-in duplicate bridge, Thursdays, 12:30 p.m.

Seniors social art in the media of your choice, with discussions and information sessions, Mondays, 2 p.m.

Folk dance with **Teme**, Wednesdays, 10-11:30 a.m.

Senior Social Art, Mondays, 2-4 p.m. Free for members.

Jack and Pat Kay Centre camp presents winter camp at the Schwartz-Reisman Centre, Dec. 24-Jan. 4 for ages 2-1/2 to 12 years. Features swimming, hot-lunch program and bussing. Contact **Lauren**, 416-638-1881, ext. 4039.

MILES NADAL JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org.

Toronto Jewish Film Society 2013 subscriptions available. esthera@mnjcc.org.

Toronto Jewish Film Society presents *Annie Hall*, with Woody Allen and Diane Keaton, Dec. 2, 4 p.m. and 7:30 p.m. Guest speaker critic **Adam Nayman**. Al Green Theatre. Special promotion, dress like Annie Hall and bring a friend for free. General admission $15, ages 18 -35 (7:30 p.m. screening only) $10. No advance sales. Admission restricted to persons 18+.

Prosserman JCC referral promotion – if you are a Prossserman JCC member and bring in a monthly member, you'll get a Prosserman gym bag. If you are among the first 50, you'll get additional gifts of towel, water bottle and free one-day pass for a friend. sarah@prossermanjcc.com.

Register now for art appreciation with **Osnat Lippe** on "Dutch Paintings," Tuesdays, 1-3 p.m., starting Jan. 15.

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Lebovic Campus, 9600 Bathurst St., Vaughan. 905-303-1821. www.srcentre.ca.

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Dec. 8, 6:30-9 p.m., candlelighting ceremony, horahs and Israeli dancing for the whole family, arts and crafts, refreshments.

SINGLES EVENTS CAN BE FOUND ON PAGE 21

York U grad students endorse BDS movement

Cara Stern
Staff Reporter

Hillel is criticizing York University's Graduate Students' Association (YUGSA) for endorsing the boycott, divestment, and sanctions (BDS) campaign against Israel in a vote that passed 29 in favour and seven against.

The association released a statement Nov. 16, the day after the measure passed, calling it a "momentous vote." It commits YUGSA to press the university to withdraw its investments from companies profiting from "Israeli human rights violations, war crimes and oppression."

YUGSA is the third Canadian university student union to pass a motion in favour of BDS this year, following the University of Regina Students' Union last February and Carleton University's Graduate Students' Association in March.

Wangui Kimari, YUGSA vice-president of campaigns, said pro-Palestinian groups at York have long backed the BDS movement, but this is the first time the issue has been brought before the council, which comprises representatives from each department at the university.

The reason it passed now, she said, might have to do with the recent violence between Israel and Gaza.

The council meeting where the vote passed took place Nov. 15, one day after Israel launched Operation Pillar of Defence, although the motion was submitted for the agenda before the war began.

"It's our tuition fees that's contributing to companies that profit from occupation," Kimari said, adding that she personally supported the resolution. "It's tied to human rights, and students have always been at the forefront of human rights issues."

Hillel at York released a statement condemning the motion.

"BDS only serves to promote a toxic and divisive atmosphere on campus. It does nothing to promote civil discourse and will never lead to any true learning or education about the Middle East," Rochelle Derlick, Hillel's vice-president internal said, adding that this type of campaign only intends "to isolate and delegitimize Israel."

Hillel also alleged that the vote did not follow proper procedure, as outlined in YUGSA's constitution, making the motion illegitimate.

"In the [YUGSA] constitution, it requires at least seven days' notice before the meeting of what's going to take place in the meeting," said Tamara Caplan, director of Hillel at York. "That's where we think there might be a violation."

She said Jewish graduate students told Hillel they had not heard about the agenda until the day before the meeting.

However, Kimari said all councillors were given seven days' notice about the agenda, as they are for all meetings. Councillors can then decide whether to send the agenda to the rest of their departments, she said.

But Caplan said she doesn't think the responsibility should fall solely on councillors to publicize YUGSA's meeting agenda to fellow students, especially when such a contentious issue is involved.

"The problem is a lot of these councillors are apathetic and also ignorant of an issue like BDS," she said. "Not even all the councillors showed up to this meeting, and not all of them understood this vote was taking place, so they didn't have the opportunity to vote on behalf of [their] department."

YUGSA president Carolyn Hibbs said her group followed the same process it always uses.

"We've had other types of controversial motions in the past as well, and we don't privilege certain types of motions over others," she said. "We don't decide beforehand what is or is not a controversial motion."

She said that if anybody disagrees with the motion, they can submit another motion to be voted on. However, a two-thirds majority – a supermajority – would be required to reconsider a resolution that has already passed.

At the Nov. 15 meeting, a group of students gave a 30-minute presentation in favour of the motion.

Caplan said she was disappointed that pro-Israel students were denied the chance to give a presentation against the motion, but Hibbs, who chaired the meeting, said they never formally asked for one, and if they had, she would have let council vote on whether to allow them onto the agenda.

Meanwhile, campus anti-Israel groups praised the motion.

"It is important for organizations to not pretend to be neutral while profiting from human rights violations," Mona Ayyoub, a member of Students Against Israeli Apartheid, said in a statement.

Kimari said YUGSA leaders will try to schedule a meeting with York University president Mamdouh Shoukri to let him know that a majority of councillors representing a majority of the departments at York voted for the motion.

In a statement to *The CJN* on YUGSA's motion, York's administration said that "freedom of expression is one of York University's guiding principles. Members of the York University community have the right to express their views and to test and challenge ideas, provided they do so within the law."

It also said that it uses "best practices" in developing its policy on investments.

"The 'best practice' is built on advice from major investment consulting firms and does not recommend the use of 'negative screening' or divesting from particular companies."

RED BALLOON RALLY: Hundreds showed their support of Israel at a rally in front of the Israeli consulate in Toronto on Nov. 21. The rally was organized by Hillel of Greater Toronto. After a 15-second countdown – representing the time Israelis have to find shelter after a red alert signifying a rocket attack – 99 balloons were released into the air. The balloons referenced the '80s hit song *99 Luftballons*. Each balloon had the name of an Israeli city under fire before the ceasefire was put into place earlier that day.

[*Rachel Cosman photo*]

OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

George Vinokur	Nov 11/12	429 Walmer Road
Harry Izen	Nov 11/12	85 Skymark Drive
Julie Trotta	Nov 11/12	50 Roselawn Avenue
Irina Bregman	Nov 11/12	6030 Bathurst Street
Gloria Goldberg	Nov 13/12	712 Fraser Avenue
George Szigeti	Nov 12/12	7 Townsgate Drive
Dr. Sheila Joy Pollock	Nov 13/12	40 Rosehill Avenue
Norman Bruner	Nov 13/12	167 Danforth Avenue
Lottie Rose	Nov 13/12	265 Ridley Blvd.
Mania Kay	Nov 14/12	3560 Bathurst Street
Dennis R Smith	Nov 17/12	
Marvin Wagman	Nov 15/12	65 Skymark Drive
Rita Blumenthal	Nov 16/12	145 Marlee Avenue

HEBREW DASIC BURIAL

Ronnie Field	Nov 10/12	5785 Yonge Street
Josef Spierer	Nov 14/12	155 Marlee Avenue

Steeles Memorial Chapel

Polakow, Aron	Nov. 10/12	541 Finch Ave. W
Yasynovskiy, Isaak	Nov. 12/12	Private
Shubinsky, Max	Nov. 12/12	29 Pining Rd
Kishinovsky, Aharon	Nov. 13/12	3036 Bathurst St
Silshtut, Boris	Nov. 12/12	Private
Feig, Max	Nov. 13/12	5935 Bathurst St
Shpetryk, Emiliya	Nov. 15/12	Private
Palmer, David	Nov. 15/12	
Zilberchtein, Moisei Shmulevic	Nov. 16/12	5935 Bathurst St
Kadisbevitz, Stanley	Nov. 15/12	
Bukmuz, Fanny	Nov. 15/12	208 Regent St
Fishman, Donald	Nov. 15/12	97 Drummond Cres
Berman, Yetta	Nov. 16/12	170 Red Maple Rd
Posesorski, Mel	Nov. 18/12	82 Buttonwood Ave
Ostrirov, Yakov	Nov. 19/12	6101 Bathurst St
Soberano, Joseph	Nov. 19/12	1085 Steeles Ave. W
Friedman, Iren	Nov. 13/12	Private
Silshtut, Boris	Nov. 12/12	Private
Buzilo, Mira	Nov. 19/12	170 Red Maple Rd

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Turkey confirms renewed talks with Israel

Ilan Ben Zion
The Times of Israel

JERUSALEM — Turkish Foreign Minister Ahmet Davutoglu on Sunday confirmed media reports that Ankara and Jerusalem recently engaged in reconciliation talks, despite heightened tension between the two countries over Operation Pillar of Defence.

According to a report published on Sunday in *Ha'aretz*, former Foreign Ministry director Joseph Ciechanover met in Geneva last week with Turkish Foreign Ministry director Feridun Sinirlioglu to discuss ending the diplomatic impasse. The meeting was reportedly supposed to take place weeks ago, but was delayed.

Davutoglu acknowledged the back-channel talks between Israel and Turkey to Turkish daily *Today's Zaman*, saying they took place prior to Pillar of Defence and were initiated by Jerusalem. Turkey's foreign minister added that Israel must meet Turkey's demands in order for the country to mend ties.

Israel and Turkey enjoyed close diplomatic and business relations for years until a gradual deterioration accelerated over the May 2010 Gaza flotilla incident, in which clashes between pro-Palestinian activists and Israel Defence Forces soldiers aboard the Mavi Marmara resulted in the deaths of nine Turkish citizens and several injured IDF soldiers.

Relations between Ankara and Jerusalem have since remained deeply sour, with Turkey demanding an apology and compensation for the families of those killed as a prerequisite for the renewal of ties. During last week's operation, Prime Minister Recep Tayyip Erdogan lambasted Israel, calling it a "terrorist state" for bombarding the Gaza Strip.

"I say that Israel is a terrorist state, and its acts are terrorist acts," Erdogan charged.

Davutoglu said Sunday that Turkey's stance was clear and that its demands were not open to negotiation or discussion. The Netanyahu administration, which sent Ciechanover as an envoy, has thus far refused to accede to Turkey's demands.

A report quoted by *Today's Zaman* from the Turkish newspaper *Yeni Safak* — which is closely associated with the ruling Justice and Development Party – indicated that Turkey also demanded that Israel lift the Gaza blockade. According to *Yeni Safak*, Israel reportedly indicated willingness should Turkey be a guarantor of Hamas non-belligerence. Davutoglu did not comment on the report, and the Israeli Foreign Ministry was not available for comment.

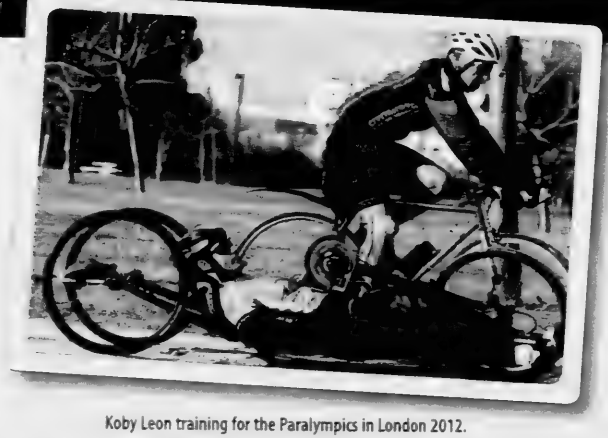
Former Foreign Ministry director Alon Liel told *The Times of Israel* that "based on the fact that the situation inside Egypt is unstable again, the talks with Turkey are becoming extremely important. I believe that the possibility for an Israeli apology will emerge after the January 2013 elections."

"The whole Gaza blockade issue looks different now after the recent ceasefire agreement with the Hamas, and this might enable a breakthrough," Liel, a former Israeli ambassador to Turkey, added.

Contrary to suggestions that Turkey was sidelined during the Egyptian-mediated ceasefire talks that ended Operation Pillar of Defence, Davutoglu said that "Turkey took an active part in the process. There was contact with the Israeli side to end the fighting in Gaza, which was causing human suffering. If there is a possibility to end a human tragedy, Turkey will talk with anybody."

Davutoglu's admission of contact with Israel outside the framework of Gaza ceasefire talks contradicted Erdogan's statement at the beginning of Pillar of Defence that "there is no such thing as 'our relations'" with Israel.

TimesofIsrael.com



Koby Leon training for the Paralympics in London 2012.

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Koby started to cycle competitively. The dream of racing at the London Paralympics became a serious possibility, requiring a great investment of time and intensive training.

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Cautious praise for ceasefire

Andy Levy-Ajzenkopf
Staff Reporter

Canadian officials last week offered cautious praise for the fragile ceasefire between Israel and Hamas brokered by Egypt.

In separate statements released on Nov. 21, representatives of the Conservative government, the Opposition NDP and the Liberal party all praised the ceasefire.

Foreign Affairs Minister John Baird said he hopes "terrorist cells" in Gaza will abide by the agreement.

"We are deeply concerned about the loss of innocent lives on both sides and hope this agreement will end the fear, violence and death of the past days," he said.

"In my conversations with regional ambassadors and counterparts," Baird added, "I have reiterated Canada's support for Israel's right to defend itself against terrorism, which, in all its forms, must be wholly rejected by all peace-loving people around the world. Canada appreciates the concerted efforts taken by the Egyptian government, with the support of others, to mediate the ceasefire agreement."

On his Twitter feed, NDP foreign affairs critic Paul Dewar posted the following on Nov. 21: "We welcome ceasefire agreement in Mideast, thank the countries that worked hard to reach it & urge all to move towards comprehensive peace."

Liberal Interim Leader Bob Rae said he hoped the ceasefire could lead to peace and "an end to all terrorist attacks… and the guarantee of the safety and security of citizens of the region.

"Our thoughts go out to the families of civilians who have been killed and injured in Israel and Gaza during this challenging time."

David Koschitzky

David Koschitzky, chair of the Centre for Israel and Jewish Affairs (CIJA) said he is happy for the residents of Israel who can now experience their "first nights of secure and uninterrupted sleep" since Hamas' rocket barrage began.

"Our hope is that the days ahead will mark the beginning of a long period of quiet," Koschitzky said in a Nov. 21 statement.

"The immediate goals of Israel's military response have been achieved, but the real test will be whether Egypt and others in the region take serious measures to prevent the rearming of Hamas and other terror groups in Gaza. With Iran's substantial backing, Hamas and its affiliates have become the single greatest obstacle to a peace that would benefit Israelis and Palestinians alike. It is imperative that the international community redouble its efforts to counter Iran's support for terrorism, and to compel Hamas to abandon the path of violence."

Canadian Friends of Simon Wiesenthal Center for Holocaust Studies president and CEO Avi Benlolo said he is "cautiously optimistic" about the ceasefire but fears Hamas, an organization that, he said, "joyfully celebrated the pain and suffering of Israeli citizens" has not finished terrorizing Israelis.

"I absolutely do not envy the Israelis who are trying to make peace with those who rejoice in suffering and death," Benlolo said.

Reports out of Israel last week noted that there were celebratory gatherings in the streets of Gaza, with Hamas claiming victory in the recent conflict.

However, Israeli Defence Minister Ehud Barak last Thursday dismissed the victory celebrations.

Speaking on Israeli television, Barak said the Hamas government is deceiving its populace with fabricated achievements.

"They [Hamas] are deceiving their own people. They are celebrating the downing of an F-16 [which did not happen] and rockets that supposedly exploded in Tel Aviv and Jerusalem. They know full well what has befallen them: the prime minister's official residence is gone, their manufacturing infrastructure is gone, no heavy machinery, they now have less than 40 per cent of the medium-range rockets they once possessed, and a buried military chief," Barak said, according to *Israel Hayom*.

In a Nov. 24 interview with Associated Press, Moussa Abu Marzouk, a senior Hamas official, said his organization would not stop smuggling and developing weapons even though that was a stipulation of the current negotiated ceasefire agreement with Israel.

"There is no way to relinquish weapons," Abu Marzouk said in the interview. "These weapons protected us and there is no way to stop obtaining and manufacturing them."

The agreement calls on Hamas and Israel to cease all forms of military activity, including Israel's targeted killings of terrorists. It also calls for an easing of the Israeli-Egyptian blockade of Gaza.

On Saturday, a Muslim imam in Gaza issued a religious edict, or fatwa, that said it is a sin to violate the ceasefire between Israel and Hamas.

Imam Suleiman Daya issued the fatwa, according to *Ha'aretz*, after Abu Marzouk made his comments.

"Honoring the truce, which was sponsored by our Egyptian brethren, is the duty of each and every one of us," Daya said in his edict. "Violating it shall constitute a sin."

Ismail Haniyeh, prime minister of the Hamas government in Gaza, said: "We are satisfied and proud of this [ceasefire] agreement and at the steadfastness of our people and their resistance."

He said it was Egypt's unwavering support and the Arab Spring that gave them the strength to emerge victorious. "Israel was defeated and now they know the rules have changed."

With files from JTA and JNS.org

Hailed by the left and demonized by the right

Continued from page 1

Netanyahu said he "respects" Barak's decision to retire from political life. He thanked Barak for "co-operation in the government," adding that he "greatly esteems Barak's contributions over many years to the security of the state," according to a statement published by his office.

Barak told the press he would be open to staying on as defence minister in the next government if appointed and said he would always be available to advise future governments on matters of defence and national security.

While non-elected officials can fill nearly all ministerial posts in a "professional" capacity, it is unlikely Netanyahu, who is expected to handily win the next election, will keep Barak on, given likely pressure from the right flank for a more hard-line head of the Defence Ministry.

However, Barak proved a popular defence minister, even if his political fortunes have waned with time. His Independence party, which he formed in a surprise 2010 move in the wake of an internal rift with Labor, was expected to gain three seats at most in upcoming elections, with some polls showing it unable to even enter the Knesset.

Barak said he supports the remaining members of the party in their campaigns for the coming elections, but would not be drawn into predictions about or evaluations of those still left in the race. He also remained tight-lipped when asked about the negotiations he has held with other parties and political personalities with whom he has been linked.

Rumours had surfaced that he was in talks with former Kadima head Tzipi Livni to form a new party.

Other reports over the past several months had Barak joining the Likud party, which would have been a rightward turn for the once-dovish minister, but Likud party members reportedly opposed the possibility.

Ynet had reported that Barak was asked by Netanyahu to resign his post if he planned on joining another party.

Barak's stepping down likely paves the way for former army chief Moshe Yaalon, currently strategic affairs minister for Likud, to become defence minister, as has long been rumoured. Current opposition head Shaul Mofaz, a former defence minister, may also be gunning for the post.

At once hailed by the left and demonized by the right for being willing to compromise with the Palestinians, Barak proved a polarizing, albeit flexible, leader. His drift at the end of his career toward Netanyahu, who is seen as a security hawk, pushed him away from the Labor rank and file.

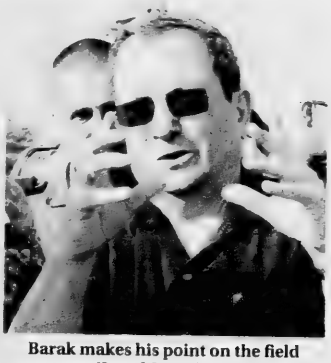
Right-wing politicians reacted happily to the news of the planned resignation, while there was a more mixed response on the left.

Born on a kibbutz in 1942, Barak was central to the early successes of the Israel Defence Forces' most elite commando unit, Sayeret Matkal, and is the most decorated soldier in Israeli army history, having taken part in a number of daring raids that earned him a reputation as a defence stalwart.

He entered politics with the left-wing Labor party in the mid-1990s and succeeded Netanyahu as prime minister in 1999, serving concurrently as defence minister.

As prime minister, presenting himself as a successor to the assassinated Labor prime minister Yitzhak Rabin, he sought to conclude a permanent peace accord with Palestinian leader Yasser Arafat, initiating and participating in 2000 s abortive negotiations at Camp David hosted by U.S. president Bill Clinton.

Rebuffed by Arafat after offering an


Barak makes his point on the field
[Israel Sun photo]

Israeli withdrawal from almost all of the West Bank, Barak later said he had "removed the mask" from Arafat, exposing the Palestinian leader as unwilling to agree to the compromises necessary for a viable two-state solution. Nonetheless, Barak remained committed to advancing talks with the Palestinians and was trounced in elections in 2001 by the hard-liner Ariel Sharon, forcing Barak out of politics.

TimesofIsrael.com

Iran moves quickly to rearm Gaza

The Times of Israel

JERUSALEM — Less than a week after the conclusion of Operation Pillar of Defence, and with Hamas boasting of an imminent increase in military aid from Iran, Israeli satellites have spotted a ship at the Iranian port of Bandar Abbas being loaded with rockets and other military supplies ostensibly bound for Gaza, the British *Sunday Times* reported.

The report cites Israeli intelligence sources who surmised that the cargo, loaded a week ago, would be shipped to Sudan and from there smuggled over land to Gaza.

Members of Islamic Jihad in Gaza take time out from their military activities to pray. *[Flash90 photo]*

According to the report, the cargo may include Fajr-5 rockets of the likes already fired by Hamas during the recent conflict, and whose stocks were reportedly depleted by Israeli bombings. Also possibly included were components of Shahab-3 ballistic missiles, which could be stationed in Sudan and used as a direct threat to Israel.

"With a lot of effort, Iran has skilfully built a strategic arm pointing at Israel from the south," an Israeli source was quoted as saying.

In late October, Khartoum blamed Israel for an apparent airstrike on the Yarmouk Complex, a Sudanese military factory, in which two people were killed.

Israeli officials have neither confirmed nor denied involvement in the attack.

In the past, Israel has accused Sudan of serving as a conduit for arms shipments from Iran through Egypt to Hamas in Gaza. The attack on the Yarmouk Complex was believed to be connected to this suspicion.

TimesofIsrael.com

Israel Briefs

Israeli Arab arrested for bombing

An Israeli-Arab from Taybeh and several other Palestinians from the West Bank were arrested Nov. 21 for their alleged role in the Tel Aviv bus bombing that wounded 28 people that day. After a manhunt lasting several hours that caused major disruptions across the country, the Israel Security Agency (Shin Bet) caught the suspects that night in a joint operation with the Israel Police and the IDF. Law enforcement officials say the Taybeh man and his handlers were part of a terror cell with links to Hamas and the Palestinian Islamic Jihad. In their preliminary interrogation, the suspects confessed, saying they chose the venue for the attack and prepared the cellphone-activated explosive device.

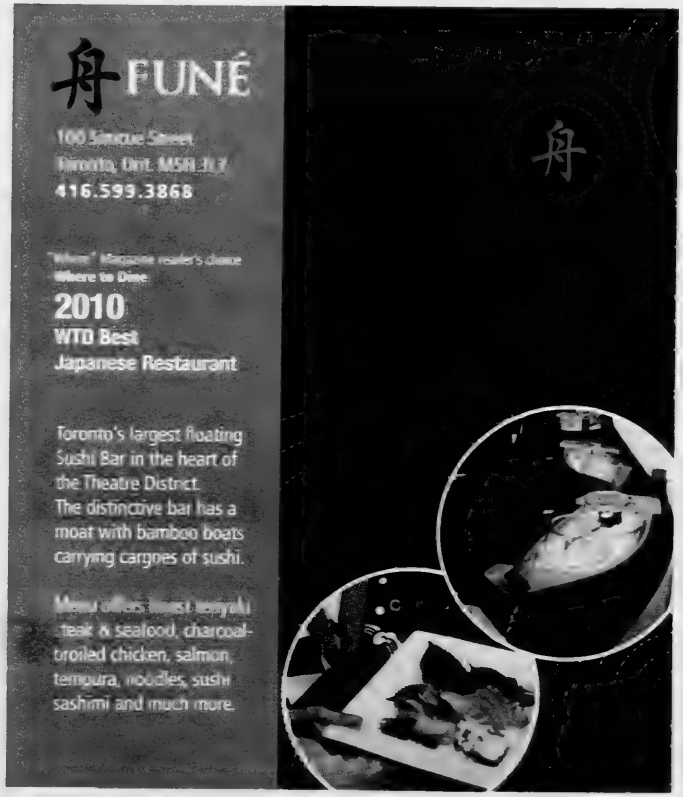
Soldier dies of wounds

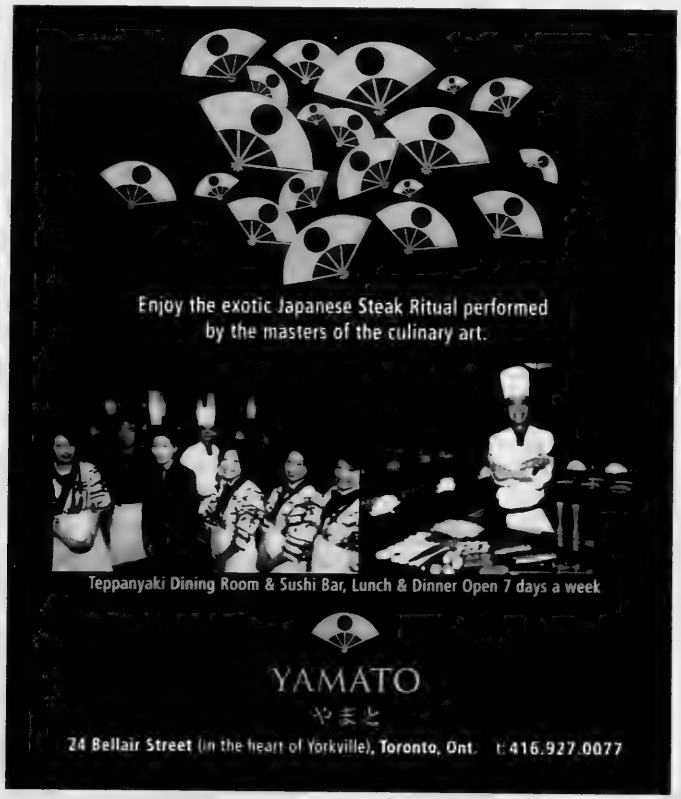
An Israeli soldier injured in a mortar attack on southern Israel has died. Lt. Boris Yarmulnik, 28, of Netanya, who was critically wounded Nov. 21 after a rocket fired from Gaza landed in the Eshkol Regional Council, died Nov. 22 of his injuries. Yarmulnik was critically wounded and five other soldiers moderately wounded in the last day of Israel's Operation Pillar of Defence against Gaza. His death brings to six the number of Israelis killed during the eight-day operation, four civilians and two soldiers. A ceasefire went into effect at 9 p.m. local time on Nov. 21. Some 13 rockets were fired from Gaza after the ceasefire went into effect. Ten of them landed inside of Gaza. Schools remained closed on Nov. 22 in communities located up to 25 miles from the Gaza border.

Canadians Help Negev Kids

The Jewish Agency for Israel took 9,000 children and teenagers from southern Israel for a day of fun Nov. 22. The children and teenagers visited entertainment venues in the centre and north of the country, following eight days of nearly constant rocket bombardment from Gaza during Israel's Operation Pillar of Defence. The costs for the respite activities were paid by the Jewish Federations in North America, UJA Federation of Greater Toronto, Federation CJA and the Jewish Federations of Canada-UIA. Nearly 30,000 children in total were taken for rest and respite out of rocket range last week by the Jewish Agency.

Files from JTA





At 43, Ben-Gurion U comes into its own

David Lazarus
Staff Reporter

BE'ER SHEVA, Israel — The gradual but steady rise to renown of Ben-Gurion University of the Negev (BGU), situated in Be'er Sheva, the geographical heart of Israel and capital of the Negev, has had as much to do with its spare and majestic surroundings as its world-class academics and research.

That became clear during a weeklong media mission hosted by BGU, which is only 43 years old, just days before troubles in Gaza escalated.

The media mission, it was emphasized during our numerous meetings with BGU officials, could serve through its coverage to underscore the institution's inextricable and symbiotic ties to a region that craves water and must make the most out of the little it has through ingenuity and genius.

Drip irrigation, which allows vegetation to flourish through a specialized system feeding it drop by drop, was developed at BGU.

The university is flourishing as an academic research centre, seven-year BGU president Rivka Carmi informed mission participants, despite still lacking the "superstar" status enjoyed by older, more venerable Israeli institutions such as Hebrew University in Jerusalem, the Weizmann Institute in Rehovot and Technion in Haifa.

Part of it is because of BGU's relatively young age, she said, and the other reason is geography.

"It is difficult to compete," Carmi said. "We are the youngest kid on the block."

She said unique to BGU has been its mandate, which, as Israel's iconic founder David Ben-Gurion dreamed, remains to "spearhead the development of the Negev," an area making up 60 per cent of Israel proper.

Ben-Gurion, agreed Faye Bittker, BGU's 13-year director of media relations, might be disappointed if he were alive today, at least as far as general interest in the Negev on the part of Israelis is concerned.

While BGU and the region have flourished immeasurably compared to a half-century ago, which would have thrilled "the old man," Bittker acknowledged, the Negev, because of its desert environment and distance from major Israeli cities, is no magnet. It continues to be perceived as too far away from the real action, even though Tel Aviv is less than 90 minutes away by car.

But by all appearances, based on activities at BGU's bustling main Marcus Family Campus in Be'er Sheva, this feeling is decidedly not shared by its 20,000 students, or by Israeli officialdom, which appears to finally be giving BGU its due. The university has more students residing on campus than any other Israeli institution of higher learning, and BGU and its students make a concerted effort to reach out to the general Be'er Sheva and Negev communities, as well as to the region's indigenous Bedouin community, through a variety of volunteer programs.

"BGU has the highest level of volunteerism of any Israeli university," Bittker informed us.

Ben-Gurion University of the Negev president Rivka Carmi

It was also made clear that were it not for the presence of BGU, sculpted with just the right touch of esthetic seamlessness into the stark Negev landscape on five campuses, there would be no modern-day Be'er Sheva, a university town of 200,000.

Carmi indicated to the media mission and repeated in her annual report that BGU has finally appeared to have reached a "tipping point" in terms of the Negev region and higher education finally receiving "long overdue recognition."

Israel's Council for Higher Education, which operates under the Education Ministry, delivered to BGU a higher percentage increase in budget allocation than any other university.

Carmi explained that this was due in large measure to BGU's imaginative, cutting-edge research on so many fronts, among them information technology and applied and environmental research.

As part of its program, the media mission attended a fourth biannual, four-day international conference on "Drylands, Deserts and Desertification" at BGU's Jacob Blaustein Institute for Desert Research at Sde Boker campus, which drew 400 of the world's top researchers as well as many graduate students. All were determined to find new, innovative ways to halt encroaching enlargement of desert areas – "desertification" – as well as to harness the power of the sun for electricity and address a multitude of other issues related to "dryland" environments and achieving "sustainable" living conditions on all types of terrain.

According to BGU's annual report, the university has also launched a five-year plan anticipating growth in fields such as renewable energy, regenerative medicine, stem cell therapy and homeland security, while also relying on its "core strengths": solar energy, agriculture, water research and cognitive science.

Carmi informed the media mission that BGU is also helping to implement a plan to move Israeli Defence Forces basic training to the Negev, with construction also having begun on its Advanced Technologies Park that is planned to house high-tech companies like Deutsche Telekom.

As a result of this type of investment, a "Silicon Wadi" is being created adjacent to the university, BGU's annual report said.

"This is the future," Carmi said. "We've invested $20 million into the Technology Park – all part of Israel as a 'startup nation.'"

During our six days at BGU, it was the sheer diversity and scope of the academics and research projects – from the humanities and medical school to the sciences, the environment and information technologies – that stood out for the mission:

- At the faculty of health sciences, doctors Lior Aharonson-Daniel and Bruria Adini were conducting research studies on emergency preparedness response and trying to scientifically measure "community resilience" to emergency or catastrophic situations.
- Later the same day, Prof. Iris Shai showed the mission the correlations between levels of visceral and subcutaneous fat (the former being "far worse" for us, her research indicates).
- In the same building, professors Smadar Cohen and Roby Granek demonstrated research that could arguably win BGU its first Nobel Prize: a way to heal heart tissue damaged by a heart attack using a "biomaterial device" derived from algae deliverable by injection. BGU has received about $10 million to further develop it.
- Meanwhile, in the polymer lab, physicist Rafi Shekler, alit with the yellow glow of his dust-free lab, demonstrated how he could print solar cells onto plastics, which would prove useful because of polymers' ability to conduct electricity.
- At the Ben-Gurion National Solar Energy Centre at Sde Boker campus, Shoshana Dann showed how a state-of-the-art solar dish could be used to provide heat, light and hot water to 25 families.

There were many other examples during the course of the trip.

The media mission spent the day prior to departure travelling through the Negev desert visiting so-called "ecotourism" sites, among them wineries that use brackish (salty) water to make a very acceptable Merlot, as well as a solar energy park, the ruins of the ancient Byzantine Nabbatean town of Shivta, and a desert lodge built almost single-handedly by one man.

Carmi told participants that BGU's future looked brilliantly bright.

"We are known all over the world," she said, "in Australia, Africa, China.

"We have a brand," she said, adding that BGU, established only in 1969, only four years before Ben-Gurion's death, has truly come into its own, fulfilling the vision he had 21 years earlier when the Jewish state was born.

David Lazarus took part in the media mission as a guest of BGU.

Students at Ben-Gurion University *[Flash90 photo]*

EYE ON ARTS

By BILL GLADSTONE

BORN AND RAISED IN TORONTO, *WAYWARD MOON* AUTHOR LIVED 30 YEARS IN ISRAEL

Janice Segal Weizman, who was born in Toronto and attended the Community Hebrew Academy of Toronto and later Hebrew and Bar-Ilan universities in Israel, has written a first novel, *The Wayward Moon*. The story is historical feminist fiction about a young Jewish woman forced to flee her home in Babylon in disguise as a man as she makes her way toward Israel in the eighth century.

The tale "is about her challenges as she finds herself in the midst of Muslim and Christian communities, and has to use her wits and ingenuity to survive," says Weizman, who made aliyah at 18 and has lived some 30 years in Israel.

She is being interviewed by *Globe and Mail* writer **Michael Posner** at a book launch hosted by Hebrew University, Prosserman Jewish Community Centre, 4588 Bathurst St. Tuesday, Dec. 11, 7:30 p.m.

Aviva Chernick

* * *

Chernick CD Launch Concert: Singer **Aviva Chernick**, lead singer for **Jaffa Road**, launches her own CD, *When I Arrived You Were Already There*, with a concert with her ensemble at The 918, 918 Bathurst St. north of Bloor. Wednesday, Dec. 5, 8 p.m. (doors open 7:30). $15, $20.

* * *

Film Events

• Toronto Jewish Film Society presents *Annie Hall*, starring **Woody Allen** (who directed) and **Diane Keaton**, judged by the society as the best Jewish film comedy of all time. Critic **Adam Nayman** is guest speaker. Miles Nadal Jewish Community Centre, Al Green Theatre, Sunday, Dec. 2, 4 and 7:30 p.m. $15, $10. Seats on sale 15 minutes before each screening; admittance restricted. 416-924-6211, ext. 606.

• Film maven **Shlomo Schwartzberg** continues his series on director **Sidney Lumet** with a look at *Dr. Strangelove*, *The Iceman Cometh*, *Diner*, *Norma Rae* and *The Wire*. Miles Nadal JCC, Monday, Dec. 3, 7 to 9 p.m. $12, $6 at the door.

• *Exile – A Myth Unearthed* examines the story of the exile of the Jewish People through the lenses of archeology, history, myth and religion, using artifacts found at the ancient town of Sepphoris in the Galilee. The film posits the question: what if the exile, as we traditionally understand it, never happened? The repercussions, at least according to the filmmakers, include the possibility that some present-day Palestinians are the descendants of Jews from ancient times. This film, made in 2012 by director **Ilan Ziv** as a co-production of the National Film Board of Canada, is being screened at the Cinema Projection Booth East, 1035 Gerrard St. E., Dec. 7 to 13. $8, $6. **Amit Breuer** is one of the co-producers. Visit www.projectionbooth.ca for screening times.

* * *

Friends of Yiddish: **Mitch Smolkin**, the **Yiddish Swingtet** (**Jonno Lightstone**, **Jordan Klapman**, **Tony Quarrington**) and **Helen Winkler** are featured in Chanukah Hulyanke, a Friends of Yiddish concert at Beth Tikvah Synagogue, 3080 Bayview Ave. Sunday, Dec. 2, 2 p.m. $8 members, $15 guests. RSVP to Sandy, 416-458-1440, yiddish18@yahoo.ca

Jaques Israelievitch

* * *

Arts in Brief

• **Koffler Chamber Orchestra** performs with **Jaques Israelievitch**. Temple Emanu-El, 120 Old Colony Rd. $25, $20. Sunday, Dec. 2, 3:30 p.m.

• **Aviva Chernick**, singing in Hebrew, Judeo-Spanish, Yiddish and English, is featured in the Active Seniors & Boomers Chanukah Musical Celebration. Miles Nadal JCC, Thursday, Dec. 13, 1:30 p.m. $5 includes refreshments. Pre-register by Dec. 3, 416-924-6211, ext. 0.

Note: Prof. Frank Bialystok, a well-known Toronto-based author and scholar, is not a member of the Centre for Israel and Jewish Affairs, as stated in a previous column.

Tarzan and the Holocaust

Rafael Medoff
JNS.org

Like North American boys and girls, youngsters growing up in British Mandatory Palestine or the new State of Israel experienced thrills through the adventures of Tarzan, the immortal Edgar Rice Burroughs character whose 100th anniversary was celebrated last month.

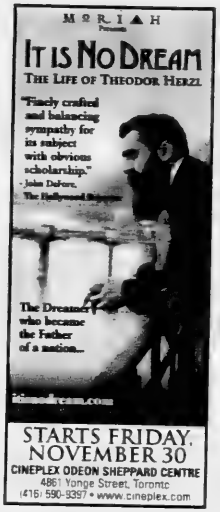
American Tarzan movies with Hebrew subtitles attracted standing-room-only audiences, and Hebrew writers churned out a torrent of unauthorized Tarzan stories, sometimes with a Zionist twist – such as Tarzan helping to smuggle Jewish refugees from Hitler's Europe to Palestine.

But the writers and their readers alike would have been very surprised to learn that one of the Tarzan movie producers was actually involved in sponsoring the real-life rescue of Jews from the Nazis.

Tarzan of the Apes debuted in the October 1912 issue of *The All-Story*, an early pulp magazine. *Tarzan of the Apes* was only the third story ever written by Burroughs, a 36-year-old pencil-sharpener salesman who, after reading a number of pulps, concluded – as he later recalled –"If other people got money for writing such stuff, I might, too, for I was sure I could write stories just as rotten as theirs."

The story of the English infant raised by apes in Africa was so successful that Burroughs authored more than a dozen more Tarzan novels in the years to follow. The character soon made his way to Hollywood, with the first Tarzan film appearing in 1918, starring Elmo Lincoln.

But it was the portrayal of the Lord of the Jungle by swimming champion Johnny Weissmuller that brought Tarzan to the pinnacle of international renown. Born in Hungary to ethnic German parents in 1904, Weissmuller was, according to some sources, of partial Jewish descent. As a child growing up in Chicago, he contracted polio and took up swimming to counter the effects of the disease. His athletic prowess brought him to the attention of William Bachrach, a Jewish swimming coach who became Weissmuller's mentor. Weissmuller set numerous world records and won five gold medals at the 1924 and 1928 Olympics.



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From 1932 to 1948, he starred in 12 Tarzan movies. They were hugely popular, not only in the United States, but also around the world. "As a boy in Tel Aviv, I saw every one of them, sometimes more than once," says the award-winning Israeli filmmaker Moshe Levinson. "My friends and I also gobbled up the short Hebrew-language Tarzan books that came out almost every week. We loudly imitated his famous 'jungle roar,' although the neighbours weren't always happy about that. We just couldn't get enough of Tarzan."

Levinson recalls that many of the Hebrew Tarzan stories were written by young authors who would later emerge as giants of the Israeli literary world. "People like Amos Oz, Amos Keinan and Yeshayahu Levit were moonlighting – they needed to pay the rent while they were waiting for their big break, so they wrote these Tarzan stories under pseudonyms, glorifying a character who was deeply rooted in nature, vibrant, unafraid, scornful of the intellectual life," he says. "That was how they wanted the new Israeli society to look, and it had a big impact on us kids."

The fact that many Jews in Mandatory Palestine mistakenly believed Weissmuller was Jewish further added to Tarzan's popularity in the Holy Land. Eli Eshed, Israel's foremost Tarzan expert, notes that Oz, in his autobiographical stories, depicts himself as an avid Tarzan fan. Oz wrote that his parents "were very proud that Johnny Weissmuller, the real Tarzan, is a Jew… Tarzan for us was a Jew since he always fights as 'one against many' and because he was smart and full of tricks and his enemies were stupid."

About 7,500 miles away, a handful of Jewish activists were looking for donors in Hollywood to help bankroll the Aliyah Bet operations. Hillel Kook (using the name Peter Bergson), Yitshaq Ben-Ami, Samuel Merlin and Alex Rafaeli, followers of the Revisionist Zionist leader Ze'ev Jabotinsky and members of the Irgun, had been sent by Jabotinsky to the United States between 1938 and 1940 to seek financial and political support for Aliyah Bet and the creation of a Jewish state. Their organization, known at that point as American Friends of a Jewish Palestine, later was popularly known as the Bergson Group. And Hollywood would prove to be one of their most important bases of support.

Although there were many Jews among Tinseltown's film directors, writers and actors, some changed their names and hid their Jewish identity in order to advance their careers in the movie industry. Rafaeli later wrote of his surprise and disappointment to find many Jewish actors "aloof and uninterested in their people's fate."

But others were more responsive to the young Zionists' appeals. An early and important supporter was Bernard P. Fineman. A Hollywood figure of some prominence, Fineman had produced movies featuring such stars as Gary Cooper (*Wolf Song*, 1929) and Lucille Ball (*Beauty for the Asking*, 1939). In addition, his first wife, Margaret, was the niece of legendary director Cecil B. DeMille. Fineman's Tarzan connection was as the producer of the fifth of the 12 Weissmuller films, *Tarzan's Secret Treasure*, which was released in 1941.

The portrayal of the Lord of the Jungle by swimming champion Johnny Weissmuller (pictured) brought Tarzan to the pinnacle of international renown. *[MGM Studios photo]*

The plot was boiler-plate Tarzan: Boy – Tarzan and Jane's adopted son – stumbles on gold at the bottom of a river. Members of a British expedition, learning of Boy's discovery, kidnap him and Jane in order to force Tarzan to reveal the location of the treasure. Eluding crocodiles and aided by a herd of friendly elephants, Tarzan comes to their rescue. Like all of the Tarzan adventures, *Secret Treasure* was a box-office success.

At the very moment Fineman was working on *Tarzan's Secret Treasure*, he was actively assisting the real-life adventurers of Aliyah Bet (illegal Jewish immigration to Palestine). Not only did the Tarzan producer provide financial support for the American Friends of a Jewish Palestine, but he also did for them what Hollywood types do best – networking. He introduced them to important potential supporters, including the actor Edward G. Robinson, Fineman's sister, the journalist Frances Gunther and her husband, John, the future author of *Death Be Not Proud*. It was Gunther who coined the term "Jew-running" to describe the Irgun's refugee-smuggling operations. Robinson later starred in a dramatic pageant about the plight of the Jews, *We Will Never Die*, that the Bergson Group staged at Madison Square Garden. The Gunthers became pillars of the rescue movement, with Frances serving as treasurer, spokesperson and fundraiser. She even testified in Congress for a Bergson-initiated resolution on rescue.

Some of the Hebrew-language Tarzan knock-offs found the Lord of the Jungle doing things that Jews were unable to achieve, such as tracking down Nazi war criminals Martin Bormann and Rudolf Hess. Such Tarzan stories substituted fantasy for unattainable reality. But in the case of Aliyah Bet, young Jewish activists took matters into their own hands and changed the course of history for tens of thousands of Jewish refugees. And a Tarzan movie producer, of all people, was part of the team that made it possible.

Rafael Medoff is the director of the David S. Wyman Institute for Holocaust Studies.

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A sweeping account of the history of Jerusalem

Sheldon Kirshner
Staff Reporter

British historian Simon Sebag Montefiore has written what is probably the most definitive popular account about Jerusalem.

Spanning the centuries, *Jerusalem* (Alfred A. Knopf) leaves nothing unturned and runs to more than 600 pages, excluding illustrations.

The author, a descendant of Sir Moses Montefiore, a 19th-century benefactor of the city, has researched the topic in meticulous detail, drawing on current scholarship, his own family papers and recently opened archives.

Having judiciously sifted through this mountain of voluminous information, Montefiore has produced a sweeping and exhaustive book that does justice to the subject.

He examines the historical role that David played in the conquest of Jerusalem from the Jebusites. From here, he segues to Nebuchadnezzar, the Babylonian king who plundered and obliterated Jerusalem.

Antiochus slaughtered thousands of its inhabitants and ordered the temple to be soiled with pig's flesh, an event Montefiore writes about at length.

Examining the Roman period, he delves into Pompey's destruction of the city's fortifications and murder of 12,000 of its residents.

Neither the Crusaders nor Saladin spared the rod in subduing Jerusalem, as Montefiore points out.

When the Mamluks arrived in 1399, Jerusalem, with a population of only 6,000, was in a perilous state. The Mamluks were driven out by the Turkish Ottomans in 1517, and for the next four centuries, the city was ruled by them.

JERUSALEM

Ottoman governors so repressed Palestine that a revolt broke out. It was ruthlessly crushed, with the severed heads of its leaders used to decorate the walls of Jerusalem.

On a more positive note, Montefiore introduces readers to his ancestors, the first of a new breed of wealthy and powerful European Jews who offered assistance to their mainly impoverished brethren in Jerusalem.

Montefiore shows how foreign powers advanced their respective interests in the Middle East by meddling in the internal affairs of Jerusalem. The British protected the Jews, the French protected the Catholics and the Russians protected the Eastern Orthodox.

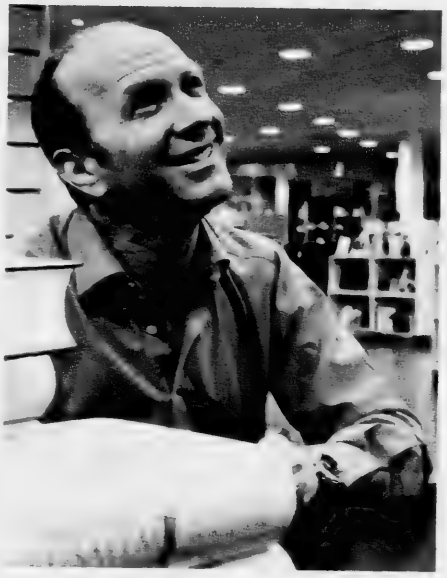
However exalted and ethereal Jerusalem appeared to its inhabitants, they had to endure the weight of endemic poverty. Passing through the city in 1854, the German political theoretician Karl Marx lamented the condition of Jews.

"None equals the misery and suffering of the Jews [in] Jerusalem," he wrote in a dispatch for the *New York Daily Tribune*. Jews inhabited "the most filthy quarter," were the "constant object of Musulman oppression and intolerance," were "insulted" by the Greeks and were "persecuted" by the Latins.

With rhetorical flourish, Montefiore recreates Theodor's Herzl's uneventful meeting with the German kaiser in Jerusalem in the late 1890s.

Writing of the World War I period, he quotes from the diary of a young German soldier who had been sent to fight the British in Palestine. The diarist is none other than Rudolf Hoess, the future commander of the Auschwitz death camp.

Moving forward, Montefiore describes Gen. Edmund Allenby's military campaign with the capture of Jerusalem.



Simon Sebag Montefiore *[Wikimedia Commons photo]*

Britain's first high commissioner in Palestine, Sir Herbert Samuel, a Jew, arrived in Jerusalem resplendent in a white uniform, a pith helmet with feathers and a sword, the very picture of a European colonial administrator.

In a picturesque sketch of 1930s Jerusalem, Montefiore fixes his gaze upon the King David Hotel, the city's first world-class hostelry.

He dwells on the first Arab-Israeli war, saying that overconfident Arab commanders expected Jerusalem to fall into their hands quite easily because of their dismissive view of Jews as submissive subjects under Muslim rule.

Montefiore surveys the battles that convulsed Jerusalem, giving readers a bird's eye of them.

He reminds us that Israeli Defence Minister Moshe Dayan, being none too eager to take responsibility for governing the Temple Mount, was reluctant to conquer the eastern part of Jerusalem. He was overruled, and Jerusalem was reunited as a city, much to the chagrin of the Palestinians.

Montefiore takes the story of Jerusalem to 2010, explaining what positions Israeli political parties have adopted with respect to the status and future of the city.

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Cary Fagan brings Toronto into view

In what was once a much-anthologized short story, Norman Levine wrote of a Canadian writer living in England this way: "I remember best the cold, damp winter days with the fog thick – you could just see the traffic lights – and then going inside and having some hot wine by the open fire and talking about writing, what we were writing, and where we had things out. We used to send out stories, optimistically to the 'name' magazines. But that was like taking a ticket in a lottery. It was the little magazines who published us, who gave encouragement and kept us going."

Reviewed by

Norman Ravvin

We All Begin in a Little Magazine was Levine's story's affirmative title. The acknowledgment page of Cary Fagan's new story collection confirms that writers continue to build their careers, their community and their sense of their own work by submitting work to little magazines. The stories in Fagan's *My Life Among the Apes* (Cormorant) appeared first in *The Antigonish Review*, *Fiddlehead*, *Taddle Creek* and *Grain*, finding appreciative editors and audiences from the East Coast to the West Coast.

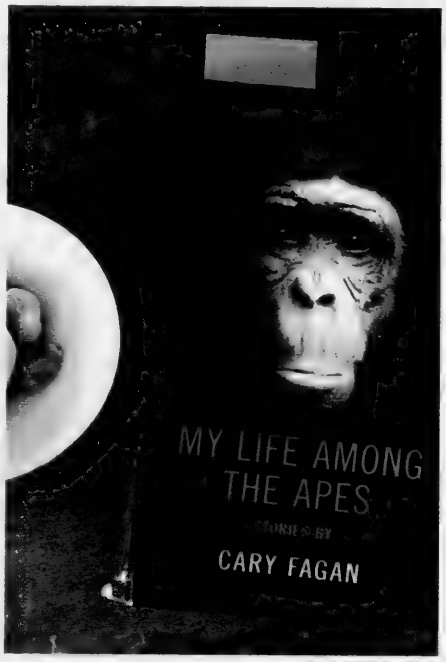
Fagan is Toronto-based, a family man with deep dedication to musical performance. His oeuvre has developed in a variety of directions. He has published novels and story collections aimed at an adult audience, and numerous titles for both young children and adolescent readers. He is extremely prolific in his writing for youth and has developed fruitful collaborations with some of Canada's finest book illustrators. His adult novels focus on themes of Jewish ancestry and identity, but his work often handles such themes lightly, with ambiguity, and readers might first notice his close attention to the challenges of family life, to the professional and personal risks of big-city life, especially in his native Toronto.

It's often said (especially by Montrealers) that Jewish Toronto lacks its bard, a singer of the city whose goal is to focus on street life and shifting identities as Mordecai Richler did for Montreal. One of the lovely aspects of the stories in *My Life Among the Apes* is the manner in which Fagan brings Toronto into view as a city of tightly built downtown streets and of sprawling suburbs, with the soothing possibility of the wilds of Georgian Bay once one has withstood the crush of traffic and abandoned the city.

The last story in the collection, *The Little Underworld of Edison Wiese*, even takes on the underground city of the downtown, in the tunnels where coffee shops serve the huge population of office workers in the towers above ground. As is often the case in Fagan's story, it's the little guy's view of things larger than himself that leads the reader, with Edison, up the escalator "to the lobby of the office building where a guard has fallen asleep at the vast marble desk behind which blink the changing images of the security camera screens."

> *'One theme that finds its way out of Fagan's earlier work is of making one's life over by making things, often through music'*

The stories in *My Life Among the Apes* are tales of character and incident. Often, a crucial incident in a character's youth – whether romantic, a significant part of his or her education, or among family members – is seen to mark the rest of a character's life. Subtly, Fagan's stories offer the epiphanic conclusion readers may themselves have encountered in James Joyce's early 20th-century story, *Araby*, in which a boy's yearning and youth is foreclosed on as he understands the way of things anew.



For Fagan, action is a matter of discovery, toward the flash of recognition upon a story's conclusion. In *The Brooklyn Revenge*, a widow takes surprising steps toward the woman who betrayed her; while in *Wolf*, the generation gap between an Old World grandfather and his Frankfurt-based granddaughter closes in an instant.

One theme that finds its way out of Fagan's earlier work and into *My Life Among the Apes* is that of making things, of making one's life over by making things, often through music. One lost soul risks shaming himself by his decision to perform Leonard Cohen's *Bird on the Wire*, newly learned, at a raucous suburban bar; in *Dreyfus in Wichita*, an otherwise ineffective Hebrew school music teacher gets a chance to mount an elaborate musical drama, which has otherwise brought him only failure and disappointment. *Lost at Sea*, the collection's most lyrical piece, follows a young woman's pursuit of mentorship by a furniture builder on Cape Cod. This story, in which Toronto serves as only a point of departure, offers an evocative portrait of American East Coast life. "So this is how they live down here," the young characters might say to each other, as they move toward a dark conclusion.

Ask a writer today about the state of little magazines, or that of independent publishers, and you will likely hear a long sad story. *My Life Among the Apes* reconfirms the role of little magazines, as well as that of independent publishers such as Toronto-based Cormorant Books, whose earliest claim to fame was the spectacular success of Nino Ricci's first novel, *Lives of the Saints*. Much is in the air, especially at our would-be "national" newspaper, regarding the collapse of small-scale Canadian publishing. Don't believe it. Instead, pick up *My Life Among the Apes*.

Norman Ravvin's most recent books are a novel, The Joyful Child *(Gaspereau Press) and* Failure's Opposite: Listening to A. M. Klein, *co-edited with Sherry Simon (McGill-Queen's).*

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Ex-Olympic athlete to swim at 2013 Maccabiah

Paul Lungen
Staff Reporter

When Ami Trauber was a young man preparing to compete for his home country, Israel, things weren't necessarily set up to put him in a position to succeed.

The country had only two 50-metre Olympic-sized swimming pools, one in Haifa, the other in Tel Aviv. They were so busy he had to cut a zigzag course to avoid all the recreational swimmers in the pool.

As if that wasn't difficult enough, because of the weather, the pools were shut down in October, marking an end to his training season. It's doubtful other swim competitors preparing for the 1960 Rome Olympics faced such a limitation.

Then there were the times he and fellow members of the Israeli Olympic team practised in a 15-metre pool at their home training site in Gan Hadassah when the other pools weren't available. What else could they do? There certainly wasn't money to send them abroad to train.

Of course all that took place in the late 1950s, when Israel was a brand new country with not a lot of spare cash to throw around.

A lot has changed since then.

Israel now has more than just two Olympic-sized swimming pools, and Trauber is no longer a svelte teenager swimming at the highest level. Today, he's a svelte 73-year-old who will compete for Canada at next summer's Maccabiah Games in Israel.

Swimming for Canada against Israelis – perhaps including some people he knew back in his salad days – is stirring mixed emotions, he said. Trauber remains an Israeli citizen, but he's eligible to swim for Canada as a Canadian resident.

Given his history, he's managed to wrest a couple of concessions from Maccabi Canada president Tom Bacher. He's been given the green light to wear an Israeli flag pin in his Canadian hat, and "if I win, on the podium I will carry both flags," he said.

Ami Trauber

As a former Olympian, there's a pretty good chance he will win.

Back in 1960 at the Rome Olympics, he finished 25th in the 100-metre freestyle, breaking Israeli records in doing so. He was runner-up as Israeli athlete of the year in 1959 and 1960 – a period in which he held the national records in the 100-, 200-, 400-, 800-, 1,000- and 1,500-metre freestyle races.

"I was the first swimmer in Israel to break the one-minute mark in the 100-metre freestyle," he said. "In Israel, that was the biggest thing."

After his experience in Rome, he attended university in the United States on an athletic scholarship and continued to train. But when that was over, he gave up the sport cold turkey. He splashed around like anyone else enjoying a swim, but for nearly 50 years, he did not race competitively.

That all changed in August 2009, when he and his wife of 38 years, Marsha, spent a holiday in Rome. She suggested they have a look the old Olympic pool, a visit that stirred Trauber's competitive juices.

A year later, when they were visiting Israel, he reconnected with swimming friends and was invited to swim with his Rome teammates in an exhibition against four Israeli athletes who had competed at the Beijing Olympics.

Trauber surprised himself by winning the Israeli Masters championship in the 50-metre freestyle. It looked like he still had the old magic.

"It triggered something," Trauber said. "Maybe I should go back to swimming."

Back in Canada, he contacted Bacher, who encouraged him to compete for Canada in the masters division at the Maccabiah Games.

He began to put in the work that is necessary to compete at a high level. He began swimming with the North York Gators, a local club. He was in the pool three times a week for an hour or more, plus in the gym twice a week for 3-1/2 hours of dry-land training.

He dropped 24 pounds from his 208-pound frame and felt himself getting stronger and more fit.

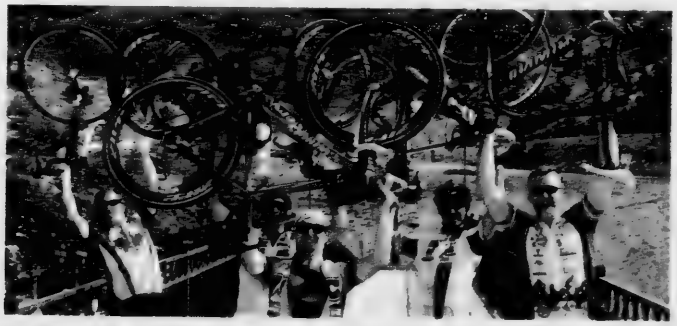
Most importantly, he said, he felt he still possessed the mental energy and focus he would need to properly prepare for competition and vie for a medal.

As he got better, it occurred to him he could become one of the top swimmers in his age group in all of Ontario.

He set out to prove it. At a recent swim meet sanctioned by Master Swimming Ontario, Trauber proved to himself and pretty much everyone else that he is a force to be reckoned with on the local swim scene. Competing in the 69-74 age group, he finished first in the 50-metre freestyle, as well as the 100-metre freestyle, the 200-metre freestyle and the 400-metre freestyle.

With those wins under his belt, he's back training for the Ontario Championships, to be held in March in London.

If history is any indication, don't count him out of the medals just yet.



COURAGE IN MOTION: Fifty-eight cyclists from Canada, the United States, Curacao and Australia recently joined 60 disabled Israeli veterans on a five-day tour through the Golan Heights and Jerusalem. Highlights of the trip, dubbed the Courage in Motion bike ride, included cycling alongside Israel's wounded soldiers, visiting an army base and experiencing spectacular sights. Hand cyclist Koby Leon, Israel's silver medalist at the Paralympic Games in London, joined the group for the five days. More than $300,000 was raised for the cycling rehabilitative programs at Beit Halochem centres in Tel Aviv, Jerusalem, Haifa, Nahariya and Be'er Sheva.

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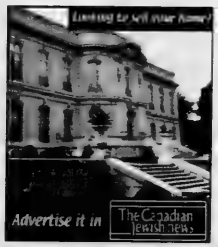

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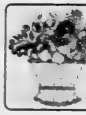

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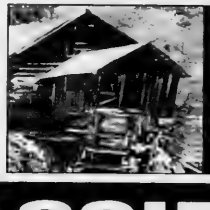

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Event planner has no regrets about making aliyah

Cara Stern
Staff Reporter

Three and a half years ago, Michal Kaye took the plunge. She had been thinking about moving to Israel for a long time, having spent nine years working in an office where she helped people organize an extended trip to Israel.

Finally, she felt the time was right. She had worked for Hillel and the Jewish Community Centre in the United States. She ran birthright trips, participated in conferences and worked in an aliyah centre in Toronto.

"I felt I did everything I could in North America personal-wise," said the 36-year-old event planner in Toronto this month. "If I didn't go at that point, I'd never go. I'd find another excuse next year."

Kaye, who was born in England but grew up in Vancouver and Toronto, arrived in Israel with just a basic foundation of Hebrew, so she enrolled in a course – but she only stuck with it for a month. She had found two jobs: one in a store selling homemade goodies, and another working in administration for a school.

"All I did was work in Hebrew. That was amazing," she said. It forced her to learn the language and the local customs very quickly, and brought her skills to a mostly fluent level. She said she still sometimes has trouble speaking the language, but she can almost completely understand Hebrew now.

A job at a company focused on high-tech "taught me everything I needed to know [about] Israeli society," she said. For example, she said that, unlike her experiences in North America, she was able to speak candidly with her boss.

"There's an authority figure, but... everyone talks to everyone," she said

Kaye moved to Jerusalem. She said she ended up there because it has a young, single Orthodox community. As an Orthodox woman, she said, she was not attracted to the lifestyle in Tel Aviv, which reminded her of her time living in New York City. She felt that Jerusalem was the right home for her.

Finding herself unsatisfied working for other people, she decided to start her own business in event planning, having learned many tricks of the trade from her mother, Suzanne, who is a florist and event planner.

"It's a billion-dollar industry in Israel," she said. "There's so much going on."

Her business in Israel faces different challenges than it would in North America. For example, she said the flower choices are highly dependent on the season. In Canada, she could plan to have the same arrangement all year round, but in Israel, she had to adapt to the season.

Additionally, she said Israeli businesses tend to have a more laid-back atmosphere compared to those in North America. It can even seem disorganized on occasion.

Michal Kaye in a Jerusalem café *[Karen Buchbinder photo]*

"Sometimes the whole wedding is last minute," she said. "You could plan a wedding in two weeks and it could be beautiful."

Most of her clients are from Canada, the United States and Australia, though she works with people from all over the world who are hoping to hold an event such as a wedding or bar mitzvah in Israel.

Given the distance between Kaye and her clients, technology is a godsend, she said. For example, she is currently planning a wedding for a man in Australia and a woman in Serbia.

"I'll have communication with him in the morning, then she'll wake up two or three hours later and she'll email me," she said. "It's like he's going to sleep and she's waking up."

The time zone differences mean Kaye's work is not a typical nine-to-five job. Some days she wakes up early and other days she works late to co-ordinate the times.

Kaye's father is Zac Kaye, executive director for Hillel of Greater Toronto, who has been involved in Jewish student leadership around the world since before she was born. She said being surrounded by his work gave her the skill to relate to and work with every kind of person.

Given that she has worked with Jewish communities outside of Israel, it was an easy transition for her. "Now I just work in a different Jewish community with seven million people," she said.

Her 20-year-old sister, Chaya Kaye, moved to Israel a year after she did. They spent the first year together and shared a home, before Chaya found a place to live in the city of Giv'at Shmuel.

"She's my assistant when I need it," Michal Kaye said. "We're there, we're sisters, we help each other out."

Kaye is currently visiting her family in Toronto, but said she has felt scared for her friends and sister still in Israel during the most recent outbreak of violence. She has opened up her apartment to her sister, and said that if she were not in Canada, she would have opened her door to offer refuge to people from Ashkelon.

This kind of situation has become part of her everyday life, so she doesn't stress or worry about it. It's all part of living in a country surrounded by unfriendly neighbours, she said.

"The benefits outweigh the negatives," she said, adding that she generally feels safe in Jerusalem.

Anybody thinking of moving to Israel should do lots of research – but not so much that it overwhelms you, Kaye advised.

"Come with an open mind and no predetermined ideas of anything," she said. "It's not an easy place to live, but when you're there and everything's working, just like in everyday life, then it just makes sense."

And Kaye, having found her place in Israeli society, said she has no regrets about her move.

"It's the best thing I ever did," she said.

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Misery loves company

Dear Ella,

My workplace has become a very depressing place to go every day. From the moment I walk in to the moment I leave, I am constantly bombarded with stories about illnesses, bodily functions and miracle cures.

If it's not the employees, it's the clients who feed off the conversations the employees start. The biggest topics of the month were the cold that never left, the thyroid demon and let's not forget the biggest culprit of all – gluten intolerance.

I'm at the end of my rope! I feel like standing on a table and screaming "Shut up!" Doesn't anybody discuss movies or travel, or even politics and religion, anymore?

It's not like I work at a medical facility, so this topic should not be front and centre. I, too, have had my share of health issues, but I don't have the need to run every drug or treatment by everyone who will listen.

Believe it or not, I love my job and I care about these people, but I get sucked into this warped world of hypochondria, which makes me feel awful by the end of the day.

Is there anything I can say to politely get the point across that this is not normal?

Sick of the Sickies

Dear Sick of the Sickies,

The constant bombardment of health issues can be overwhelming, but it's not uncommon especially at this time of year – cold and flu season. Working in an environment where the discussions are constantly negative can affect your own mood, by actually leading you to feel the effects physically.

It's natural that when people are feeling off, they need reassurance, as well as a little sympathy, and perhaps empathy. For instance, when a client first arrives, chances are they will greet you by asking, "How are you?" That leaves the door wide open for the toxic conversation to begin.

You've heard the saying "Misery loves company," right? You may not be the type that likes to share, but some people like to "compare notes," and they take comfort in knowing they're not alone in their health challenges. Even if they're not sick, most people feel good about supporting someone who is. Others, like yourself, prefer to be private about personal health matters.

When you work in an environment with people, you must be tolerant of many different personalities. Often you spend more time with your colleagues than with your own family. Chances are you're not going to change your colleagues, but what you can do is try to change the subject. Health is universal, and anyone can identify with the topic. That's why people talk about it.

Before anyone has a chance, steer the conversation to something that others can relate to. There are lots of interesting subjects to discuss, such as news events, family, vacations, sports, hobbies etc. As long as your conversation is enticing and the topic broad enough, others can identify with it and join in.

This is not going away. You need to change the way you internalize these conversations. Either join in, change the subject or find a way to access your happy place.

Ask Ella

By Ella Burakowski

Readers may submit their questions to Ella at The CJN, e-mail: ellacjn@gmail.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.

ITALIAN WINE SALAD

SALAD
1/2 head romaine lettuce cut into bite size pieces
1/2 head raddicio lettuce cut into bite size pieces
1 c baby spinach leaves
2 granny smith apples (unpeeled) thinly sliced
1/2 c jumbo raisins

DRESSING
1/4 c mayonnaise
2 tbsp. maple syrup
2 tbsp. white wine
1/4 c oil
Dash of kosher salt

Mix salad ingredients together. Place all dressing ingredients into a bowl and whisk vigorously until smooth and creamy. Pour over salad when ready to serve.
Source: Kosher Scoop

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On cjnews.com

The CJN's French-language reporter in Montreal, Elias Levy, writes about:

Sept années à Jérusalem, Université du Québec à Montréal professor Julien Bauer's latest book, about his experiences living in Jerusalem during his sabbatical.

Turkish-born Canadian artist Joseph Erol Russo, who recently released his latest book, *Kanlica*, a novel that takes place in his native Turkey.

Exclusive to cjnews.com

You will not discover Coca-Cola's secret ingredients during a visit to Atlanta, but are sure to enjoy you visit to the Coke Museum.

Hebrew web columnist Yossi Tastassa thanks Amir Peretz, the man who stubbornness brought Israel the Iron Dome.

A literary battle of sorts between has erupted between those in favour of naming a proposed new high school in Côte St. Luc after Mordecai Richler and those stumping for Irving Layton.

Former premier Jean Charest made his first official public appearance since losing the Sept. 4 Quebec election to pay tribute to his former colleague Lawrence Bergman at the Jewish General Hospital.

Being the 'it' in care isn't easy

An 84-year-old woman and her daughter, her primary caregiver, were in my office.

"I feel a lot better since that visit to the emergency room in the summer when they changed my medications. I haven't had any more dizzy spells or falls," the mother said.

The daughter concurred, and I confirmed from the discharge summary of the finding following a fall that she had blood-pressure levels that fell when she stood up and her heartbeat also slowed down. The symptoms were thought to be the result of a combination of medications she was taking for high-blood pressure, which were producing an excessive effect, leading to "postural hypotension."

I was told that since the fall the mother was living in her daughter's home. The mother's apartment had suffered some water damage during a rainstorm and required repairs, but it was not yet certain if she would feel secure enough to return and live on her own, even though that was what she appeared to prefer.

Historical and testing evidence indicated that the mother suffered from mild cognitive impairment, but for most of her function and normal basic activities, she was able to care for herself. The mother repeated herself a bit, but this alone did not appear to interfere greatly with her function. She expressed herself quite clearly and understood what was happening to her.

Senior Side of Life

Michael Gordon

After I asked about the mother's current living situation and plans for the future, part of my normal assessment of patients and their living situations and support systems, the daughter asked, "Do you think my mother should move into a retirement home rather than living with me, because during the day she is alone in the house, but we have checked it all for safety and she has an emergency call system that she knows how to use?"

I looked at the patient and asked her how she felt about living in her daughter's house, and other than musing that returning to her own home would be her preference, she said she felt comfortable living with her daughter, who had arranged the house so that she could do everything she wanted to do and be comfortable on the modified ground floor.

The daughter continued, "My sister who lives in Toronto and my brother who lives in New York feel she should be in a retirement home for safety reasons and are urging admission. She tried one that seemed very nice and suitable, but after three days she called and begged to be taken back to my house. They are now looking at others, but Mom says she really does not want to go into one."

The patient looked at me and said, "I do not want to live in one of those places. It is either back at my own home or with my daughter."

I explained to both the principles by which such living decisions should be made and what seemed to be the ability of the mother to participate in such decisions. "I think you all need a good discussion with someone who understands the process of personal decisions and how alternative housing arrangements should be made."

Arrangements were made for a family meeting with a social worker. The mother seemed very pleased that her wishes were being listened to and respected – that step and process is key to any such discussions. Being the "it" in the middle of family discord is not always easy.

Dr. Michael Gordon is medical program director of palliative care at Baycrest. His latest book is Late-Stage Dementia, Promoting Comfort, Compassion and Care. His previous book, Moments that Matter: Cases in Ethical Eldercare, follows his memoir, Brooklyn Beginnings: A Geriatrician's Odyssey. All can be researched at his website: http://www.drmichaelgordon.com.

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This Week

National

Paula Abdul discusses her Jewish roots. *Page 3*

Perl's Fine Foods rises from the ashes. *Page 12*

Chanukah Greetings

Symbols are the promise of our future. *Section B*

Arts & Travel

Aviva Chernick inspired by Book of Psalms. *Page 55*

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Canada votes against PA statehood bid

Andy Levy-Ajzenkopf
Staff Reporter

Canada strongly objected last week to the motion by the United Nations General Assembly to upgrade "Palestine" to non-member observer state status.

The vote ultimately passed Nov. 29 by a margin of 138 to nine, with 41 abstentions.

Other countries that voted against the bid were the United States, Israel, the Czech Republic, Marshall Islands, Micronesia, Nauru, Palau and Panama.

The Palestinians had been expected to handily win the vote, which is largely symbolic.

In a speech to the assembly immediately prior to the vote, Foreign Affairs Minister John Baird called the UN's determination to hold the vote an "utterly regrettable decision to abandon policy and principle" and said Canada would explore other options to help with the peace process.

"This resolution will not advance the cause of peace or spur a return to negotiations. Will the Palestinian people be better off as a result? No. On the contrary, this unilateral step will harden positions and raise unrealistic expectations while doing nothing to improve the lives of the Palestinian people," he said.

Foreign Affairs Minister John Baird addressed the United Nations General Assembly on Nov. 29. *[Foreign Affairs Ministry photo]*

"Canada is committed to a comprehensive, just and lasting peace in the Middle East whereby two states live side-by-side in peace and security. Any two-state solution must be negotiated and mutually agreed upon by both sides. Any unilateral action, from either side, outside of the bilateral framework outlined above, is ultimately unhelpful."

A day after the vote, Canada recalled its diplomats from missions in the West Bank and Israel in order to "temporarily assess the implications of [the] UN General Assembly vote and inform Canada's response to it," Baird said in a statement.

Canada is also reconsidering its five-year, $300-million aid commitment to the Palestinian Authority (PA).

In a media scrum on Parliament Hill on Nov. 28, NDP Opposition leader Thomas Mulcair called the Palestinian request to be upgraded to non-member state status a "reasonable demand" and criticized the Conservative government for using intimidation tactics against the Palestinian Authority.

He said the NDP position on Middle East peace calls for a two-state solution, with each state existing inside secure borders based on direct negotiations between Israel and the Palestinians.

Continued on page 61

Alanis stops by the Wall

Award-winning Canadian singer-songwriter Alanis Morissette visited the Western Wall on Sunday during a concert tour of Israel. Morissette resisted calls to cancel her Dec. 3 concert in Tel Aviv. She is seen here in the company of an unidentified friend, left, who accompanied the singer to the Kotel.

Please see the editorial on page 8.

[Flash90 photo]

Vayeshev
Candlelighting: 4:23
Havdalah: 5:26

Greater Toronto Area

England, France summon Israeli envoys – please see page 47

CANADA

Goalie Suspended

EDMONTON — An 11-year-old Edmonton-area peewee hockey goalie was suspended for calling a Jewish teammate a "f-----g Jew" and saying the mother of a biracial teammate "should go back to Africa where she belongs." The goalie also told him that Nazis had killed Jews and threatened to kill the boy if he didn't stay away from him. Both boys' parents complained to the St. Albert Minor Hockey Association, which suspended the goalie and launched an investigation into both incidents, the *St. Albert Gazette* reported.

WORLD

Peace Now Backs Bid

WASHINGTON — Americans for Peace Now urged U.S. President Barack Obama to back the Palestinians' bid to upgrade their status at the United Nations to non-member observer state, saying it would "restore faith in a negotiated two-state solution." The Nov. 27 statement by the left-wing group placed it at odds with other Jewish groups. It was issued two days ahead of a vote in the UN General Assembly on the Palestinians' latest application for enhanced status. Some leading U.S. lawmakers had threatened to cut assistance to the Palestinians if they pressed ahead with the bid. J Street, another left-wing pro-Israel group, didn't take a stand on the bid but pledged to oppose efforts to penalize the Palestinians for it.

Lawyer Seeks Ouster

PARIS — A lawyer in Lyon, France, asked a court to disqualify a judge because he's Jewish. Alexis Dubruel asked the court to remove Albert Levy from the bench in a case involving her client and her client's ex-son-in-law named Moises, which is French for Moses. Dubruel based her petition, which has yet to be answered, on a part of the French penal code stating that a judge will be disqualified if "circumstances strong enough exist to suspect the judge's impartiality." The circumstances are paternal and familial, she said. "The judge and my client have a patrimonial connection evident in their names. The judge in question is named Levy, the 'papa' of the person name Moises," she wrote, referring to the biblical Moses being from the tribe of Levi. Her client is a woman seeking visiting rights with her grandchildren. Members of the French bar association were reportedly considering asking the bar for disciplinary action against Dubruel.

Centre Sued For Claiming To Cure Gays

NEW YORK — A Jewish centre in New Jersey that offers therapy to reverse homosexuality, is being sued for allegedly making fraudulent claims.

Arthur Goldberg

Four gay men and two of their mothers filed the suit Nov. 27 in New Jersey against Jews Offering New Alternatives to Homosexuality (JONAH), which offers treatments the group says can turn clients straight. Some include using rabbinic writings on the subject of homosexuality.

The lawsuit, filed through the Southern Poverty Law Center (SPLC), maintains the centre uses misleading pretences to entice clients to enrol in its program. The plaintiffs are previous JONAH clients.

"Despite the consensus of mainstream professional organizations that conversion therapy doesn't work, this racket continues to scam vulnerable gay men and lesbians out of thousands of dollars and inflicts significant harm on them," said Christine Sun of the SPLC.

JONAH founder Arthur Goldberg and counsellor Alan Downing violate state fraud laws, the suit said, and JONAH therapy costs a minimum of $100 for weekly individual counselling and $60 for group sessions.

The suit said the therapy, which was rejected by mainstream psychiatry "four decades ago," put them at risk of "depression, anxiety and self-destructive behaviour" but gave them no benefit.

In response, Goldberg told *ABC News* that many JONAH clients were successful and healed, and "hundreds of the clients we serve are satisfied."

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American Idol judge wants bat mitzvah in Israel

Paula Abdul speaks with her rabbi in Toronto

Susan Minuk
Special to The CIN

Singer and choreographer Paula Abdul, who's currently best known for her stint as a judge on the TV show *American Idol*, says she hopes to have a bat mitzvah in Israel someday.

"I attended a Conservative temple in the Los Angeles area and celebrated the holidays – Yom Kippur, Chanukah and Passover. I didn't have a bat mitzvah but still hope to in Israel," Abdul told about 450 people at the Eglinton Grand in Toronto recently.

More than $100,000 was contributed at the Nov. 25 fundraiser. The money is going toward paying for property Chabad on the Avenue purchased on Falkirk Avenue in the Bathurst Street and Lawrence Avenue neighbourhood. Chabad on the Avenue operates the Family Shul.

Abdul spoke about her Jewish roots in an onstage conversation moderated by Rabbi Chaim Mentz of Chabad of Belair in California.

"I have known Rabbi Mentz almost half my life. We met in 1988 on the last night of Chanukah. It was pouring rain, I was with my soon-to-be-husband, Emilio Estevez. In the pouring rain, Rabbi Mentz captured my heart. I recall telling him I was leaving early the next morning for a tour. He asked me if I had a mezuzah. I replied that I did not, but when I came home from my tour, there were well over a dozen mezuzahs waiting for me," Abdul said, laughing.

"I think that being Jewish, having that sense of community, and growing up as a Jewish girl is one thing, but what truly changed me is having a relationship with my rabbi. Feeling safe, feeling like you belong, feeling like there is never a time I can't talk to him. There is no judgment at Chabad," she said.

Abdul was born in San Fernando, Calif., in 1962, to Jewish parents. Her father, Harry Abdul, was born in Aleppo, Syria, and raised in Brazil, and subsequently immigrated to the United States.

Paula's mother, Lorraine Rykiss, who is originally from Saint Boniface, Man., has ancestors from Russia and Ukraine. Abdul said her mother spoke Yiddish in the house.

Continued on page 24

Paula Abdul with Rabbi Chaim Mentz
[Susan Minuk photo]

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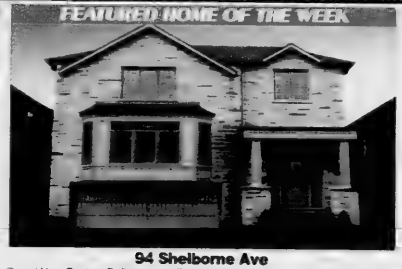

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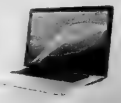

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Where are his clean hands?

From the editor's desk...

Early on in their formal legal education, students of Anglo-American jurisprudence learn about the rules of equity. The rules of equity were developed by English judges in the Court of Chancery as an application of conscience to abate the sting, so to speak, of the strict application of the punctilious and exacting letter of the common law. Over time, the rules of equity increasingly infused the common law and the two "systems" melded. In theory at least, conscience would always "soften" the strict application of precedent.

Two of the most compellingly obvious rules are:

- "One who seeks equity must do equity." An individual ought not demand a specific benefit from someone if he is unwilling to provide that same benefit in the same circumstances.
- "One who comes to the court of equity must come with clean hands." In other words, one cannot profit from his own wrongdoing in the very matter in which he seeks redress.

The rules are statements of essential fairness and justice. They make eminent sense to us. They accord with the most basic, fundamental values that underpin our society. Without them, we would consider our society unjust. And indeed, it would be.

Thus, we shake our heads and perhaps even clench our fists – no longer in disbelief, but rather in combined rising disgust and overwhelming sadness – when we hear the specific pleadings of Mahmoud Abbas at the United Nations General Assembly.

No leadership more than the Palestinians', so constantly, so ceaselessly, so cynically ignores the rules of equity, what we know and believe to be the fundamental pinions of honesty, truth and fairness in public life.

It would be an irony were it not a grotesque hypocrisy, that Abbas couched his remarks to the assembly in legal terminology using language of human rights and principles of justice.

To cite but one example from the many, on four occasions, Abbas explicitly referred to the original UN partition vote on Nov. 29, 1947, and to the "*nakba*" (catastrophe, referring to the declaration of the State of Israel), "the unprecedented historical injustice inflicted on the Palestinian people," as he defined it.

At one point in his remarks, he insidiously appropriated the images of the Shoah. It long ago became an entrenched tactic used by Palestinian leaders to do this. They aggressively, insistently, but falsely paint a portrait of themselves to the world as victims of a perfidy by the Jewish People. The reference is as abhorrent as it is entirely untrue.

"The Palestinian people, who miraculously recovered from the ashes of al-*nakba* of 1948, which was intended to extinguish their being and to expel them in order to uproot and erase their presence... in one of the most dreadful campaigns of ethnic cleansing and dispossession in modern history."

Certain facts are incontrovertible. Truth is not merely a matter of different interpretations of different facts of history. Yet, Abbas hides the truth. He distorts it. He disdains it. He tries to kill it.

Abbas did not say that the *nakba* was brought upon the Palestinians by their own leaders, especially by men like Mufti Haj Amin al-Husseini and his confederates. It was *they* who refused to accept the partition decision of the UN General Assembly. *They* immediately declared war upon the Jewish Yishuv (pre-state settlement of Eretz Yisrael). *They* declared the slaughter of Jewish men, women and children a holy obligation. *They* called for the Jews to be thrown into the sea.

But the Jews were unwilling to be slaughtered.

They fought back. They pushed back. They defended. And in some places, too, they expelled, rather than be expelled. But foremost, the Jews declared: "We shall not die, but live." And so the Jews prevailed – much to the mufti's surprise, chagrin and rage.

The mufti's legacy to his people, ever since, has been permanent rage and a self-image that has left them disabled, that does not allow any image other than that of victims. But if they are victims, they are the victims of their own leaders.

"We affirm that Palestine will always adhere to and respect... international humanitarian law, uphold equality, guarantee civil liberties, uphold the rule of law, promote democracy and pluralism and uphold and protect the rights of women," Abbas said to the General Assembly.

But his lofty words were a lie even as he spoke them. As many scholars pointed out last week, member of Parliament Irwin Cotler among them, Abbas' very petition to the General Assembly violated a solemn agreement Palestinian leaders had signed with Israel nearly 20 years ago. The rule of law?

Nor do we believe that pluralism really means that much to Abbas since he has already vowed that Israeli Jews will not be allowed to live in his Palestine. Palestine will be Judenrein.

Abbas came to court recalling Yasser Arafat. He was also echoing the messages of Hamas leader Ismail Haniyeh and standing in the shoes of Haj Amin al-Husseini, seeking equity for his people but without the clean hands demanded by the rules of equity. Alas, the world seems not to care.

But today, as then, Jews fight back.

–MBD

SeeJN

Chabad Jewish Centre of Durham Region in Whitby, Ont., held its grand opening Nov. 25. From left at the ceremony are Whitby Deputy Mayor Lorne Coe, Coun. Ken Montague, Whitby–Oshawa MP Christine Elliott, Coun. Michael Emm, Whitby Mayor Pat Perkins, Sasha Schaeffer, David Schaeffer, centre director Rabbi Tzali Borenstein, Durham Region chair Roger Anderson, Rabbi Moishe Borenstein, Rabbi Zalman Ahron Grossbaum, executive director of Chabad Lubavitch of Southern Ontario, and Coun. Don Mitchell. The new centre was founded in June 2010.

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Debaters clash over nuclear-armed Iran

Sheldon Kirshner
Staff Reporter

Can a nuclear-armed Iran be tolerated?

That was the incisive and troubling question that four high-powered speakers addressed last week as they argued for and against the motion at the Munk Debates, held at Roy Thomson Hall before an audience of about 3,000.

Amos Yadlin

Opposing the resolution were Amos Yadlin, the former head of Israeli military intelligence, and Charles Krauthammer, a *Washington Post* syndicated columnist.

Arguing for the motion were Fareed Zakaria, a CNN global affairs commentator, and Vali Nasr, dean of Johns Hopkins University's School of Advanced International Studies.

Yadlin, one of eight F-16 pilots who obliterated Iraq's nuclear reactor more than 30 years ago, said that Iran can't be trusted with a nuclear arsenal because its leaders continually call for Israel's destruction and deny the Holocaust.

Calling the Iranian regime "cruel and radical," as well as the world's chief sponsor of state terrorism, he declared, "Current Iranian threats [against Israel] should be taken very seriously."

Suggesting that Iran may pass on atomic devices or nuclear technology to terrorists and that a nuclear-armed Iran could touch off a nuclear arms race in the Middle East, Yadlin said Iran's nuclear program should be treated as an international rather than as an Israeli problem.

Claiming that Cold War-era deterrence will not work in Iran's case, he said Iran is not a rational player in western terms and seeks domination of the region.

"This debate is not about attacking Iran, but preventing Iran from acquiring a nuclear bomb. We don't call for wars. We ask the world to wake up and stop Iran. Iran wants to destroy Israel, and we have to take threat this very seriously."

Yadlin recommended that economic sanctions on Iran already in place should be tightened so that it is further isolated.

Zakaria, host of the program *Fareed Zakaria GPS*, said he truly understands Yadlin's fears and concerns.

But asserting that Iran can in fact be contained and deterred, as the former Soviet Union was in the Cold War period, he said that a military strike aimed at destroying Iran's nuclear sites would be disastrous and would rally Iranian public opinion around the Islamic regime.

Besides, he noted, a bombing campaign would set back Iran by only two to three years.

Iran, despite its theological and ideological underpinnings, can be deterred because it's cool and calculated in its actions, he observed.

Neither Israel nor the United States have drawn "red lines," the point past which a war with Iran would be touched off, Zakaria remarked.

"You want to keep the other guy guessing," he said, adding that Israel and the United States continue to hew to a policy of ambiguity with respect to Iran.

Krauthammer, who also appears on TV as a Fox News contributor, argued that if Tehran is successful in acquiring a nuclear arsenal, Iran would become a hegemon in the Mideast, thereby encouraging Arab states to build their own nuclear programs.

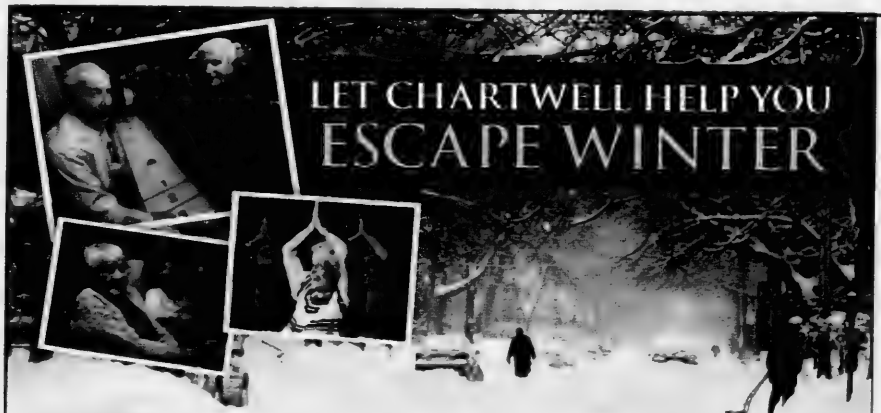
Fareed Zakaria

This development would undermine the concept of nuclear non-proliferation, he noted.

Branding Iran the greatest and most aggressive exporter of terrorism, he said, "This is a regime that has threatened to annihilate Israel."

Iran is a highly ideologically driven regime, and high up on its must-do list is Israel's destruction, he added. He cited a comment by a former Iranian president in which he boasted that Iran, but not Israel, could absorb a nuclear attack.

Continued on page 18



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Courage, principle, Canada

Canadian Press reported last weekend that Israeli Prime Minister Benjamin Netanyahu had telephoned Prime Minister Stephen Harper to thank Canada "for its friendship and principled position" in voting against the resolution at the United Nations General Assembly conferring non-member, observer-state status for Palestine.

Netanyahu might have also have thanked Canada for showing courage. Not only did Canada stand against the thudding stampede of the 138-strong herd of General Assembly members, but it also refused to back down in the face of a threat by the PLO that there would be "consequences" for voting against the Palestinians' UN ploy.

In explaining Canada's reasons for refusing to endorse the Palestinian initiative, Foreign Minister John Baird was quite explicit. Indeed he set out the reason in the very first sentence of his remarks: "Canada opposes this resolution in the strongest terms because it undermines the core foundations of a decades-long commitment by the international community and the parties themselves to a two-state solution, *arrived at through direct negotiations*" (our emphasis).

The rest of Baird's remarks were a recap of the history of the UN's and other international parties' involvement in trying to bring the Palestinians and the Israelis to a peace agreement from 1947 to 2008.

"Successive UN Security Council resolutions and various international commitments and understandings over nearly seven decades have formed the building blocks of a collaborative peace process that remains unfinished. *The path to peace has historically rested in direct negotiations between the two parties to resolve all outstanding issues* and it remains the same today. Solutions can only come through the two sides working together" (our emphasis).

But Baird was not the only Canadian last week to resist implied or more direct threats of the misinformed or malevolently anti-Israel supporters of the Palestinians.

As reported by the London *Jewish Chronicle*, award-winning singer-songwriter and Ottawa native Alanis Morissette was bullied by advocates of a boycott of Israel who urged her to cancel her Dec. 3 concert in Tel Aviv.

The Palestinian Campaign for the Academic and Cultural Boycott of Israel spearheaded the campaign against her.

"We would find it especially disturbing should you choose to play in Israel given its recent onslaught on Gaza. Palestinian civil society groups are calling on artists to shun Tel Aviv in the same way that South African activists called on artists to boycott Sun City," the boycott campaigners wrote to Morissette.

Just as Baird had the courage to publicly resist supporting the PLO's deceitful ploy at the UN, Morissette also chose to act with singular preference to principle and courage on behalf of individual artistic freedom and historic honesty. In the process, they both strived in a true manner to bring about peace between Palestinians and Israelis.

Canadians, eh!

25 years ago in *The CJN*

Barbara Stern, chair of Canadian Jewish Congress' national committee for Soviet Jewry, reported that Jewish emigration from the USSR for 1987 would reach 8,000, a six-year high and up from 914 for all of 1986. In 1981, 9,447 Jews – down 127 per cent from the previous year's total of 21,471 – were allowed to emigrate.

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Premier's Chanukah greetings

On behalf of the government of Ontario, I am delighted to extend warm greetings to the Jewish community on the occasion of Chanukah. In Ontario, we derive our strength and unique character from the cultural and spiritual diversity that defines our great province. The Jewish community is a vital part of that cherished diversity and has made, and continues to make, invaluable contributions to the social, cultural and economic life of our province.

Chanukah is a festival that constantly inspires as it tells a timeless story of how courage and conviction have the power to overcome adversity. It is also an affirmation of remaining true to one's beliefs and a celebration of the inherent rights and dignity of every human being.

As you gather with family and friends to mark the Festival of Lights, may the glow of the illuminated menorah fill your hearts and homes with a special joy. Please accept my very best wishes for a happy and memorable Chanukah.

Dalton McGuinty
Premier of Ontario

Open letter of gratitude

Without a doubt, Operation Pillar of Defence would have looked very different had Iron Dome not been operational. The system intercepted hundreds of rockets that were headed straight into residential areas. Iron Dome saved lives, protected property and gave people a sense of security, something that they had been missing for more than a decade. Iron Dome was the product of the hard work of dedicated and talented people. When I came to work three weeks ago, some friends of mine were running out of the building, telling me they were "off to set up a battery in Tel Aviv." Turns out that they worked for 48 hours straight, into Shabbat, not pausing to change their clothing, shower, or even to eat, but they set up that battery. And three hours later, that battery shot down a Fajr-5 headed straight for Tel Aviv.

Since 2010, the people of the United States have given the State of Israel nearly $300 million for the procurement of Iron Dome. Another $600 million has been allocated. The Iron Dome batteries that were funded with American money played a critical part in the conflict. Your money, your help, saved lives. There are people walking around today who are eating falafel, learning Torah, or playing with their children, who would not be here today if it were not for the United States. To this end, no words will ever suffice. But let me try: thank you.

Ari Sacher
System Development, Short Range Missile Defence
Rafael Industries
Israel

* * *

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz

Criticizes Hamas-Israeli ceasefire

Lihyot 'am chofshi be'artzeinu, "to be a people free in our land." Never has this statement from *Hatikvah* been proven more false than in the most recent conflict and "ceasefire" between Israel and Hamas. Israel's policies, including kowtowing to world pressure, have ensured that for the foreseeable future, Tel Avivians and Jerusalemites will experience their own personal Sderots. Instead of destroying the 400 tunnels Hamas built to smuggle weapons and continuing to target Hamas' terrorist leaders, Israel did the opposite. It destroyed only 150 tunnels before agreeing to the ceasefire, it agreed to allow the Muslim Brotherhood in Egypt to arbitrate on any transgressions with respect thereto, and it agreed to halt the targeted assassinations that ravaged Hamas' high command.

As can be witnessed in Gaza, Lebanon and Sinai, Israel's policy of withdrawal has proven to be a folly of its own creation. Judea and Samaria remains quiet as a direct result of the Israel Defence Forces military presence. Given that world reaction to Israel's military operations elicit identical responses regardless of severity, Israel should have continued until its objectives were realized. Israel needs a permanent military presence in both Gaza and Sinai, and I believe that such a presence will inevitably reoccur, but only after too many rockets have fallen on defenceless Israeli civilians. There has never been an Arab problem, only a Jewish problem in that Israel allows itself to remain a de facto-controlled entity by allowing the strategic interests of foreign states to govern its own.

Justin Abrams
Thornhill, Ont.

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Yiddish and Hebrew in Canada: the latest word

Examining the data from the 2011 census

Leo Davids
Special to The CJN

Although we can't readily measure the vitality of Jewish culture in Canada, the census does enable us to follow the language scene for Yiddish and Hebrew. Results from the 2011 census were released by Statistics Canada on Oct. 24. These are the most recent numbers regarding mother tongue (one's first childhood language) and home language (the tongue most commonly spoken in each respondent's home). We await other data in May or June 2013, such as the number of Canadians who declare their religious denomination as "Jewish."

The time series that can take us back historically to the pre-Holocaust years is Yiddish mother tongue. Although mother tongue does not mean that the respondent still uses that particular language today, it at least indicates knowledge of, or ability in, that language. The significance of home language is basically that today's home language is the next generation's mother tongue. In other words, home language data provide a possibility of forecasting future numbers of speakers.

Yiddish Today

Yiddish is that quite unofficial, folksy mixture of medieval Hebrew and German, with bits and pieces from Polish, Russian and other languages that Jews spoke where they lived in previous centuries. It has no homeland and no government protection anywhere. However, it was the "internal" language for Ashkenazi Jews, developing historically as they moved from Italy through France into German-speaking areas, eventually concentrating in large numbers in Poland and nearby areas. It was lovingly referred to as the mamaloshen. The Holocaust destroyed millions of Yiddish speakers, but many Jews had already left Europe before World War II and brought Yiddish with them.

Canadian Jews were overwhelmingly Yiddish speakers until the mid-1900s, with the 1931 Canadian census informing us that there were 150,000 people of Yiddish mother tongue (YMT) across the country. Over time, however, that number has been shrinking – fast. In 2011, the national total for Yiddish mother tongue was 15,200 people, about one-tenth of the count in 1931.

Yiddish is surviving in today's world thanks to one important group of Jews: haredim, also called ultra-orthodox. Especially among chassidic Jews, Yiddish is the preferred language to bequeath to one's children by consistently speaking it at home. For Canada, that population is only found nowadays in greater Toronto and – most prominently – in greater Montreal. Our table shows the numbers for all of Canada, as well as for Montreal and Toronto, and that enthusiastic centre of yiddishkeit (when we remember the mid-1900s), Winnipeg. What do these numbers tell us?

Back in 1951, there were still more than 100,000 Canadians of Yiddish mother tongue. Montreal had 41 per cent of all YMT respondents in 1951, Toronto had 27 per cent and Winnipeg had 10 per cent. The rest of Canada had about one-fifth of the YMT population then.

By 1991, the national count for Yiddish mother tongue had declined by about 80 per cent, and the total was only 21,400. The percentage division between the three major Jewish cities had shifted somewhat, as Toronto had 40 per cent of the YMT count in 1991, Montreal had slightly increased its percentage, and Winnipeg still had 7.6 per cent of Canada's total.

Looking at the newest figures, in 2011, we find that the YMT total has shrunk further to 15,200. Of these, fully 59 per cent live in greater Montreal, while Toronto has only 30 per cent. Winnipeg now has less than 500 Yiddish mother tongue Jews, constituting three per cent of the national total.

Only in Montreal was the YMT loss between 1991 and 2011 fairly moderate. For all other major communities, the YMT shrinkage in those 20 years was quite dramatic. Our explanation for the difference between Montreal and the rest of Jewish Canada is that only in Montreal do we find substantial, strong haredi/chassidic sub-communities who are strongly upholding the use of the mamaloshen.

The table also reports on Yiddish home language, which will be reported as mother tongue in the future by those who are now children. Whereas Toronto only reports about 500 people using Yiddish as their main tongue in the home, the Montreal count is more than 6,000. That Montreal number (6,150) is fully 89 per cent of all Canadians reporting Yiddish to be their home language. Clearly, Canadian Yiddish has a future only in the greater Montreal area, as one could already see from census numbers during the 1990s.

One further wrinkle on this is to look at the age of YMT Canadians. Checking the counts for Yiddish speakers below age 15, we find a great contrast between Toronto and Montreal. Whereas only five per cent of Toronto Yiddish mother tonguers are children under 15, in Montreal, 40 per cent of Yiddish mother tonguers are in that age category. All across Canada, YMT is now usually found just among Jewish seniors, except in Montreal, with its thousands of haredi/chassidic children.

Looking at the Yiddish home language age breakdown in Montreal, there were 3,340 children whose main home language was Yiddish in 2011, making up 54 per cent of all Yiddish home language Montrealers that year! This can only be explained by a small but significant number of haredi homes speaking Yiddish regularly with their numerous children. The high fertility in this Jewish population sector is a well-known fact.

a) Yiddish Mother Tongue – All Canada, and the Major Communities
(Slightly rounded counts)

	Total	Montreal	Toronto	Winnipeg
1951	103,600 100%	42,650 41%	28,050 27%	10,750 10%
1991	21,400	9,200 43%	8,500 40%	1,630 7.6%
2011	15,200	8,900 59%	4,575 30%	475 3%

b) Yiddish Home Language in 2011 - All Canada and Montreal vs. Toronto

Total	Montreal	Toronto
6,875	6,150 89%	500 7%

Hebrew Today

Hebrew is both the ancient language of the Jewish people and the national vernacular of today's Israel. Although there are some differences between biblical, rabbinic and modern Hebrew, they are basically the same language throughout and are also a single category on the Canadian census.

One might think that Canadian language-use numbers for Yiddish and Hebrew would be similar, but that is not at all the case.

In the decade from 1991 to 2001, there was a small increase in the national Hebrew mother tongue (HMT) counts, but – no doubt due to larger immigration from Israel – the HMT total rose close to 50 per cent between 2001 and 2011. Unlike the Yiddish situation, greater Toronto is the main "home" for Canada's HMT residents. As of 2011, Montreal had 21 per cent of HMT Canadians, while Toronto had 57 per cent. That leaves 22 per cent for the rest of Canada. There are former Israelis in a number of Canada's major cities. Vancouver, our third-largest Jewish community in recent decades (replacing Winnipeg) has 1,540 HMT residents.

As for child speakers, some 18 per cent of HMT Canadians are below age 15, and the same holds true for Toronto.

Looking at Hebrew home language, our 2011 figures show 8,400 HHL Canadians, the bulk being in Greater Toronto (58 per cent of the national total). However, some families do speak Hebrew regularly at home outside of Montreal and Toronto. Vancouver has 725 HHL residents and Calgary has more than 200.

Conclusions

Remember that Yiddish is almost always learned at home from parents or grandparents, although a few people acquire Yiddish in school. In great contrast, Hebrew is mostly spoken by Canadians due to Jewish schooling or through spending time in contemporary Israel. The Hebrew mother tongue count on the Canadian census shows Israeli-origin speakers living in Canada, but does not describe the entire Hebrew-speaking population here. Tens of thousands of Jewish children and youth participate in formal Jewish education, which always teaches Hebrew, and often in Hebrew. Yiddish, however, is rare in Jewish schools other than haredi/chassidic ones.

The census data clearly show a viable Yiddish-speaking population only in the Montreal area. There are still a few thousand Yiddish-speaking children there. Elsewhere, there is no "life" for the Yiddish tongue in Canada. On the other hand, Hebrew has tens of thousands of speakers in greater Toronto, but it also maintains a visible presence in other large Canadian centres. Jewish schools both produce non-HMT Hebrew speakers and attract teachers from Israel who speak Hebrew in their Canadian homes.

Leo Davids is professor emeritus of sociology at York University.

What Chanukah teaches us about Jewish history

Ah, the smell of frying latkes clinging to our clothes, the temptation to eat one more *sufganiyah*. Nothing says Chanukah like food. However, there is also a holiday attached to this festival, one that has interesting questions attached to it. Here are two, plus a minhag.

First question: in all the texts on this celebration, where are the Maccabees?

Jean M. Gerber

in Vancouver

We pride ourselves on being a people bound by our history. We should turn then to the historical, rather than the aggadic. As Yosef Yerushalmi has written in his book *Zakhor: Jewish History and Jewish Memory*, "It was ancient Israel that first assigned a decisive significance to history and thus forged a new world view whose essential premises were eventually appropriated by Christianity and Islam."

If we accept this, then we must also accept that we do not merely mythologize our history, but acknowledge both the good and the bad. So it should be with Chanukah.

So, when we recite, "In the days of Mattityahu, son of Yochanan the High priest," we throw history out the window. The Maccabees – later the Hasmonean dynasty – were not high priests and indeed had risen up not just in opposition to the Greeks but also to the Hellenizing Jewish elite of the country, including the High Priest Menelaus. The rabbis of the Mishnah were at pains to write those Hasmoneans out of history, since, once in power, they took over not just the high priesthood, to which they were not entitled, but also the kingship, reserved for descendants of the Davidic line, which they were not.

As the Hasmoneans became Hellenized, the Pharisees and the later rabbis did all they could to downplay their military victories and re-imagine Chanukah as the result of the miracles done for Israel by God. Hence the candles represent eight days of miraculous light in the rededicated temple until new, consecrated oil could be prepared.

Second question: where are the women in the story? Here I cite Rivy Poupko Kletenik, whose class on the topic "Judith the Obscure" I recently attended. I am using her translations and her conclusions. Any errors are mine.

Who lights the Chanukah candles? The Talmud Shabbat 23a, mandates: "A woman definitely lights, as Rabbi Yehoshua ben Levi says, women are obligated in the Chanukah candles, for they, too, were in that miracle." Rabbi Yehoshua's opinion is repeated in Talmud Megilla 4a.

The Rashbam in the Tosefot explains that "the critical part of the miracle was done through [the women's] hands, in Purim through Esther, in Chanukah by Yehudit."

According to Rivy Kletenik's analysis, the apocryphal story of Judith migrated in the Middle Ages into the miracle of Chanukah, based on the phrase "they too were in/included in the miracle." In the story, Judith goes to the camp of a besieging army led by General Holofernes. She induces a drunken slumber in him and beheads him. She returns to the besieged city and announces her deed, which then is proclaimed to the now leaderless army. They flee, and the Israelites are saved!

Thus did a Jewish historical novel (perhaps the first) migrate into Chanukah.

That inclusion of a woman in the miracle of Chanukah, long stretch or not, is a delightful new learning for me.

Finally, a minhag. The commentators gave women another gift: it became custom for women to refrain from work while the candles were burning. (Note to self: get longer-lasting candles.) *That* is a custom I will be incorporating into our celebrations from this point on.

As we enjoy both our customs and our history, this is a welcome holiday, coming as it does at the darkest time of the year, filling our homes with light, joy and gladness – and presents for the kids.

The personal really is political

How do we understand major or even minor events that take place in the world? We read about them and listen to learned (or not-so-learned) explanations that place them in context and enable some comprehension, and even appreciation. But full understanding requires a moment of identification with the subject that comes from a personal connection.

Decades ago, one of the critical claims of the feminist movement was that the personal is political. This phrase was an indicator of a strongly held belief that the very personal was to be seen as reflected in the public or political arena. Thus, a man beating his wife was to be viewed as not simply a private domestic scene, but a societal problem that required legislative and criminal attention.

In the 21st century, we're learning to look for the other side of the phrase. Those large-scale pictures of public events can only become meaningful to us when we understand the individual experiences involved or personal tolls they exact. This has become increasingly necessary as we're inundated with facts and figures in our global "village." As the world seems so close or closed in, we can know about events all over the world, but we don't really recognize the people and places. How will we understand these events and experiences?

Recently, we all heard of the terrible suffering of some New Yorkers during super storm Sandy. Many tried to help in various ways, but the vagaries of the storm only had an impact on us as we heard stories of individuals and saw for ourselves the demolished and burned out houses. General statistics of towns in trouble don't move us, but pictures of evacuated families reminded many of us of the ice storm of 1998 in Montreal or played on our own fears of floods, fires and homelessness.

Once touched personally, we could identify and help more. Personal stories such as my son's own flooded house, children living in a cold wet house with no hot food, with mould and two cars ruined so there is no escape – that gets you! Then they moved out and were without a home for three weeks – we called them the wandering Jews. What a great story. And when you get home, you have to fight with an insurance company and you don't have a car. Lovely!

All our charity organizations know how well we respond to this type of appeal. The kids lost their toys, books and TV! Descriptions of Jewish poverty being at a 30 per cent level don't get the philanthropic juices running. But tell a story with pictures of a mother and five abandoned children and the money pours in. I could decry this type of reaction, because it further victimizes the individual and represents the giver as a voyeuristic character in need of graphic inducement.

Norma Baumel Joseph

in Montreal

But my point is that we give better in these visual circumstances, because of our human need to personalize the situation. General pictures with statistics may be good for background and context, but they don't tell me enough. I need to know about real people, honest human situations that require help. The personal is political, and it gets me involved rather than artificially implicated.

Our view of Chanukah has also changed. Today, we see the miracle differently. Jews called Maccabees stood up to religious persecution. They fought back and survived. It's a miracle of survival, and we tell the story with more individuals and more facts, not just oil and candles. Stories about individual families and their exploits are now more popular.

How will we tell the story of Israel? For me, the recent confrontation in Gaza is personal. How many times did my family run to the shelter? Were they always first? It was very important to my nephews to get there first. They had to buy decent pyjamas for public viewing. These little facts taught me about living under the effects of constant missile fire. What happens to a family when you have 15 seconds to get to a shelter? What happens to a village when you leave your elderly and sick alone, knowing they're totally exposed? Will the ceasefire last?

My nephew went back to sleeping in his underwear, so I guess the ceasefire is on.

A cornucopia of books ...

With Chanukah almost upon us, think of giving some of these newly published books to friends and relatives as gifts.

Bernard Lewis, the British-turned-American Mideast specialist, has had a distinguished career. "During my long life, I have been principally concerned with the study of the Middle East," Lewis, 96, writes in what may be his final book, *Notes on a Century: Reflections of a Middle East Historian* (Weidenfeld & Nicholson). "This interest began when I was still a schoolboy. It has grown ever since." In this intellectually vigorous volume, he recalls people he has known and events he has witnessed and participated in.

The Dead Sea Scrolls, found accidentally by a Bedouin shepherd in a cave near Qumran in 1947, have aroused both wonderment and controversy. John J. Collins, in *The Dead Sea Scrolls: A Biography* (Princeton University Press), offers insights into the passionate debates that have swirled around them since their startling discovery. One of topics he explores is the extent to which they broadly reflect the Judaism of that era.

Sheldon Kirshner in Toronto

On Jan. 14, 2011, the president of Tunisia fled after 28 days of popular protest. About a month later, his Egyptian counterpart was forced to step down in the face of persistent demands for his resignation. These upheavals ushered in the Arab Spring, which is still playing out in the Arab world, judging by the civil war in Syria and the continuing turmoil in Libya, Egypt, Yemen and Jordan. In *The Arab Revolution: Ten Lessons from the Democratic Uprising* (Oxford University Press), Jean-Pierre Filiu examines the ramifications of these historic revolts.

Within the past six years, Israel has fought one war with Hezbollah, the Party of God, and two wars with Hamas, the Islamic Resistance Movement. What are their roots, histories, ideologies and tactics? Joshua L. Gleis and Benedetta Berti skilfully explore these issues in a fine primer, *Hezbollah and Hamas: A Comparative Study* (The Johns Hopkins University Press).

With the 10th anniversary of the U.S.-led allied invasion of Iraq fast approaching, *The Endgame: The Inside Story of the Struggle for Iraq, from George W. Bush to Barack Obama* (Pantheon) is certainly timely. Written by Michael R. Gordon and Bernard E. Trainor, this blow-by-blow account is informative and useful.

More than half of Israeli Arabs, comprising 20 per cent of Israel's population, prefer to be called "Palestinian Arab citizens of Israel." Queen's University political scientist Oded Haklai, in *Palestinian Ethnonationalism in Israel* (University of Pennsylvania Press), explains the sources of their discontent and disaffection in this illuminating, important volume.

Canadian journalist Doug Sanders, in *The Myth of the Muslim Tide* (Alfred A. Knopf), challenges the assertion that Muslim immigrants in Europe are disloyal, hew to a political agenda driven by Islam and pose a demographic threat to western mores and values. Drawing on his own reporting and scholarly documents, he writes that such claims are not only overdrawn but inaccurate and dangerous as well.

Los Angeles is home to the largest concentration of Iranians outside Iran, and by no coincidence, a significant proportion of these Iranian immigrants are Jews. Having identified with the deposed monarchy, and having been attached to Israel, Jews understood that their place in Iranian society might be jeopardized under a new Islamic regime. In her book, *From the Shahs to Los Angeles: Three Generations of Iranian Jewish Women Between Religion and Culture* (State University of New York Press), Saba Soomekh draws a compelling ethnographic portrait of what life was and is for them in Iran and the United States.

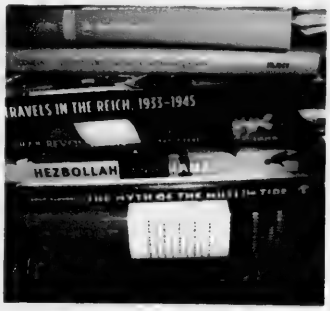
Iraq's Jewish community is the subject of Orit Bashkin's penetrating *New Babylonians: A History of Jews in Modern Iraq* (Stanford University Press). Bashkin examines their status in Iraqi society and analyzes the forces that impelled them to leave en masse after the creation of Israel. In her view, Iraqi politicians manipulated the Palestinian issue for their own selfish ends, while the anti-Zionist campaign they promoted was unconstitutional. It was certainly ironic, since Zionism in Iraq was a minority movement.

A procession of visitors, from Christopher Isherwood and Georges Simeon to Albert Camus and John F. Kennedy, travelled through Nazi Germany as Adolf Hitler consolidated his grip on the country and persecuted German Jews. *Travels in the Reich, 1933-1945* (The University of Chicago Press), edited by Oliver Lubrich, presents a riveting picture of life under the Nazis based on the published and unpublished impressions of more than 50 perceptive visitors.

Holocaust: The Nazi Persecution and Murder of the Jews (Oxford University Press), by Peter Longerich, is a first-rate account of an unprecedented state-planned and sanctioned atrocity. Longerich's approach to his topic is meticulous and masterful.

Nazi functionary Udo Klausa considered himself a decent man, but as the civilian administrator of the Polish town of Bedzin, some 40 kilometres from the Auschwitz extermination camp, he was responsible for implementing policies that marginalized and ghettoized Jews and ultimately set the stage for their murder. Mary Fulbrook, in *A Small Town Near Auschwitz: Ordinary Nazis and the Holocaust* (Oxford University Press), tells a powerful story of a German bureaucrat who advanced his career through genocide. More tellingly, the functions that Klausa routinely performed were also carried out by administrators elsewhere in Nazi-occupied Europe.

Nazi Germany, Canadian Responses: Confronting Antisemitism in the Shadow of War (McGill-Queen's University Press), edited by L. Ruth Klein, is a valuable compendium of nine essays by academics of how Canadians reacted to the persecution of Jews. Christopher J. Probst's incisive work, *Demonizing the Jews: Luther and the Protestant Church in Nazi Germany* (Indiana University Press), documents the manner in which German theologians and clergy made use of the inflammatory 16th-century writings of Martin Luther to reinforce racial antisemitism and religious anti-Judaism. A chilling companion volume, *No Justice in Germany: The Breslau Diaries, 1933-1941* (Stanford University Press), shows through the diaries of German Jew Willy Cohn how the process of marginalization inexorably unfolded in that local Jewish community.



The Harts, an industrious Jewish family that set down roots in Quebec in the 18th century, are the focus of Denis Vaugeois' book, *The First Jews in North America: The Extraordinary Story of the Hart Family* (Baraka Books). Regrettably, it is less than captivating.

Flip through the glossy, lavishly illustrated pages of Jerusalem: A Cookbook (Ten Speed Press), by Yotam Ottolenghi and Sami Tamimi, and the flavours and aromas of Israeli cuisine come through. This excellent primer contains recipes for meat, fish, vegetables, soups, beans, grains and sweets, and hits the spot.

Three books of general interest are well worth reading: Antony Beevor's *The Second World War* (Little, Brown), Laurent Dubois' *Haiti: The Aftershocks of History* (Metropolitan) and John Gimlette's *Wild Coast: Travels on South America's Untamed Edge* (Alfred A. Knopf).

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2005	9.9%	2010	8.7%
2006	10.3%	2011	8.2%

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ROMSPEN

Perl's back in business with new line of meats

Carolyn Blackman
Staff Reporter

At 87 years old, Herman Perl is glad to be back in business.

The founder and president of Perl's Fine Foods has begun manufacturing his products again for the first time since a fire destroyed his Bathurst Street store in 2006.

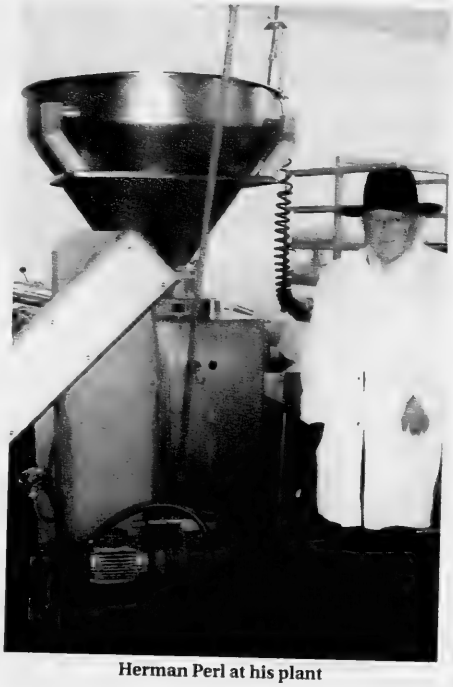
At his current factory on Densley Avenue, near Keele Street and Lawrence Avenue, Perl will manufacture and supply retailers with such Perl's favourites as salami, hot dogs, smoked turkey breast and drumsticks, as well as chicken and turkey deli slices.

Perl, a father of six, grandfather of 26 and great-grandfather of 20, said in an interview that for now, he won't produce the cooked foods that had become a staple at his store.

With 60 people working at Perl's before the fire, including 25 in the kitchen, the outlet, which opened on Bathurst just south of Lawrence in the early 1960s, had grown to become a community institution.

For Passover, for example, it sold about 5,500 pounds of gefilte fish and 4,700 pounds of chopped liver.

"We sold 50 gallons of chicken soup a day, five days a week, all year long," he said.



Herman Perl at his plant

A Holocaust survivor from Romania, Perl was studying in Hungary when the war broke out and he was sent to Shachendorf concentration camp. He lost all his siblings and his step-mother in the Holocaust.

After the war, he went to Belgium, where he trained as a textile engineer.

"When I came to Toronto, my first job was [as] a textile engineer, and I made good money, about double what a weaver made, but my boss, a German Jew, said I had to work on Shabbat," Perl said.

"He tried to [compromise] by letting me work half a day, but I walked away."

Someone suggested that he open a butcher shop, "and even though I knew nothing about meat, I did. When one of my first customers wanted some middle chuck, I showed her a poster of a cow and asked her to point it out."

He opened his first store three weeks before Passover on Bloor Street in 1953, he said, and once, shortly after it opened, when he was too busy to deliver an order by car before yom tov, he walked with 75 pounds of meat from Bloor Street to Wilson Avenue.

The store became his life, he said.

"I would wake up at 4 a.m. and go to work, and sometimes I slept there. I learned everything on the job."

Customer service was first for him, Perl said.

"I helped a lot of poor people by giving them meat or giving them a discount. I saw one customer shoplifting, and I said nothing, because I knew she didn't have money to feed her family."

Two years ago, Perl was honoured by Premier Dalton McGuinty and the Canadian Society for Yad Vashem as one of a number of Holocaust survivors who have made contributions to their communities and Ontario.

Looking back, he said he thanks his former boss for letting him walk away.

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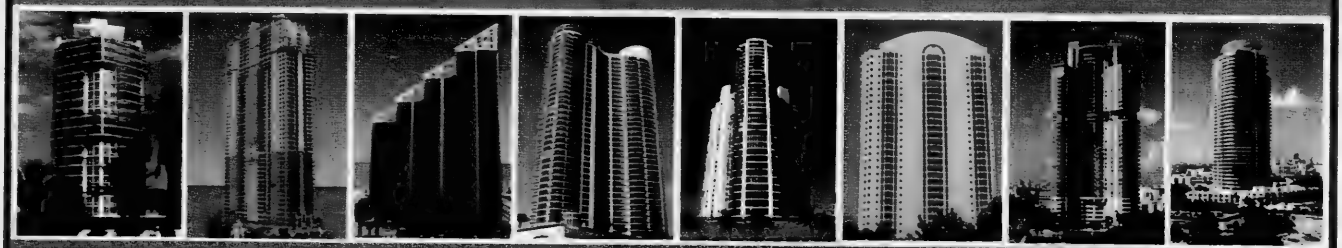

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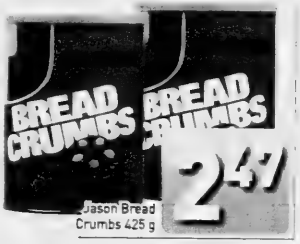

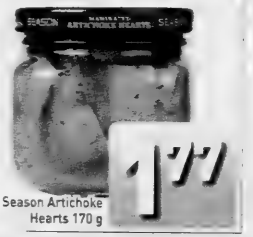

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Rabbi Avraham Plotkin, left, and MC Michael Landsberg, a TSN television host, at Chabad of Markham's 25th anniversary gala. ***[Ben Katan photography]***

Chabad of Markham celebrates 25 years

Frances Kraft
Staff Reporter

Nearly 400 people celebrated Chabad Lubavitch of Markham's 25th anniversary at a Nov. 13 gala dinner, testament to the growth of the congregation since its early days in the home of Rabbi Avraham Plotkin and his wife, Goldie.

The rabbi remembers that one Friday night, there were only nine men to make up the minyan, when someone knocked at his door.

"I didn't realize it was Halloween," Rabbi Plotkin told *The CJN*. "I asked the fellow in costume whether he was Jewish, and I pulled him in."

Rabbi Plotkin was 24 years old and his wife was 21 when they moved here from New York to reach out to unaffiliated Jews in the eastern part of Thornhill.

They bought a small house off Green Lane and began to have services in their living room.

After a couple of months, they renovated their basement to accommodate between 40 and 50 people for services, and on the High Holidays, they rented the Thornhill Community Centre.

Within three years, the congregation moved to a 4,000-square-foot warehouse on Guardsman Road, its home for the next decade.

Sixteen years ago, the congregation bought a property on Green Lane, its location since 1997, when it moved in to a new building on the site. Expansions over the years have included the addition of a mikvah in 2004.

But now, the 360-family congregation is "bursting out of our seams" and planning another expansion, said Goldie, who is director of the shul's Torah Tots preschool.

The challenge, she said, is that members' children are marrying and having their own children, and space is limited.

Even when there is no bar mitzvah on a Saturday morning, more than 200 people attend services, the rabbi said. "We don't impose any particular level [of observance], but we've seen an involvement, and to me that's the greatest joy."

Shul renovations are planned for the coming year, which will increase the capacity of the sanctuary by one-third, according to the congregation's president Paul Klein. As well, planned renovations include the addition of a social hall.

The work is expected to begin in March, once permits are approved. It's expected to be a four-month project, Klein said.

A government grant that was given to the shul will probably not materialize, because it is contingent on the work being completed by the end of March, he added.

Klein and his wife, Chips, who like an estimated 75 percent of congregants are South African, have been with the congregation about 22 years.

"We were looking for an Orthodox shul in the neighbourhood," he recalled. Aside from Chabad Markham being the only one in the area, Klein said it was "exceptionally friendly, and very relaxed."

As well, the shul's focus on education appeals to him, and he has been in charge of the adult education component for years. "I think education is the key to Jewish survival. [Shul] is not just to provide a social setting, but to provide some place that's meaningful… [and] relevant to upcoming generations."

He said the shul is referred to as "the miracle of Markham, because we're stuck a little out of the mainstream [Jewish areas]."

Longtime member Sarah Konsker said that when she and her husband, Michael, moved into the area in 1979, there was no Orthodox shul within walking distance.

Konsker, who became observant after joining Chabad and now serves as the shul's mikvah attendant, was an early organizer of High Holiday services and Jewish couples' classes for a small group that met in private homes in the area, and was "very excited" when the Plotkins arrived.

"Our congregation is a wonderful, warm, involved congregation," she said. "I think everybody that is there really loves seeing each other… It's a wonderful community."

Beth Emeth's Torah reader is 'everybody's friend'

Cynthia Gasner
Special to The CJN

"Yehuda Rosenberg lives and breathes for the Beth Emeth Bais Yehuda community," says the synagogue's spiritual leader, Rabbi Howard Morrison.

"And he helps many people in a wide variety of ways and this is all voluntary," Rabbi Morrison adds. "He is officially the Torah reader, but he is much more than that. He is everybody's friend."

Yehuda Rosenberg reads from the Torah.

Rosenberg, who is a plumber by profession, serves as Beth Emeth Bais Yehuda Synagogue's ba'al koreh, the regular Torah reader, on Shabbat and holidays.

"He is Beth Emeth's unofficial plumber," says Rabbi Morrison, who cites Rosenberg as an example of human goodness.

Known as the key spirit of Toronto's Beth Emeth and dubbed the "Candy Man" by the children, he opens the doors of the synagogue every morning at 6 a.m. to study for an hour before attending the first minyan. As a volunteer, he reads from the Torah in the mornings, and he is often there to close the building in the evenings.

Rosenberg, 74, was born in Jerusalem. His family came to what was then Palestine in the early 1930s from Budapest and settled in a Hungarian haredi area. He has a sister who lives in Ma'alot, Israel.

Rosenberg began studying at the Talmud Torah in Yavne when he was three years old. He says by the age of seven, he "could daven by heart."

He was 10 years old when the State of Israel was declared. Four days after the declaration, his mother was killed when the Jordanians were shelling Jerusalem.

"My father was so broken. Our beautiful family fell apart. Our family was never together again," Rosenberg says.

When he was 15, an aunt brought him to Brooklyn, N.Y., where he studied at Yeshiva Torah Vodaath for three years. In 1957, he was called back to Israel to serve in the Israel Defence Forces.

After he left the IDF, he decided to give up his religious practices. Then a cousin who had a plumbing company in Bnei Brak took him in as an apprentice.

In 1962, he married Rachel Halifa, whose family had been in Israel for seven generations. The following year, the couple came to Toronto, where Rosenberg had an uncle and cousin. Soon he established his own plumbing company.

The Rosenbergs have three sons, Yosi, Eddy and Elan, and a daughter, Judy. In 1974, the family joined Beth Emeth.

"We joined because we had to have bar mitzvahs for our sons, but then I only went to shul on the High Holidays," Rosenberg says.

His life changed when he was asked to read a section of the Torah at the aufruf of his son. At the time, the synagogue did not have a ba'al koreh.

"When I went up to read 24 years ago, everybody got quiet and asked, 'Who is the guy who is reading from the Torah?' After the service, Rabbi Joseph Kelman asked me if I would consider reading professionally for the synagogue. I refused, as I was not observant," Rosenberg says.

"Two years later, I realized that I wanted to go back to my roots, which I did. I went to Rabbi Kelman and said that I can now read at the shul."

He adds that with a little help from Fievel Zuker, the ba'al koreh of Shaarei Shomayim Congregation, "I began a new life," Rosenberg says. "I have never missed a service in 22 years."

Rosenberg says he enjoys being with people, and he likes to cheer people up and to make them laugh. And along with hospital visits, leading services at shivah houses and teaching adults to lead the services, he particularly loves teaching young people for bar and bat mitzvah.

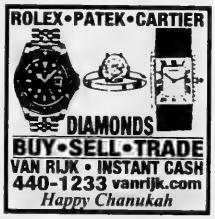
"I believe that anyone coming to shul should feel that people [will] come over to them and greet them and make sure that they are comfortable," he says. "And they should know where they are in the davening."

Looking back, he says, "If I could relive my life, I would have stayed in Israel. I hope to move back there in the future. And I also regret that I moved away from religion, but I am delighted that I found it again."

Speaking of the many acts of kindness and chesed he performs, he notes that he and his sister learned this as young children, from their mother.

"Our mother would go out and collect money for poor brides and their families," he recalls. "She set the example for her children."

And Rosenberg is setting the example for others.



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The education of an Israeli chef

Sheldon Kirshner
Staff Reporter

It came to him as a revelation on a misty mountain peak in Costa Rica.

When Benny Cohen completed his mandatory military service in Israel, he left the country to travel and see the world, as do many of his peers.

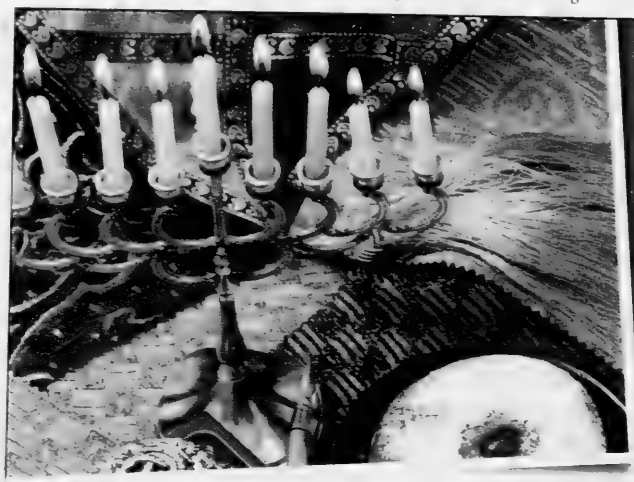
After arriving in Costa Rica, one of the countries he visited in Central America, Cohen went on a hike. Having reached the summit of a mountain after an arduous trek, he collected his thoughts.

"I decided to turn my interest in food into a profession," he recalled. "Thank God, it's been a good choice. I wake up each morning eager to get into the kitchen. I wake up in the middle of the night with ideas for new recipes."

Cohen, 36, is the executive chef of Mideastro, a Yorkville restaurant whose cuisine is a fusion of Mediterranean and Middle Eastern food.

Cohen, whose family hails from Morocco, combines the rustic fare of his parents' ancestral homeland with the flair and panache of French cooking.

He credits his Casablanca-born grandmother, Dina, with having inculcated in him a love of and appreciation for fine dining.



As a child growing up in Be'er Sheva, Cohen spent a great deal of his time with Dina because his parents were so busy working. Watching her whipping up a panoply of dishes, he developed a deep and abiding interest in cooking and baking.

By the age of five, he was a foodie. Later, he went to market early in the morning to buy the vegetables, fruits and meat for that day's meals. Finally, he had the pleasure of imbibing the heady aromas of Dina's culinary concoctions.

Chef Benny Cohen
[*Sheldon Kirshner photo*]

"I was hooked," he said.

From Dina, Cohen learned the rudiments of Moroccan cuisine, which was influenced by Arab and Berber tastes and relies on such spices as cinnamon, cumin, turmeric, ginger and coriander.

Dina showed him how to prepare some of the classics of the Moroccan table – lamb shank, fish stew, cold salads and dips. She also taught him the importance of letting the ingredients do their work and saving the spicing for the end.

Cohen was exposed to yet more earthy flavours during his travels in Greece, Turkey, Spain, Egypt, Jordan and Latin America following his army service as a combat soldier.

Upon returning to Israel, he studied at the School of Culinary Arts in Tel Aviv. He then apprenticed at Doxa, a Tel Aviv restaurant specializing in French Mediterranean food. Subsequently, he refined his palate at such Israeli restaurants as NG, Nana Bar and Messa Grill.

Having learned his craft in Tel Aviv, Cohen is convinced that the Israeli restaurant scene has morphed into one of the most vibrant in the region.

Cohen landed in Toronto four years ago to help a relative open a new restaurant. The venture floundered, but Cohen remained in Canada after accepting an offer from the owner of What-a-Bagel – a local bakery-cum-cafe chain – to devise a typical Israeli breakfast and brunch menu.

After finishing this job, he drew up a menu for Shoom Shoom, an Israeli-style Mediterranean bistro in Toronto.

Cohen joined Mideastro, owned by former Israeli Leon Goldstein, three years ago. At first, he worked in the Thornhill branch. But when Goldstein opened the downtown Mideastro on Yorkville Avenue near the new Four Seasons Hotel, he asked Cohen to take charge.

Typically, Cohen arrives at 9 a.m. and leaves before midnight. At around noon, he makes lunch for his wife, Noa, an El Al Airlines employee, and their two-year-old daughter, Mika, who, he says, is "one of the biggest foodies I know."

Cohen buys spices, ranging from cloves to cardamom, from suppliers in Morocco and Tunisia. "These spices are unlike any available here and open up new worlds," he said.

He imports fresh herbs and vegetables directly from Israel, but uses local produce during summer months.

Working with sous-chef Yishai Aharoni, like himself an Israeli, Cohen can usually whip up a complete meal within 15 minutes.

"The cuisine of the Middle East and Mediterranean is more sophisticated than just shawarma," he said one recent morning as he prepared himself for another long day. "I want to show people that it's complex in terms of flavour and presentation. It's one of the richest cuisines in the world today."

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Deterrence not seen as effective weapon

Continued from page 6

Six million Jews in Israel can't rely in deterrence, he said

Deterrence was a tactic that worked when the United States confronted the Soviet Union in a tense standoff, but it won't work with Iran because of its apocalyptic and messianic view of history, he warned.

Krauthammer said that while Israel has no intention of eradicating Iran or any of its Arab neighbours, Iran is dead set on destroying Israel, a United Nations member state.

Nasr, born in Tehran and the author of *The Shia Revival and Democracy in Iran*, conceded the world would be better off if Iran does not develop a weaponized nuclear program. But he acknowledged that Iran may yet succeed in fulfilling its ambition.

But he argued that like North Korea and the Soviet Union, Iran can be contained. "Iran is not impervious to containment," he said.

Disputing the notion that Iran's foreign policy is driven by messianism rather than cold national interest, Nasr noted that Iran last launched an attack on a neighbour in the mid-19th century.

He condemned the morality of the Iranian regime, but described it as a rational one.

He claimed that a nuclear-armed Iran could be deterred, just as the Soviet Union was at the height of the Cold War and Pakistan and India are today.

Americans, having endured wars in Iraq and Afghanistan, don't have an appetite for another war in Iran, he pointed out.

Admitting that neither Iraq nor Syria retaliated after their nuclear installations were bombed by Israel in 1981 and 2007, respectively, Nasr claimed that Iran would respond aggressively to an attack, plunging the Mideast into a full-scale war.

In a pre-debate vote on the resolution – "Be it resolved the world cannot tolerate an Iran with nuclear weapons capability" – 60 per cent of respondents voted yes, while 24 per cent voted no, while 16 per cent were undecided.

The post-debate tally was 58 per cent pro and 42 per cent con.

Charles Krauthammer

Vali Nasr

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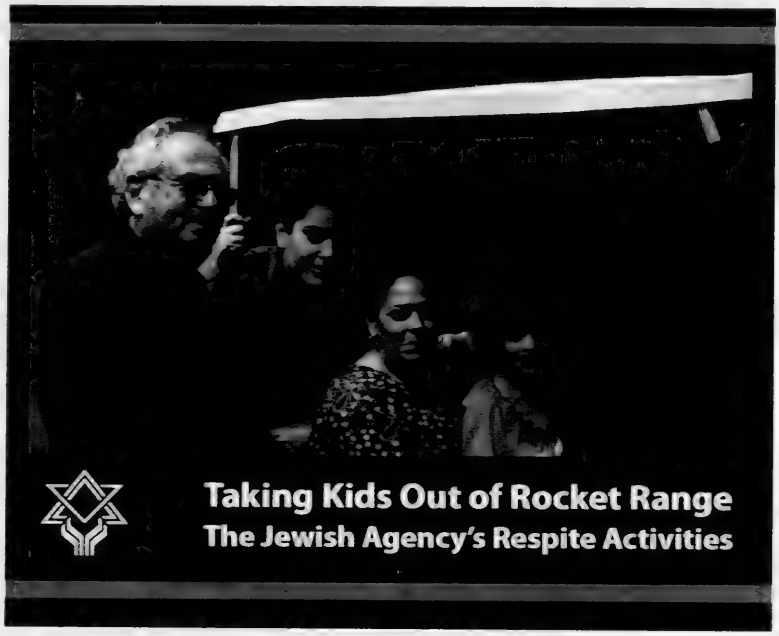
IDF HONOURED: Robbins Hebrew Academy honoured the IDF last month by adding a special star on its Ruth H. Gales Wall of Supporters. Pictured are shinshinim Alon Reichman, left, and Inbar Erez, who will begin their IDF service at the end of next year, and two Robbins students, Boaz and Shira Granovsky.

UJA Federation of Greater Toronto Takes Kids from Sderot Out of Rocket Range at the Safari in Ramat Gan



On Thursday, November 22nd, 500 children from Sderot were brought to Ramat Gan's Safari by The Jewish Agency, courtesy of UJA Federation of Greater Toronto, whose immediate response to the crisis spearheaded a fantastic Canadian effort. The fun day provided the kids with a brief respite from the danger and fear of the constant sirens that have become part of their daily lives for the better part of a decade.

The children enjoyed a range of fun activities, hoping that the quiet that they enjoyed during the day will continue after they return to their homes in the South, following the ceasefire agreement. Deputy Chairman of the Executive of The Jewish Agency, Rany Trainin, joined the kids for part of the day.

Sderot has been the city hardest hit by the rockets, with its children in a near perpetual state of readiness for the worst. The town's Mayor, David Buskila has said in recent days, "The respite trips organized by The Jewish Agency are life altering for the participants. The organization has been highly professional."

The visit to the Safari, sponsored by UJA Federation of Greater Toronto, was part of a massive respite effort which has already resulted in more than 9,000 children and teenagers from southern Israel enjoying themselves at different entertainment venues in safer parts of the country. The costs of the Jewish Agency's respite activities have been covered by Jewish Federations of North America, UJA Federation of Greater Toronto, Federation CJA (Montreal) and the Jewish Federations of Canada-UIA.

This brings the number of children taken for rest, fun and fresh air and, more importantly, their safety, to 30,000 last week alone.

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Canada Post rejects union's expenses claim

Paul Lungen
Staff Reporter

Canada Post says it will not reimburse the Canadian Union of Postal Workers (CUPW) when it submits its expenses for a trip to a political conference in Brazil.

The Crown corporation is not obliged to fund the Nov. 28-Dec. 1 trip to the World Social Forum's Free Palestine conference, said Canada Post spokesperson Jon Hamilton. "Not one dime of Canada Post money will support this union trip."

However, CUPW national president Denis Lemelin said the union has been staging similar trips for 12 years, and under terms of the union's collective agreement, it has always been compensated for the costs involved. "This is the first time for return to sender," he said.

Lemelin said he expected CUPW and Canada Post to resolve the issue.

Under the union's collective bargaining agreement, the union can draw from a $200,000 global solidarity fund. The purpose of the fund is to maintain relationships with other postal workers around the world.

Lemelin said the visit to Brazil by a delegation of five Canadian postal workers included discussions with international colleagues on postal issues. "It's in line with the fund."

Denis Lemelin

However Hamilton said the focus on Palestine indicates the conference was political in nature and should not be covered by the fund.

The *Toronto Sun* reported that one of the sessions at the Porte Alegre conference called for the release of Ahmad Saadat from an Israeli jail.

Saadat was sentenced in 2008 to 30 years in prison for heading the left-wing terrorist Popular Front for the Liberation of Palestine (PFLP) and for orchestrating the 2001 assassination of Israeli tourism minister Rehavam Ze'evi.

Canada Post received several letters objecting to the use of the fund to support a political initiative, Hamilton said.

Late last week, B'nai Brith Canada issued a news release titled, "CUPW goes postal with taxpayer dollars."

B'nai Brith said it was "outraged by CUPW misusing taxpayer dollars to single out the Jewish state of Israel for contempt and hatred." It called the trip an "abuse of taxpayer funds" and it called on the government "to assure the public that taxpayer dollars will not be abused by CUPW in this manner. Whether funding the pro-Hamas Gaza flotilla campaign or testifying before the Canadian Parliament trying to split hairs between antisemitism and anti-Zionism, CUPW has again discredited itself by obsessing on this issue.

"Their absurdity is highlighted by the fact that Israel is a leader in workers' rights," said B'nai Brith CEO Frank Dimant.

Lemelin rejected suggestions the union had misused taxpayer funds. The money used to reimburse union members abroad were negotiated and are part of the collective agreement, he said. Had the fund not been included in the collective agreement, he suggested that wages or other benefits would have been higher.

Appendix R of the collective bargaining agreement, cited by Hamilton, states that "the fund shall be used exclusively to allow the union and its members who are employees of the corporation to develop and maintain a relationship and exchange with postal workers from other countries and their unions."

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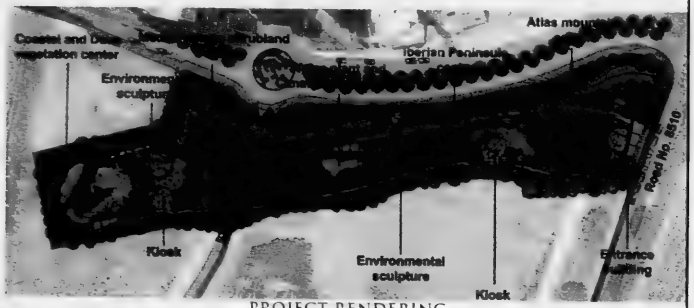

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Israeli Arabs want a binational state: scholar

Sheldon Kirshner
Staff Reporter

A silent vigil by Israeli Arab students at Haifa University on Nov. 16 in memory of Hamas' assassinated military commander was a clear sign that many Arabs in Israel hope to be recognized as "Palestinian Arab citizens" of the Jewish state, says a scholar.

Oded Haklai, a Queen's University political scientist born and raised in Israel, was referring to Ahmed Jabari, who was killed by an Israeli drone strike on the first day of Israel's current offensive in the Gaza Strip.

In an interview, Haklai – the author of *Palestinian Ethnonationalism in Israel* published recently by the University of Pennsylvania Press – said that more than 50 per cent of Israeli Arabs regard themselves as "Palestinian citizens of Israel."

The term 'Israeli Arab' is now associated with "state control of a national minority," said Haklai, who was in Toronto last week to deliver a lecture on this subject at a Canadian Friends of Peace Now forum.

"Among the educated elite of Arabs in Israel, 'Israeli Arab' is a derogatory expression," he added. "Among the Arab masses, 'Arabs in Israel' is the preferred term."

Haklai, a Hebrew University of Jerusalem graduate and a resident of Canada since 1998, said that Israeli Arabs who identify as Palestinians hunger for the day when Israel will be replaced by a binational state. They also consider Israel to be an imperialist western implant in the Middle East.

Due to such beliefs, more than half of the Jews in Israel claim that Israeli Arabs are Fifth Columnists, he suggested.

Palestinian Arab citizens of Israel demand major changes in Israeli society, Haklai said.

Voicing their demands through communal organizations, they want to be formally recognized as a national and indigenous minority and desire autonomous political institutions, a separate parliament and Arabic-language protection. They also want the Arab education system to be more autonomous.

Oded Haklai

In addition, they demand a proportional allocation of state resources for their community and proportional representation in state institutions and government.

Most importantly, they seek to de-Judaize Israel's "public space" so that Israeli national symbols like the Star of David flag and the Hatikvah national anthem are modified to reflect the fact that Israeli Arabs account for about 20 per cent of Israel's current population.

"They reject the idea that Israeli Jews are a national group and have national and historical ties to the land," he noted. "But they recognize a national Jewish identity in Israel."

According to Haklai, Israeli Arabs who subscribe to these ideas see themselves as a disaffected, though not subversive, minority.

In his estimation, their demands are likely to be rejected by Israel, with the result that Israeli society will become even more polarized than it is today.

"Their demands are a challenge, but not a threat, to Israel's Jewish identity," he said. "But Jews in Israel, as well as some people in the Israeli government, regard them as a serious threat."

Israeli Arabs will be in a better position to press for their demands if, as some demographers predict, they form one-third of Israel's population within 25 to 50 years. "They may get increased autonomy and more of a share of public resources," he said. "But I doubt whether their demand for de-Judaization will be accepted."

Their demands pose a threat to prospects for peace between Israel and the Palestinian Authority, he observed.

"They add another layer of complexity to peace talks," he said, adding that Prime Minister Benjamin Netanyahu's insistence that Israel be officially recognized as a Jewish state by the Palestinians is partially due to demands for a binational state on the part of some Israeli Arabs.

Claiming that the gap between Jews and Arabs in Israel will continue to grow in the future, Haklai said he doubts whether Palestinian Arab citizens in Israel will resort to violence to achieve their aims.

"They will go through normal channels – political parties, the media and the courts."

At present, he said, Israeli Arabs are second-class citizens because the financial allocations their communities receive from the government are proportionally less than those received by Jews.

Israeli Arabs, too, are the victims of discrimination in employment and housing, he pointed out.

Nonetheless, they are substantially better off today than they were in the 1950s or 1970s.

Israel should come to grips with this problem, ultimately its most urgent one, by taking affirmative-action measures to narrow the Jewish-Arab gap.

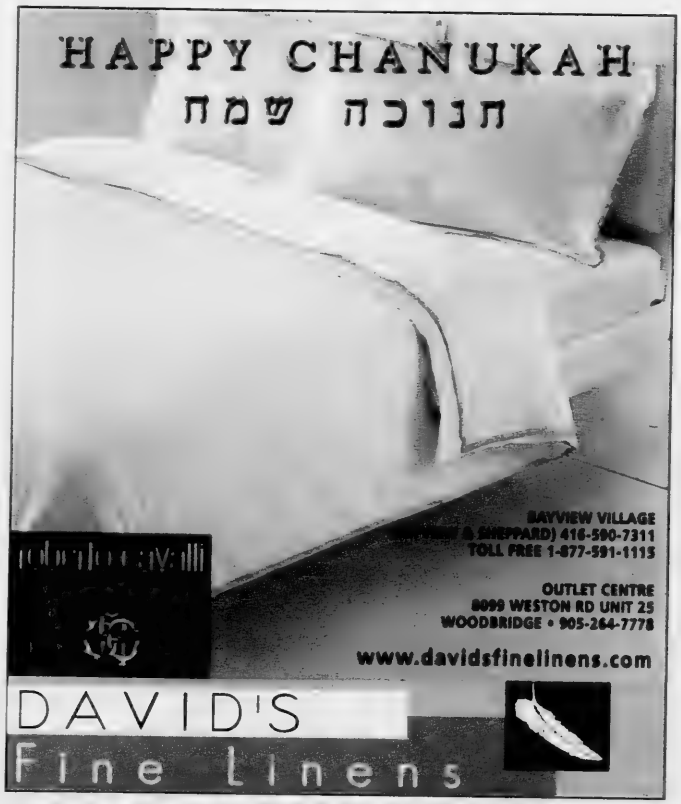
The electoral system should be modified so that the threshold for winning a seat in parliament changes from two to five per cent. If this happens, Israeli Arab extremists will most likely be shut out of the Knesset, he said.

Further, Israeli Arab moderates running for office should be rewarded by being included in coalition governments.

And Israel should ensure that economic development takes place in the Arab sector. Currently, the Israeli government provides incentives to employers to hire Arabs, he said.

Haklai, a 40-year-old native of Jerusalem, said he began to delve into this topic after nationwide rioting broke out in Israeli Arab towns and villages in October 2000 in support of the Palestinian uprising in the West Bank and Gaza Strip.

"The riots caught me by surprise," he explained. "I decided to investigate."



TOY DRIVE: V!VA Thornhill Woods Retirement Community and the WEL Group presented Jewish Immigrant Aid Services (JIAS) with new toys collected from their joint holiday toy drive. Pictured, from left, are Shirley Katz, president of the WEL Group; Joanna Sasson Morrison, JIAS co-ordinator of community development services and JIAS executive Director Janis Roth, and Reesa Soto, community relations manager of V!VA Thornhill Woods.

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Abdul inspired by Gene Kelly

Continued from page 3

Abdul rose from a cheerleader for the Los Angeles Lakers to a highly sought-after choreographer. With six No. 1 singles on the Billboard Hot 100 and a Grammy for Best Music Video, *Opposites Attract*, she went on to win twice the Primetime Emmy Award for Outstanding Choreography, as well as numerous MTV Music Video Awards.

Along with judging *American Idol*, she has also judged *The X-Factor*, *Live to Dance* and, most recently, *Dancing with the Stars*. Abdul has her own star on the Hollywood Walk of Fame.

Abdul told the audience that her inspiration was dancer Gene Kelly. "When I was four years old watching *Singin' in the Rain* with my family, I kept moving closer and closer to the television. I remember kissing it and saying, 'He's my dad,' about Gene Kelly. My mother said, 'No, this is your dad' – pointing to my dad – and that can be your TV dad.' I said, 'That's what I am going to do, dance just like him.'"

Paula Abdul

Soft-spoken, Abdul was upfront and candid as she shared several stories throughout the evening. "My parents instilled in me the act of gratitude, and it is how I lead my life," she said. "I connect with people. That is my famous gift."

Rabbi Mentz described Abdul as "a beautiful Jewish *neshamah* – that is what I see in Paula. A beautiful Jewish girl, inside and out."

Guest Nathan Disenhouse, president of Jewish National Fund of Canada, said, "It is great that the community has come out in strength to build this new synagogue. It is needed in the area. After many years of having to rent space, I am pleased that Chabad on the Avenue is able to get a permanent home for themselves," he said.

The evening was presented by brothers Jian Magen and Page Magen, co-founders of Magen Boys Entertainment, and Abby Tobias, president of Sole Power Productions. "We wanted to put on an event that people will remember for a long time. Paula Abdul is a legend, and we are honoured to have the opportunity to work with her," Jian said.

With 50 sponsors, the evening featured a live auction of art, music and sports memorabilia, a hotel package, and jewelry.

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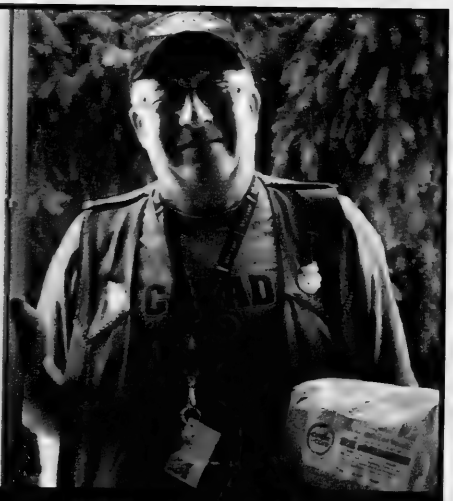

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זיי ברענגען מיר נאָך אַלץ גרויס הנאה און
זענען שטענדיק צו האַנט.

ס'איז שוין צוואַנציק יאָר דינט פּרץ איז אַוועק פון אונדז; אַ פאַרלוסט פאַר אַלע יידן האָס האַלטן טײַער יידיש און איר ליטעראַטור. פאַר די פון אײַך וואָס דענען נישט באַקאַנט מיט מיראַנסקי און זײַנע לידער גיב איך איבער די פאַקטן: ער איז געבוירן אין ווילנע, ער איס געווען אַ מיטגליד אין די יונג ווילנע גרופּע פּאָעטן, און ער האָט געקענט מײַן פעטער מאָטל. חיכטיק פאַר אײַך איז אַז ער איז איינער פון די אַויסגעצייכענסטע יידישע פּאָעטן פאַר איידער און נאָך די חרבן יאָרן. נישט נאָר איז ער געווען אַ פּאָעט וואָס האָט פאַרכישופט הערטער נאָר ער איז אויך געווען אײַנער פון אונדזערע בעסטע מישלים שרײַבער.

וועגן מײַן פעטער מאָטל – גייט די מעשה אַזוי. איך, אַ קאָנאַדער געבוירענער– האָב איס קיינמאָל נישט געטראָפן. מײַן פעטער – אַ שוסטער אין ווילנע, איז איינער פון די זעקס מיליאָן.

אײַנמאָל, בײַ אַ זיצונג פון קאָמיטעט פאַר יידיש אין טאָראָנטאָ, האָב איך געהאַט אַ געלעגנהייט צו פרעגן פרצן צי, אין זײַנע ווילנער יאָרן, האָט ער עפּסר זיך באַקאַנט מיט מאָטל אַגוס, מײַן פעטער. האָט ער געענטפערט: " אַחדאי האָב איך געקענט מאָטל אַגוס – דער רויטער שוסטער." אָט דער ענטפער האָט מיר פאַרבונדן מיט אַ פעטער און אַ פּאָליטיק וואָס איז מיר זייער געפעלן. מײַן פעטער האָט נישט געהאַט רויטע האָר.

אין אָנדענק פון פּרץ מיראַנסקי און זײַן קראַפט- אַ ליף וועגנב שרײַבן:

פען און בלײַער

אש להבה אויפן מעקער איז דער בלײַער,
פלאַם און פײַער...
פאַר דעם טינטער, פאַר דער פען
און פאַר וועמען נאָר ער קען,
טענהט ער, אַן אויפגערעגטער:

האַלב, וואָס איך שרײַב אָן, פאַרמעקט ער,
מײַן גוט חברל, מײַן טרײַער.
אַלץ וואָס איז מיר ליב און טײַער,
אַזאַ קאַרליקל אַ שנעקל!

–שקר!–
זאָגט דער מעקער –
הער שוין אויף צו איבערטרײַבן,
ס'וועט שוין קלעקן!

ס'דאַרף אַ שרײַבער קאָנען שרײַבן
און נאָך מערער קאָנען מעקן.
אויב נאָר שכל האָסט אין קאָפּ,
דאַנק מיר, וואָס זײַן אַרבעט טו איך אָפּ.

אויב איר האָט געדאַנקען הענען אונדזער ווינקל שרײַבט דורך פּאָסט אָדער בליץ-פּאָסט: info@cjnews.com

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Students take part in Jewish life in Sweden

Renée Zatzman and Alexandra Schwarz
Special to The CJN

MALMO, Sweden — Having completed two years of studies at the Schulich School of Law at Dalhousie University in Halifax, we were excited at the prospect of studying abroad in our final year. While our acceptance to Lund University in Sweden was at first well received, we experienced apprehension after we researched Jewish life in our host country.

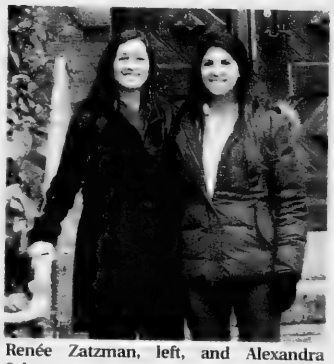
There were several news reports concerning antisemitism in the neighbouring city of Malmo, and the Simon Wiesenthal Center had issued a travel advisory informing Jews to take extreme caution when visiting the area. We wondered if we would feel safe and would be able to continue our involvement in Jewish student life.

Our exchange term overlapped with some of the most significant holidays in the Jewish calendar. Despite our families' mixed feelings, attending services and participating in meals felt like a necessity, both to uphold our traditions and to demonstrate that we would not be intimidated by antisemitic sentiment.

Our first exposure to Jewish life in Sweden was Rosh Hashanah. Alexandra phoned the local rabbi, Shneur Kesselman, to inquire about services. He explained that the Malmo synagogue would be safe and encouraged us to attend. Knowing that we were far from home during the holidays, the rabbi and the rebbetzin were very kind and invited us into their home for several meals. At the first dinner, they hosted Jews from around the world whose varying and interesting life tales had led them to the same table. The rabbi's ability to bring different people together to share apples and honey created a special experience.

Thus, in spite of our initial uneasiness, after the dinner we decided to celebrate Rosh Hashanah as we did every year: in shul with our fellow Jews. Apart from the sermon conducted entirely in Swedish during which the only words we understood were "Toronto" and "Chabad," we immediately felt a sense of familiarity, as the service was very similar to our own in Canada. Our comfort level grew as we sang prayers together, and several congregants greeted us and asked if we had a meal to attend.

Ten days later, we arrived at the synagogue for *Kol Nidre*. Barricades blocked the street adjacent to the synagogue, and several armed police, in addition to the private guards, stood outside. We were requested to give our passports and were quizzed on Yom Kippur before being permitted to enter. It was evident that security had been heightened. We were momentarily distracted from any fears as we searched for the rabbi, who had planned to accompany us to light yahrzeit candles in the Jewish community centre nearby. With sundown fast approaching, we realized that a miscommunication might make this impossible. However, with minutes to spare, and with a full congregation inside the synagogue, the three of us ran outside together and, thankfully, made it to the centre on time. After attending services and keeping the fast, we rewarded ourselves with a traditional breakfast meal, as luckily, lox and bagels are plentiful in Sweden.


Renée Zatzman, left, and Alexandra Schwarz spent the High Holidays at the Malmo Synagogue.

Three days later, we discovered that there was an explosion at the very same JCC in which we had lit our yahrzeit candles. Various news outlets around the world, including this newspaper, reported on the incident. While there were no injuries, the building was damaged, and we wondered if it would be safe to attend a meal in the sukkah with other students the following week.

Ultimately, we decided that we should not be fearful of celebrating Sukkot in Malmo, and we looked forward to meeting local and international students from the area. We left the meal with a greater understanding of the holiday and established connections with several students who welcomed our addition to their local Facebook group and events. Renée attended a Shabbat meal organized by Swedish students, and while there were language barriers at times, shared experiences at summer camp, Hebrew school and in Jewish organizations brought everyone closer. We look forward to celebrating Chanukah and more Shabbats together in December.

Our time here is quickly coming to a close, and we are incredibly grateful for this positive experience. The community's generosity has helped us adjust to life away from home and has given us a greater appreciation for something that can easily be taken for granted in Canada: the ability to openly practise our faith without fear. Despite the many challenges facing this community, we are amazed by its strength and kindness. We will always share a special connection with the Jews of Malmo.

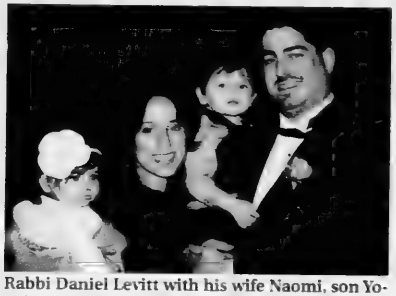
Renée Zatzman of Halifax and Alexandra Schwarz of Thornhill, Ont., are co-presidents of the Jewish Law Students' Association at the Schulich School of Law at Dalhousie University. They are currently studying at Lund University in Lund, Sweden.

Guelph campus welcomes new rabbi

Sammy Hudes
Special to The CJN

For Jewish students at the University of Guelph, this school year has marked the first time they've had their own campus rabbi, thanks to a new partnership between Hillel Canada and the Orthodox Union.

Rabbi Daniel Levitt was hired as Guelph Hillel's new director for the 2012-13 academic year, in addition to serving as the university's campus rabbi as part of the OU's Jewish Learning Initiative on Campus (JLIC) initiative.



Rabbi Daniel Levitt with his wife Naomi, son Yonah, and daughter Leah

This dual role is an experimental project between the two organizations, as Rabbi Levitt is the first JLIC rabbi to also serve as a Hillel director on a university campus, he said.

"It's never happened before," Rabbi Levitt said. "I have responsibilities in building religious life and educational programming on campus, in addition to the social cultural stuff that was already going on."

Rabbi Levitt, along with his wife Naomi and their two children, came to Guelph after spending two years in Nashville, Tenn., where he served as an assistant rabbi at a synagogue and campus rabbi for Vanderbilt University.

The OU typically sends rabbinic couples to campuses where there are large Orthodox populations to work alongside Hillel, Rabbi Levitt said.

While this isn't the case at Guelph, the growing Jewish population at the university presented the need for some sort of religious programming.

Hillel says it has 450 students on its mailing list, but it estimates that the number of Jewish students on campus could be more than double that number. Guelph has about 22,000 students in total.

"From Hillel Canada's perspective, by partnering with the OU they can bring a more experienced, higher-calibre Jewish professional... to be able to provide, all under one salary, more Jewish content, which is something that students are interested in," Rabbi Levitt said.

"We wanted someone who is a little more knowledgeable both in dealing with people and Jewish matters," said Rabbi Aaron Greenberg, JLIC director with Hillel of Greater Toronto, who was involved in the hiring process.

"Having that title does allow you to do certain things," Rabbi Greenberg said. "It gives you a lot of opportunity and a sense of respect on campus."

Choosing a JLIC couple also provides a female presence on campus, which can help Hillel better connect with female students, Rabbi Greenberg said.

While very few students at the university come from Orthodox backgrounds, Rabbi Greenberg said this isn't a problem for Rabbi Levitt in connecting with students on a personal level.

"What's great about Rabbi Daniel is he's not saying 'I'm a rabbi. I'm holier than you are.' He has [students] over for football, he hangs out with them and they really see him as a tremendous role model and someone who's very relatable."

In addition to monthly Shabbat dinners at the Hillel House, which have been offered in past years, Rabbi Levitt and his wife have opened their own home to students for Friday night and Saturday lunch meals.

"Many students have talked about how that was something they felt was missing," said Rabbi Levitt, who says he has also started hosting discussions over lunch on Jewish ethics and Torah throughout the week.

"Some of them didn't realize they felt it was missing until it was open to them."

In addition to Hillel, this is also the first year Chabad on Campus has had a presence at Guelph, and the two organizations say they plan to collaborate with one another in the future.

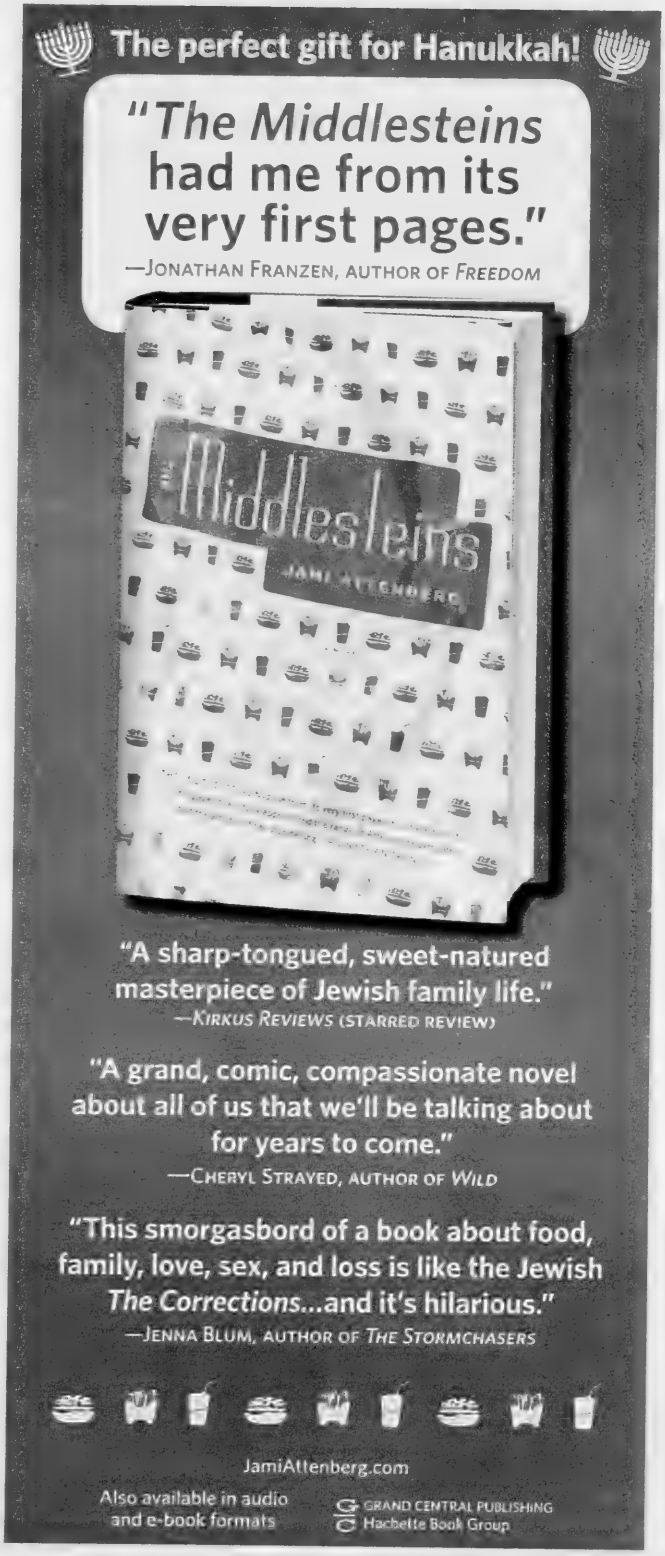
"We're discussing right now making a big Chanukah program together on campus," said Chabad Guelph co-director Rabbi Yehoshua Chanowitz, who moved into the new Chabad House less than three weeks ago with his wife Nechama and their family.

"Part of the need was the fact that there were so many more students coming here every single year, and many students were asking for a Chabad Centre to service their Jewish needs," he said.

Daniel Troster, a first-year Hillel representative, said that while he was initially hesitant about coming to Guelph, after hearing the city has a small Jewish community, he is very pleased with all the new resources available for Jewish students on campus.

"When I heard about Guelph Hillel and I heard about their philosophy and what they do, it really helped my decision to come to Guelph," Troster said.

"I feel like there's a lot of Jewish students who don't choose this university, because they feel that there's not enough Jewish people. Hopefully Jewish life on campus will increase."



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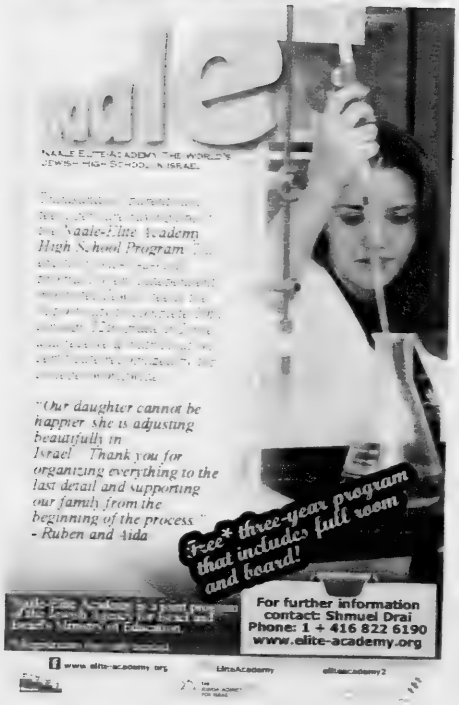


Why is the shamash on a pedestal?

Rabbi Yossi Michalowiz

The Chanukah menorah is such a beautiful sight! Every night we add a new flame until we have eight in a straight row. The shamash is also part of the chanukiyah, yet it's not next to all the other flames. It has a unique placement. It's not permitted to be in the same row as the rest, and many chanukiyot are designed with the shamash higher than the rest. Why the special treatment?

To better understand the uniqueness of the shamash, we need to know what the word "shamash" means. The best way to understand what a word means is by looking at the first time the word is mentioned in the Torah. At the covenant between the parts between God and Abraham Bereshit 15, 12 we read, "*Vayehi hashemesh lavo*" – and the *shemesh* was setting. This is the first time the Torah refers to that "Great light to rule by day" Bereshit 1, 16 – the sun – as the *shemesh*. How strange! The word *shemesh* literally means a servant. Why is the Torah referring to the mighty great light that rules by day as a servant?

More importantly, why does the Torah refer to the sun as the *shemesh* in relation to a covenant that God made with Abraham? Abraham lived in a pagan world that attributed divinity to anything that exerted power over mankind. Abraham's contribution to the world was that he understood that no matter how powerful anything may be – even if it is a "great light" that rules by day, that heats up and illuminates the entire solar system and provides photosynthesis, enabling life on earth – it's still a *shemesh*, a servant of God.

Rabbinic Reflections

Abraham understood that everything in the universe has a purpose through its connection to serving God to make the world a place where the Divine presence can reside. Everything has the ability to mirror the kindness of God in this world. Abraham's entire life was a manifestation of being the ultimate human *shemesh*, as he introduced kindness to the world. When everything in the universe is perceived by mankind as a servant of God's kindness to the world, then the world has achieved its purpose. Disconnecting powerful things from the ultimate source leads to paganism. Abraham succeeded to such an extent that God desired to make an eternal covenant with him and promised him the Land of Israel. This is the best time to introduce to the world what the most powerful force in our universe really is – a *shemesh*, a servant.

The Chanukah story involves the battle between the pagan forces of Greece and the Jewish belief that everything serves God. The chanukiyah is a symbol of Jewish victory, that God indeed runs the world and can make oil miraculously burn for eight days, hence the eight flames. But those eight flames cannot represent anything if there's nothing to serve them and enable them to illuminate.

The shamash fits that role. There's no mitzvah to light a shamash, but without its dutiful sole existence of serving God to enable the mitzvah to be done, we would have no light at all. Something or someone that focuses on the will of God alone deserves special treatment, and, yes, to even be higher than all the rest.

Rabbi Yossi Michalowicz is spiritual leader of the Westmount Shul in Thornhill, Ont.

Damages beyond and within our control

One of the least talked about aspects of war is the economic fallout. While in general terms, estimates of the assessed damage are tallied, the day-to-day personal impact is rarely discussed.

What happens if a wedding needs to be postponed due to the family's inability to fly in or the groom being called for army service? Can the caterer demand payment for services that were not actually rendered, but for which costs may have been incurred? Can the family demand their deposit back?

Jewish law teaches that one is fully liable for any damages he may cause, "whether accidentally or willfully, whether his is awake or sleeping." However Jewish law does not require payment if damages were caused indirectly. A talmudic example of such is placing a ladder next to a pigeon coup, which then allows a weasel to climb up the ladder and kill the pigeons.

Despite being morally unacceptable, not every moral wrong carries a financial payment. Such payments could only be enforced in a clearly spelled out contract delineating the impact of unforeseeable events.

In the modern economy, where what happens in China, not to mention the United States, has a huge impact economically on Canadians, we well understand how events beyond our control affect us. We're often the victims of unforeseen events. And at times we may be victims of more predictable events, such as when those who are not held accountable for their actions cause damage. Such is the case when a minor kicks a soccer ball through our window. While contemporary practice, and

Money Matters

Rabbi Jay Kelman CA

moral correctness, may demand that a parent pay for the damages, from a Jewish *legal* perspective, there's little one can do. Minors can't be made to pay damages, and parents can't be made to pay for damages they did not cause.

Yet liability does extend beyond one's self, as can be seen from the laws of torts and Chanukah. Ancient marketplaces were often narrow and would be lined with stores, customers, passersby and even animals. People leading animals in the marketplace had to ensure safe passage for others. To use the talmudic example, if someone loads his animal with barley and the barley edges protrude into a store and catch fire from a candle in the store, the animal's owner would be liable for the ensuing damages. Conversely, if the store's owner places his candle outside the store, he would be liable for damages caused.

An interesting debate ensues in the case where a storeowner places his Chanukah candles on the street. The overarching theme of Chanukah is "publicizing the miracle," and the optimal place for lighting candles is outside, in full view of passersby – something quite common in Israel today.

Thus the talmudic sage Rav Yehuda rules that Chanukah is an exception to the above rule, and the storeowner would be exempt from payment. Yet Jewish law rules in accordance with the sages that Chanukah candles or not, a storeowner who puts a candle in a public area is liable for damages. One has the right to walk unencumbered on the street, and one's religious obligations cannot be fulfilled at the expense of inconveniencing others.

Send comments to rabbijay@torahinmotion.org.

Gaon of Vilna was a great scholar of Jewish texts

The last decades of the 18th century were a critical time in Jewish history. Moses Mendelssohn (1729-1786) and his circle of friends and colleagues had recently initiated the Haskalah, the Enlightenment movement that would soon lead to Jewish religious and political reform. In the first steps of emancipation in many European countries Jews acquired greater civil rights and became more integrated into general society, even as they themselves questioned whether this was a positive development. Modern Judaism was emerging.

A new book by the Israeli scholar Arie Morgenstern, *The Gaon of Vilna and His Messianic Vision*, translated from Hebrew into English by Naftali Greenwood, concentrates on this period but is almost silent on these modernizing trends. Instead, it focuses on the arch-traditionalists of this period, both the Chassidim and their opponents, the Mitnaggedim, whose revered leader was Rabbi Elijah, the Gaon of Vilna (1720-1797).

The book is disorganized and is generally not an easy read. Its title in English is misleading, since the Gaon of Vilna is hardly mentioned until near the end of the book. The original Hebrew title, *Mistikah umeshihiyut* [*Mysticism and Messianism*] is much more apt. The English of the translation includes poor grammar and clumsy and unidiomatic English phrases. But the reader who toughs it out will learn much of interest.

Large numbers of Jewish mystics – Chassidim and Mitnaggedim, Ashkenazim and Sephardim – moved to the Land of Israel in the 18th and early 19th centuries in the sincere conviction that their aliyah would bring the coming of the messiah nearer. They had calculated that various specific dates between 1740 and 1781 would be propitious times for the messiah to come. Just a century after the debacle of the false messianic movement of Shabbetai Tzvi, many Jews were still concentrating their energies on "calculating the end."

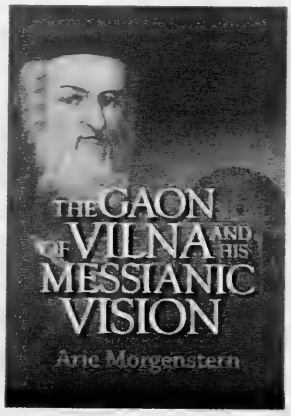
Morgenstern tells the story of the aliyah of many of these Jews who often adopted extreme standards of piety (in particular in areas of public morality and sexuality) in order to force God's redemptive hand. From our perspective today it is ironic that contemporary arch-traditionalists often dismiss Zionism for allegedly trying to bring redemption without waiting for the messiah. In the 18th century, it was the arch-traditionalists who were moving to Israel because they did not want to wait for God to act.

The part of the book that does discuss the Gaon of Vilna is the most interesting. One of the greatest scholars of Jewish texts – both legal and mystical – of all times, the Gaon was

Views & Reviews

Martin Lockshin

for much of his life a recluse who studied constantly, rarely talking with other people, even his own family. It is hard to separate fact from fiction in stories of such *wunderrabbis*, but his disciples related that the Gaon slept only two hours a day, in half-hour shifts, and that he had his wife prepare bread soaked in water for his meals so that he would not have to waste time chewing his food and so that his eating would be solely for nourishment, not pleasure.



In 1778, the Gaon set off from Vilna for the Land of Israel but changed his mind and came back. Why did he leave and why did he return? Some documents locate the Gaon in Amsterdam and The Hague in 1778; yet Holland is not on the way from Lithuania to the Land of Israel. Morgenstern uses archival materials in a number of countries and, like a detective, assembles the puzzle pieces into a credible reconstruction of the Gaon's aborted attempt to move to the Land of Israel.

The Gaon, like many other mystics of his time, was convinced that the coming of the messiah was imminent and that he could help the process by moving to the Holy Land. Like many mystics, he was interested in finding the Ten Lost Tribes. He had also often said that, basing himself on the principles of Jewish mysticism, he planned to write the last, definitive code of Jewish Law, a code that no one would question, and that would replace the *Shulchan Arukh*. He hoped it would be yet another harbinger of the messianic age, but he never wrote it.

So he set out for Israel for the same reason that many 18th-century Jews did – to help usher in the messianic age. But why did he go through Holland? Before leaving Lithuania, he had told a student that he had solved all the riddles of Jewish mysticism except for two. Morgenstern here reports on a letter from before 1778 from the Gaon's brother to a rabbi in Amsterdam who had access to two rare books of Jewish mysticism for which the Gaon's brother was willing to pay a hefty price (apparently for the Gaon's use).

Morgenstern also proves that The Hague was a centre of great Jewish excitement in the 1770s about the alleged finding of the Ten Lost Tribes. The Gaon, Morgenstern suggests, set out for the Holy Land via Holland, hoping to solve there his last two quandaries about Jewish mysticism and find traces of the Ten Lost Tribes. Apparently his Dutch mission failed. He came back to Vilna and was in some ways a changed man for the last decade of his life. But he passed on his love of the Land of Israel to his disciples, many of whom moved there after the Gaon's death.

As I read this book I could not help thinking of how unusual a time the end of the 18th century was. In many places in Europe, particularly western and central Europe, Jewish founders of the Enlightenment were concentrating their efforts on returning the Jews to history. At the same time, arch-traditionalist Jews, mostly from eastern Europe, were convinced that the only improvement for Jews would be if they could force God to intervene by sending the messiah, thus essentially removing the Jews from history.

AJC mulls ways to help small communities

Joel Jacobson
Atlantic Correspondent

HALIFAX — While threats in Israel were on the minds of Atlantic Jewish Canadians, revitalizing small Jewish communities generated the most discussion at the 18th biennial convention of the Atlantic Jewish Council.

The weekend event, held Nov. 23 to 25, brought community leaders from across the region to Halifax for informational, educational and celebratory events.

In his presidential address, newly elected AJC head Michael Argand of Halifax stressed the need for more young people to be involved in regional and local activities.

"I promise you that in two years, you will all feel part of the community," the 60-something businessman told younger attendees. "We can recapture that 25-45-year-old age group to a sense of Jewish involvement. But you must volunteer yourselves to be part of this growth."

Argand was elected for a two-year term, succeeding Shulamith Medjuck, also of Halifax. Chosen to the executive were Haligonians Howard Conter as first vice-president, Howard Budovitch as second vice-president, Nana Shteinberg as treasurer, and Marilyn Kaufman, who hails from Fredericton, as secretary.

In a Sunday discussion group, a score of under-40 participants talked about creating non-synagogue based social and Jewish cultural events to draw in that demographic.

Linda Kislowicz, CEO of Jewish Federations of Canada-UIA, left, and Marc Gold, JFC-UIA president, present an award to outgoing Atlantic Jewish Council president Shulamith Medjuck for her successful two-year term.
[Joel Jacobson photo]

It was suggested that the community should find a "volunteer" volunteer co-ordinator to organize strong Jewish programs such as Shabbat dinners in private homes, while discovering the skills and interests of the younger demographic so programs of value can be offered to them.

It was also stressed that younger community members should become involved in the AJC's executive structure in order to give continuity to its future.

Immigration is growing in the region – Halifax has attracted 70 new Jewish families since 2008 – and a session co-ordinated by mostly Israeli newcomers revealed that their main concerns are connecting children to the community, finding employment, and retaining their children's Israeli culture by teaching Hebrew language skills (at Hebrew school) to newcomer children who are growing up as English-only speakers.

Also attending as speakers and panelists were Joel Lion, Israel's consul general to Quebec and the Atlantic provinces, Jewish National Fund of Canada CEO Josh Cooper, Jewish Federations of Canada–UIA chair Marc Gold and CEO Linda Kislowicz, and Jordan Kerbel, deputy director of communciations and advocacy training for the Centre for Israel and Jewish Affairs.

Kerbel headed a discussion about pro-Israel advocacy and overcoming antisemitic and anti-Israel sentiment in the media. He suggested that local Jews engage their non-Jewish friends by spreading positive social media items.

"We also have to educate our own communities," he said. "We have to understand the reasons that Israel deserves to be our own homeland and ramp up our education to those who don't know. We must get to our friends in local media for more positive coverage and write letters to the editor to combat anti-Israel sentiment."

He concluded, "Always speak positively about what Israel is. Never talk negatively."

Lion, who earlier sat on a panel with Kerbel about the boycott, divestment and sanctions movement against Israel, carried the positive theme further.

"In 65 years, Israel has gone from nothing to everything. We mustn't defend Israel. We have to celebrate it. Give the message 'Look where we are. Look what we have given the world.'"

He said people should overcome the criticism of Israel as "an apartheid state" by coming to Israel and "seeing what's really there. We have won the Middle East because we continue to exist, innovate, invent. The others dance on the blood of the dead."

Community members Kathy Zilbert and Lloyd Newman, both of Halifax, and Harry Gorber, of Moncton, were recognized for their longtime commitments to their local communities and their contributions to Israel through organizational involvements.

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Abbas' unilateral move only prolongs the conflict

It's no mere coincidence that the vote last week at the United Nations General Assembly on Palestinian non-member observer status came on Nov. 29, the 65th anniversary of the famous partition resolution of Nov. 29, 1947. But it is ironic.

After all, the partition resolution called for the creation of both "Jewish" and "Arab" states in Palestine. The Jews accepted the plan, but the Arabs, including the Palestinian leadership, violently rejected it.

According to Reports

By PAUL MICHAELS

To this day, the Palestinian leadership, headed by Palestinian Authority President and PLO chairman Mahmoud Abbas, refuses to accept what they rejected 65 years ago – the right of the Jewish people to self-determination. They speak of recognizing the State of Israel, but not of Israel as the homeland of the Jewish people. To accept the latter would amount to giving up their claim of a "right of return" of Palestinian refugees and their descendants to present-day Israel. This they refuse to do.

So instead of putting an end to the Arab-Israeli conflict, as called for in UN Security Council resolutions 242 and 338, the Palestinians are, in effect, protracting it.

To understand how crucial the distinction drawn above is, you only have to read Israel's UN ambassador Ron Prossor's 1,800-word address to the General Assembly on Nov. 27, which followed Abbas' 3,800-word speech.

Whereas Abbas mentioned Muslim and Christian, *but not Jewish*, connections to the Holy Land, Prossor objected that Abbas' refusal to acknowledge the Jewish historical connection to the land, a 4,000-year-old attachment, and in particular the Jewish attachment to Jerusalem, means that the Palestinians still refuse to accept the basic concept enshrined in the original partition plan – two states for two peoples. As Abbas made clear, he accepts self-determination only for the Palestinian people. By contrast, the overwhelming majority of Israelis recognize the legitimate political aspirations of the Palestinian people and ask only for reciprocal recognition.

The refusal of the Palestinians to accept the right of the Jewish people to any part of their ancestral homeland remains the crux of the failure to resolve the conflict.

In his Nov. 29 *Globe and Mail* opinion piece, "How not to create Palestine," the brilliant Israeli writer Yossi Klein Halevi pointed to Israel's repeated, but rejected, efforts (in 2000 at Camp David and in 2008 during the Annapolis talks) to establish a Palestinian state. In evident frustration, he remarked: "Arguably, no stateless people has rejected offers of statehood as often as the Palestinians. And no other national movement seeks to empower its people on the ruins of another people's state. That is the real scandal of the Middle East conflict."

Mahmoud Abbas

Unfortunately, this scandal is not appreciated in the international community, save for the relatively few who pay attention to the historic and diplomatic facts.

During his UN speech, Abbas insisted that by going to the General Assembly for an upgrade in the status of "Palestine," he was not violating previous PLO-Israel agreements. Yet all of these agreements call for negotiations between the parties as the *only* way to resolve the conflict.

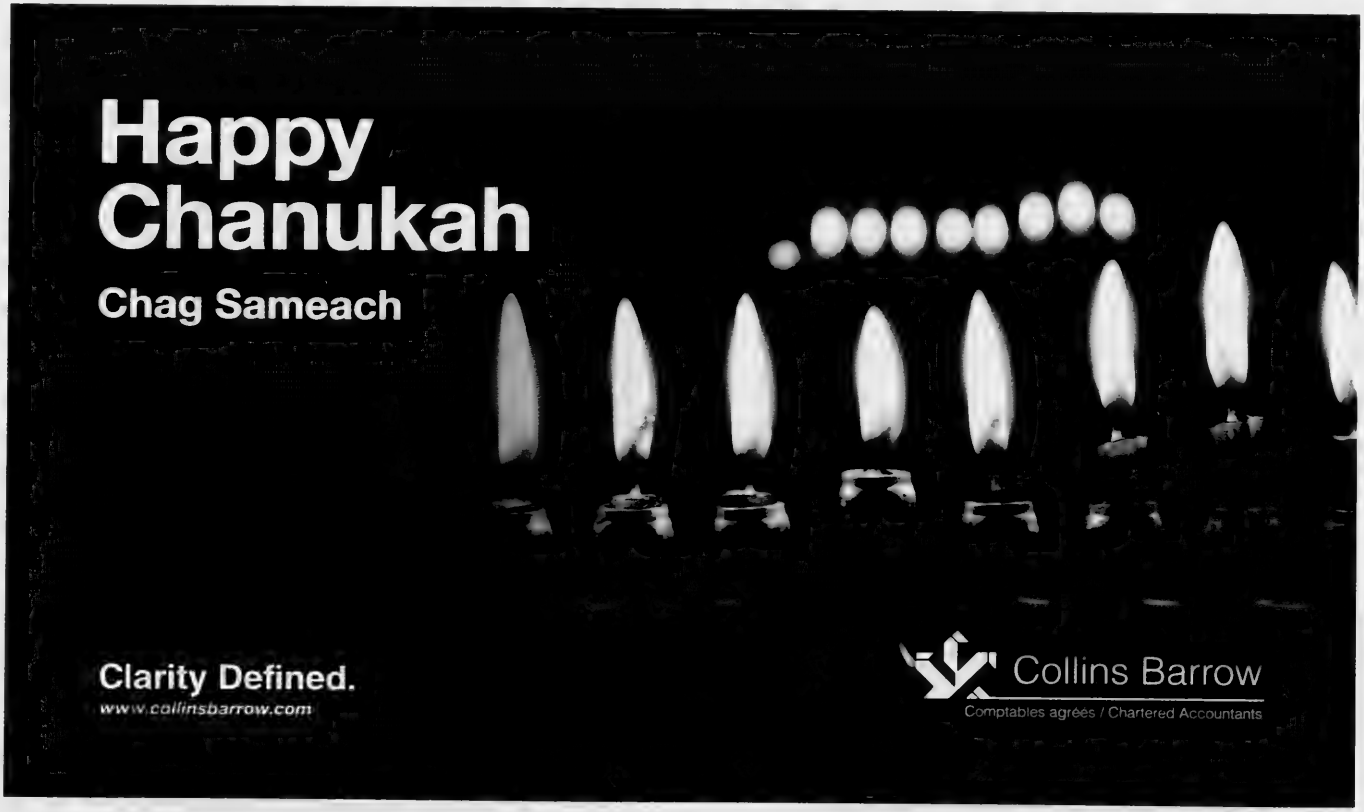
In recognition of this principle, the lead *Globe and Mail* editorial of Dec. 1 asserted: "John Baird, the minister of foreign affairs, was right to forcefully argue against the resolution at the United Nations to grant the Palestinian Authority the status of non-member observer state."

Liberal MP Irwin Cotler (*National Post*, Nov. 30) and Harvard law professor Alan Dershowitz (*Jerusalem Post*, Dec. 1) provided detailed accounts about how inimical Abbas' UN gambit is to a genuine two-state solution and about the dangers to the peace process that consequently lie ahead.

Others, however, including the *National Post*'s Jonathan Kay, supported Abbas' move. Kay argued (Nov. 30) that Israel's settlement policy is counterproductive to the prospects for successful negotiations and that Abbas needed "leverage" at the UN. While a strong defender of Israel on many of the basics mentioned above, Kay expressed impatience with Israel – a growing impatience that is eroding support in some key circles in the West that Israel could count on in the past.

More on this next week.

Paul Michaels is director of research and senior media relations for the Centre for Israel and Jewish Affairs.



Radio host suspended after antisemitic call

Janice Arnold
Staff Reporter

MONTREAL — Jewish groups are divided over whether a Montreal radio station has adequately dealt with an on-air host's handling of an antisemitic call and his own comments about the Jewish community.

On Nov. 26, CHMP 98.5FM announced it was suspending Jacques Fabi for one month and issued a written apology. Fabi also made a personal statement of regret.

Jacques Fabi

The suspension stems from an incident late on Nov. 21, during his overnight talk show on the French-language station, Fabi allowed a woman, who identified herself as Maria and of Arab origin, to rail against Israel's incursion in Gaza, comparing Israelis to dogs. She then called the "massacre of Jews" during the Holocaust "the most beautiful thing in history" and told Jews to "go to hell."

Fabi, who has worked in broadcasting for 35 years, responded that she "probably" had the democratic right to express her opinion, but that she should be aware that making negative comments about Israelis or Jews always has "consequences."

Then, he added that he finds the Montreal Jewish community annoying, using the crude word "*enmerdant*."

The Centre for Israel and Jewish Affairs (CIJA), whose officials had called for Fabi's dismissal, said it is satisfied with the station's decision and acknowledged Fabi's apology. However, it is still going ahead with a complaint to the Canadian Broadcast Standards Council.

B'nai Brith Canada, which never asked that Fabi be fired, is not satisfied because, according to its legal counsel Steven Slimovitch, neither the station nor Fabi has addressed the real issue.

To him, the objection is not only that Fabi did not cut off the caller quickly enough, but that he was "almost complicit" with her in her diatribe against Israel and, more seriously, the Jewish People.

Both organizations would like to see the station and Fabi make on-air apologies, with Slimovitch adding that there should be a live discussion of the wrong that was committed.

On Nov. 26, the senior management of station owners Cogeco Diffusion issued an apology, via a wire service, which describes the caller's remarks as unacceptable and reprimands Fabi, whose suspension became effective on Nov. 21, the date of the incident.

Fabi also issued a personal apology and statement of regret.

Slimovitch said neither apology refers specifically to Fabi's interaction with the caller or his own remarks. Slimovitch also thinks any apology should be made accessible to the public, such as being posted on the station's website.

The station's manager, Réal Germain, had immediately responded to the community's complaints by affirming that what transpired would result in "severe sanctions" against Fabi. Fabi himself had offered his regrets on his Facebook page.

Tory pollster censured

MONTREAL — A polling company employed by the federal Conservative party has been censured by the marketing research industry for a telephone campaign it conducted a year ago in Mount Royal riding that led some to think Liberal MP Irwin Cotler was resigning. An independent three-member complaints panel struck by the Marketing Research and Intelligence Association (MRIA) concluded that the member firm, Ontario-based Campaign Research Inc., violated provisions of the MRIA's Code of Conduct and Good Practice.

The MRIA received seven formal complaints from people who had been polled by Campaign Support, at the time a division of Campaign Research, in the fall of 2011.

Campaign Research was hired by the Conservatives to identify potential voters in Mount Royal, which has been a Liberal stronghold since the 1940s. The callers were instructed to follow a script identifying themselves as working for Campaign Support on behalf of the Conservative party. They then were to ask if Prime Minister Stephen Harper could count on their support in "the upcoming election."

Cotler, the MP since 1999, was adamant at the time that he was not stepping down. Incensed, he made a formal complaint in the House of Commons, claiming his ability to carry out his parliamentary duties had been impeded by what he viewed as a misinformation campaign by the Tories.

To read full story, go to cjnews.com

—J.A.

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CHANUKAH PREPARATIONS: Ethan Sager and teacher Esther Gitlin get into the swing of things for Chanukah at Torah Tots preschool.

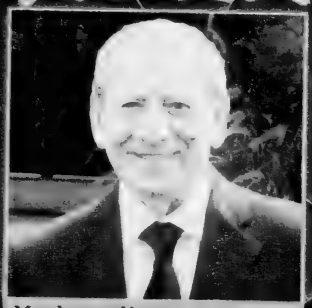
HURRICANE RELIEF: National Conference of Synagogue Youth Ottawa recently raised $5,000 at a barbecue, bake sale and silent auction to support hurricane Sandy relief. Volunteers included children, Torah High students, parents, and community members. Donated auction items included a Shabbat dinner by Creative Kosher and an ice-fishing experience sponsored by a Torah High student. Pictured, front left, are Joshua Wolfsohn, Gloria Schwartz and Judith Slipacoff.

FIREFIGHTERS VISIT: Junior kindergartners at Bialik Hebrew Day School hosted Toronto firefighters recently as part of their unit on community helpers. [*Stephanie Weiner Photography*]

Mazel Tov

מזל טוב

Blackjack is 21 and so are you. Happy 21st birthday Jordana. Hope you have the best day and year ahead. Love always, Mom & Dad.



Mazel tov and happy 93rd birthday to Norm Cash! With lots of love, Phyllis, Ted, Cheryl, Susan and all your grandchildren and great-grandchildren!!

Lil and Jack Margolis: Happy 65th anniversary with love from your entire family

Mazel tov Megan & Micha on their engagement, from parents, Jeannie Berg & Kevie Sherman of St. Catharines and Ehud & Perla Ben-Zvi of Edmonton.

Mazel tov to Sari & Brian! We wish you many years of happiness and health together. Love always, the Antman and Gerskup families.

Sharon & Lorne Shapiro and Wendy & Stephen Rapps are thrilled to announce the engagement of their children, Natalie & Michael.

Email your digital photos to cblackman@thecjn.ca or go online to www.CJNews.com and click the "Family Moments"

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What's New

By LILA SARICK

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Deadline reminder: There is no issue on Dec. 27. Dec. 10 is the deadline for the issue of Dec 20, and any items that would have appeared on Dec. 27. All deadlines are at noon. Phone 416-391-1836, ext. 269; fax 416-391-0829 or send an email to: whatsnewcjn@gmail.com. This week's What's New was done by Carolyn Blackman.

Friday, Dec. 7

TEMPLE KOL AMI

"I Cracked Myself Up and It Wasn't Funny" is an account of struggling with and recovering from addiction. The talk, during Shabbat services. Temple Kol Ami, is sponsored by Jewish Addiction Community Service. Call the temple, 905-709-2620, for information.

Saturday, Dec. 8

MISHPACHAH MINYAN

Mishpachah minyan, 10:45 a.m. for families with young children. Shaar Sholom Synagogue. Kid-friendly service held once a month, followed by special kiddush and birthday celebration for children celebrating birthdays that month.

BETH TIKVAH TORAH CLASS

The Torah class will study Vayeshev.

INFLUENTIAL THINKERS

Don Seeman, of Emory University, discusses the sermons of Rabbi Kalonymos Shapira, composed during his internment in the Warsaw Ghetto, 7:30 p.m., Yeshivat Or Chaim. For info, www.torahinmotion.org, 416-633-5770.

Tuesday, Dec. 11

HANA'S SUITCASE

Temple Har Zion's daytime program committee presents **Emil Sher**, writer of the stage play based on *Hana's Suitcase*, who will discuss "*Hana's Suitcase*, An Insider's View," 12:30 p.m. Bring lunch, coffee, dessert provided. Members $3, guests $6. For info, call the office, 905-889-2252.

Wednesday, Dec. 12

GENEALOGICAL SOCIETY

Jewish Genealogical Society of Canada (Toronto) presents international singer and educator **Varda Hall Berenstein** on growing up Jewish in Switzerland, 8 p.m., Temple Sinai. Details, www.jgstoronto.ca.

Other News

CELEBRATING CHANUKAH

Na'amat Canada Toronto's annual Chanukah celebration, Dec. 11, with donations going to Dollars for David campaign. For information, 416-636-5425.

Oraynu Congregation for Humanistic Judaism is holding a Chanukah Oneg Shabbat, 7:30 p.m., Dec. 7. Topic is "The Chanukah Candles: What Do They Signify." Non-members welcome. Orayanu's family Chanukah celebration with music, crafts, folkdancing, latkes, Dec. 9, 10 a.m. Non-members welcome. Adults $8, children $4. Family maximum $20. RSVP both events, **Roby**, 416-385-3910, or roby@oraynu.org.

Continued on page 35

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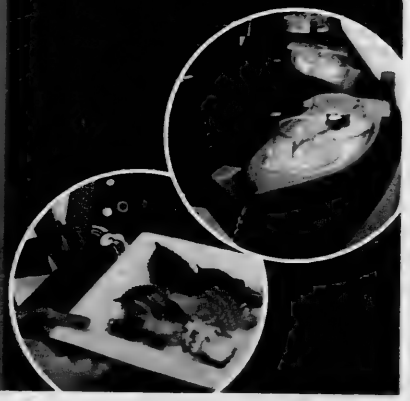

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Continued from page 34

Al Green Theatre. Tickets on sale for Judy and David Chanukah Live, 2012, Dec. 16, 3:30 p.m., Al Green Theatre. Benefits City Shul. Buy online at www.cityshul.com.

Join Beit Halochem Canada for its annual Chanukah party, Dec. 6. Dinner, dancing and entertainment. La Primavera Banquet Hall. $154 per person, reserved seating. Kashrut observed. beithalochem.ca or 905-695-0611.

Chabad of Markham presents a Chanukah concert and festival featuring the Maccabeats, Dec. 9, 3 p.m., Thornhill Community Centre. $25. RSVP, 905-886-0420 or www.chabadmarkham.org.

The P.E.P. Group will meet at Earl Bales Community Centre for its monthly meeting and Chanukah party. Lively entertainment by **Yitzak Argaman**, special refreshments. Guests $5. Call **Terri**, 416-785-0335.

BAYT Youth presents its first annual Chanukah family skate party, Dec. 15, 7-9 p.m., Woodbridge Memorial Arena. Raffles, music, refreshments. $5 per person, $10 family, $15 family non-members. To register, www.bayt.ca or call **Rich Winkler**, 905-886-3810, ext. 135, rich@bayt.ca.

Congregation Shir Libeynu's Chanukah party, Dec. 14, 6 p.m. with music, candlelighting, stories, latkes, 175 St. Clair Ave. W., First Unitarian Congregation building, Sunderland Hall. $20 per person ,$5 for children younger than 13). All are welcome, register by Dec. 11. For more information, www.shirlibeynu.ca or call 416-465-5488.

REACHING FOR THE STARS

Prof. Henry Fenichel shares his "Story of Survival and Hope," Dec. 8, following kiddush. On Dec. 9, 9:45 a.m., he will introduce two films about his life, *Transport 222* and *Article of Hope*. Beth Tikvah Synagogue.

MAH-JONG DROP-IN

Temple Har Zion holds weekly mah-jong drop-in, Wednesdays, 1 p.m. Enter building through doors at west side; for disabled access, use ramp at right of the main doors and ring for assistance. Contact **Debbi**, 905-881-8025, debhave@gmail.com.

CAREGIVER SUPPORT

A support group for caregivers takes place the last Wednesday of each month, at Dementia Support Seniors Day Centre, 1140 Sheppard Ave. W., Unit 12, 7 p.m. No Charge. Call 416-638-8600.

BEREAVEMENT GROUP

Bereaved Jewish Families of Ontario, providing support following the death of a child, offers 8-week self-help groups to bereaved parents. For information, **Beth Feffer** at JF&CS, 416-638-7800, ext. 6244, or bfeffer&jfandcs.com.

BRIDGE

Enjoy a friendly game of bridge at Shaar Shalom Synagogue, Mondays, 1:30-3:30 p.m. $2 per member, $3 non-members. Call 905-889-4975 for more details.

OPEN BEIT MIDRASH

Yeshiva University Torah Mitzion Beit Midrash and Congregation B'nai Torah present an open beit midrash, Mondays, 8-10 p.m. Open for everyone to come and learn. For information, info@torontotorah.com; 647-234-7299.

JF&CS GROUPS

Registration is required for all programs. Groups and workshops are open to all members of the community and fee reductions are available. All classes at Lipa Green Centre, 4600 Bathurst St., unless otherwise noted. Call **Shawna Sidney**, 416-638-7800, ext. 6215, or www.jfandcs.com.

Dating in Midlife: A 1-session workshop for men and women 40+ who have been single for 2 or more years. Topics include dating myths and facts, 5 stages of dating, difference in dating behaviours between men and women. Dec. 11, Lipa Green Centre.

Raising Your Child or Teen in an Age of Overindulgence: A 1-session workshop for parents want to learn more about what indulgence is, its consequences, and ways to avoid overindulgence, Dec. 13, 7:30-9 p.m., Lipa Green Centre.

When You're About to Separate, What to Tell the Kids: A workshop for parents about to separate or in the early stages of separation. How and when to tell the children, how to handle moving day, as well as ideas and strategies to best meet your child's needs will be discussed. Dec. 13, Lipa Green Centre, 6:30-8:30 p.m.

FOR SENIORS

Charming Earl Bales Seniors Club in the Park. (60+). **Valerie**, 416-395-7881. Latkes and Laughter with live music, Dec. 12, 11 a.m. $5 at the door. Casinorama, Dec. 19, complimentary buffet lunch. Barber, Dec. 6, 9 a.m. Tuesdays, seniors gentle fitness with personal trainer, 10 a.m.; Wednesdays, social bridge, 12:30 p.m.; Thursdays, social bridge, 12:30 p.m. Membership registration now open for 2013.

Seniors Cultural Club meets Tuesdays, 10 a.m., Borochov Cultural Centre, 272 Codsell. 416-630-9444.

Bernard Betel Centre, 416-225-2112. Lecture, Dec. 6, "Assisted Devices for the Home, and Walker Tune-up," **Richard Olwyn**, 1:30-2:30 p.m., free.

New Horizons is a Jewish Hungarian seniors club that offers kosher food, card games and casino trips. 416-256-1892.

Bridge Club at Forest Hill Library has reopened and is looking for new members. Call **Lea**, evenings, 416-487-7630.

Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub. Refreshments $2. Call **Sheila**, 416-665-3333, or **Marcia**, 416-932-1229.

Beth Emeth Bais Yehuda Synagogue welcomes new players for mah-jong and Rummikub Monday and Wednesday afternoons, 416-633-3838.

Active Seniors & Boomers, Miles Nadal JCC, 416-924-6211, ext.155. Dec. 6, Guided Royal Ontario Museum visit with curator **Corey Keeble**.

The Association of Jewish Seniors Chanukah lunch with entertainment, Dec. 13, 11:30 a.m., Shaarei Shomayim Synagogue. Members $20, guests $25. Advance reservations required. RSVP **Tammy**, 416-635-2900, ext. 458

Baycrest's Falls Prevention Program is accepting registrants for the next session starting Jan. 14. The 12-week, Monday- and Wednesday-morning program provides education, exercise and treatment for older adults living in the community who have had a fall or have a fear of falling. OHIP covered. 416-785-2500, ext. 2488.

Beth Tzedec Haverim programs presents ROM curator **Corey Keeble**, discu "European Masterpieces of Judaica," Dec. 10, 1:30 p.m., board room, $5.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com.

Drop-in duplicate bridge, Thursdays, 12:30 p.m.

Seniors social art in the media of your choice, with discussions and information sessions, Mondays, 2- 4 p.m. Free for members.

Folk dance with **Teme**, Wednesdays, 10-11:30 a.m.

Jack and Pat Kay Centre camp presents winter camp at the Schwartz-Reisman Centre, Dec. 24-Jan. 4 for ages 2-1/2 to 12 years. Features swimming, hot lunch program and bussing. Contact **Lauren**, 416-638-1881, ext. 4039.

Register now for art appreciation with **Osnat Lippe**, Dutch Paintings, Tuesdays, 1-3 p.m., starting Jan. 15.

Summer 2013 is on its way for the Jack and Pat Kay Centre Camp. Early-bird savings are finally here. Register before Jan. 31 and save up to $240 per child. www.centrecamp.ca.

MILES NADAL JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org.

Toronto Jewish Film Society 2013 subscriptions available. esthera@mnjcc.org.

Registration for winter programs starts Dec. 12 for members. Aquatics, family programs, music, Hebrew Institute courses, movie lectures and more. www.mnjcc.org or 416-924-6211, ext. 0

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A week of Chanukah celebrations for all ages. Dec. 8-16, 6 p.m. join us for lighting of the candles.

Dec. 8, 6:30-9 p.m., candlelighting ceremony led by Kachol Lavan and J. roots choirs, Jordan Klapman band. Horahs and Israeli dancing for the whole family, arts and crafts, refreshments.

Saturday night pool party, Dec. 15, 6:30-8:30 p.m., with musical Havdalah, ice cream sundae bar and swimming in the indoor pool. Members $7.50 per family; non-members, $10 per family (up to 6 people per family). Call ext. 3017 to register.

Senior members bagel breakfast, third Friday of each month, 9-10 a.m. Call **Staci Ulrich**, ext. 3037.

Senior members Shabbat coffee hour, first Friday afternoon of each month, 1:30-2:30 p.m. for coffee, tea and desserts. Call **Staci Ulrich**, ext. 3037.

SINGLES EVENTS CAN BE FOUND ON PAGE 40

Canadian Roma plead for Jewish support

Andy Levy-Ajzenkopf
Staff Reporter

Canadian Roma are seeking help from the Jewish community in shedding light on the difficulties being faced by their brethren overseas.

The creeping resurgence of neo-Nazism in various Eueopean Union countries is alarmingly similar to Nazi Germany in the late 1930s, particularly in Hungary, where Jews and Roma, pejoratively called "gypsies," are increasingly being harassed by far-right paramilitary groups with the tacit consent of the government, according to Gina Csanyi-Robah, executive director of the Roma Community Centre of Toronto.

First of a two-part series

Speaking to a mixed Jewish and Roma audience at Congregation Darchei Noam on Nov. 18, Csanyi-Robah, a Canadian-born Roma whose family immigrated to Toronto in 1956, invoked the twin spectres of Adolf Hitler and his World War II-era Hungarian ally, Ferenc Szálasi, leader of the country's ultra-nationalist Arrow Cross Party, in order to convey the gravity of recent events in Hungary.

"There is a saying among my people: 'Our ashes were mingled in the ovens.'" Csanyi-Robah told *The CJN*, referring to the death of both Roma and Jews at the hand of the Nazis in World War II.

"I was shocked when I learned what was happening to my people in Europe," she said. "Even here in Canada, there are stereotypes [being applied] associating Roma with criminality. My people are in apartheid-like conditions in Hungary, and we hear nothing about it in Canadian media."

There are an estimated 15 million Roma scattered across Europe, all of varying faiths, including some Jewish Roma.

Depending on estimates, anywhere from 500,000 and two million Roma were murdered along with six million Jews as part of Hitler's "final solution."

Which is why Csanyi-Robah believes that turning to the Jewish community and invoking the sentiment of "never again" may help Roma in Canada and Hungary head off an imminent humanitarian disaster, if not a new genocide.

Citing Hungary's ultranationalist Jobbik party – which holds 47 seats in the Hungarian parliament – and its numerous paramilitary offshoots, she said the situation for the Roma is becoming increasingly desperate, with unemployment rates in the community at close to 85 per cent, increasing societal marginalization and near-daily intimidation, both psychological and physical, by emboldened far-right ethnic Hungarians.

In 2010, the Jobbik party ran on a xenophobic platform and received 17 per cent of the popular vote, up from two per cent in 2006.

A 2011 United Nations High Commissioner for Refugees Canada report detailed cases of forced sterilization of Roma women in Hungary, the Czech Republic and Slovakia between 2000 and 2011 and called for increased state accountability in honouring the UN Convention on the Elimination of All Forms of Racism Against Women.

There are pending court cases across eastern Europe regarding alleged forced sterilization of Roma women as individuals begin speaking out on the sensitive subject.

It's for these reasons and others that a spike in Roma immigration applications to Canada has occurred over the last few years, according to Csanyi-Robah.

And Hungarian Jews are also being actively targeted, she said.

Jewish activists and organizations are increasingly calling on Hungary to curb the drift towards tolerated antisemitism in the country's political discourse.

Last June, in a letter to the speaker of the Hungarian parliament, Nobel Peace Prize winner Elie Wiesel returned the Order of Merit, Grand Cross – the country's highest honour, which he received in 2004 – over Hungary's recent honouring of World War II-era Hungarian parliamentarian Jozsef Nyiro, a Nazi sympathizer and Hitler supporter.

In August, after much protesting by Jewish activists in Budapest, the city's mayor grudgingly announced the cancellation of an antisemitic play at one of the city's municipally funded theatres.

The play, *The Sixth Coffin*, is set in 1920s France and featured a cabal of powerful Jews plotting to destroy Hungary and plunge humanity into another world war shortly after the end of the first one.

On Nov. 27, Marton Gyongyosi, Jobbik's deputy party leader, stated in parliament that the recent Israel-Hamas conflict provided a timely opportunity to "tally up people of Jewish ancestry" in light of the Gaza conflict.

He later clarified his remarks, saying he only meant to list the number of Israelis living in Hungary.

It's this increasingly open nature of antisemitic public discourse in the country that has Rabbi Slomo Koves, chief rabbi of the Unified Hungarian Jewish Congregation, concerned for his community.

The Hungarian Jewish community totals around 100,000. Nearly 600,000 Hungarian Jews perished in the Holocaust.

Rabbi Koves told *Reuters* on Nov. 28 that "Jobbik has moved from representing medieval superstition to openly Nazi ideologies."

Last week, he said his organization would initiate a "criminal procedure" against Gyongyosi's "open Nazism inside Parliament."

Canadian Roma hold a vigil in Toronto earlier this year for victims of racism in Hungary.

Speaking to *The CJN* from Budapest last week, Rabbi Koves said while it's still safe for Jews to move around publicly in Hungary, he fears that Jews could start to see persecution and repression similar to what the Roma are experiencing.

While antisemitism in Hungary "isn't a new development" he said, since 2006 it has been more worrisome, coinciding with the rise of the Jobbik party.

"It's not only on the rise, but it's becoming louder. When there are [economic] problems in society, antisemitism becomes stronger," Rabbi Koves said. The antisemitic and anti-Roma public discourse in Hungary "is terrible," he said, noting that numerous blood libel references have been made by Jobbik party members.

"Obviously, when people start speaking these things [in public]" it's a concern, he said. But for now, he believes the Jewish community is still secure.

The Roma are a different matter, however.

The rabbi said the Jewish community is trying to help Hungarian Roma, but the task is difficult because the latter lacks organized community leadership.

"Their community is in such a bad situation that they're having a very hard time trying to build up their civil organizations that will stand up for them," he said. "If you ask me, the Roma community is the one in critical danger. In 2009, there were, I think, 10 cases of murder organized by [paramilitary] groups intent on killing Roma families. That's [public discourse] which has already translated into physical acts of violence. That's very scary."

Other EU countries have seen a dramatic rise in overt displays of antisemitism and anti-Roma sentiment as well, most notably Greece, where the nationalist Golden Dawn party currently holds 18 seats in parliament.

In France, the resurgent Front National party won two seats in the legislature in the 2012 national elections.

With files from TimesofIsrael.com and JTA

Next week: Are Canada's new immigration laws shutting out Roma and Jewish asylum seekers from Hungary?

OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Marvin Wagman	Nov 15/12	65 Skymark Drive
Rita Blumenthal	Nov 16/12	145 Marlee Avenue
Penny Pellow	Nov 17/12	133 Torresdale Ave.
Irving Albert Solnik	Nov 17/12	100 Upper Madison Ave.
Hilda Greenblatt	Nov 17/12	333 Clark Avenue West.
Terry Walton	Nov 16/12	63 Evans Avenue
Elaine Spring	Nov 18/12	866 Sheppard Avenue, W.
Abraham Brzezinski	Nov 18/12	
Lilian Rotstein	Nov 17/12	10 Nadolny Sachs
Elizabeth Krehm	Nov 17/12	27 North Sherbourne St.
Bernice Rogers	Nov 19/12	3560 Bathurst Street
Rose Elie	Nov 19/12	7601 Bathurst Street
Senora James	Nov 18/12	745 New Westminister Dr.
Renee Fresco	Nov 19/12	3560 Bathurst Street
Nat Gilburd	Nov 20/12	18 Cedarcroft Blvd.
Hy Okovita	Nov 18/12	630 Springbank Drive
Sam Muskat	Nov 20/12	1121 Steeles Ave. West
Eleanor Schott	Nov 21/12	8 Vesta Drive
Phil Kornblum	Nov 22/12	44 Charles Street West
Anne Sloman	Nov 24/12	20 Fashion Roseway
Evelyn Sher	Nov 22/12	825 Millwood Road
Lelach Kohen	Nov 24/12	48 Maple Sugar Lane

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Jews labelled security threat

JNS.org

BUDAPEST — On Nov. 27, a Hungarian lawmaker from the far-right Jobbik party openly called for Jews to be registered on lists as threats to national security.

In the wake of international outrage at the Nazi-style request, as well as a protest outside the legislature in Budapest, lawmaker Marton Gyongyosi has refused to resign.

Gyongyosi subsequently claimed his words were taken out of context and that he was only speaking about Hungarian citizens who also hold Israeli passports.

For full story, go to cjnews.com

Dan Shulman, Elliotte Friedman & Brian Williams at UJA's Sports Night

Talk Sports with Three of Canada's Top Sports Personalities on December 9th

By Daniel Horowitz

On July 27, 2012, during the Opening Ceremonies of the 2012 Olympic Games held in London, England, CTV broadcasters Brian Williams and Lisa LaFlamme took a passionate stand in support of a moment of silence for the eleven members of the Israeli national team who were murdered in Munich in 1972.

"As Israel prepares, my position is well known and it is one that I have taken at previous Olympics," said Williams as the Israeli team was being introduced that day. "It is wrong that the IOC (International Olympic Committee) refuses to have a minute's silence for the Israeli athletes that were slaughtered in Munich. It is a much bigger issue this year, as it's the 40th anniversary of Munich… Dr. Rogge (President of the IOC) says the ceremony is not the place to remember a tragic event, but – it's tragic – however it's one of the most significant and world-changing events in Olympic history. It absolutely should have been done here."

"The widow of one of the victims spoke out saying 'they came with dreams, they went home in coffins. They want to be remembered here tonight,' added LaFlamme.

"And remember – they died as Olympians," said Williams, concluding his thoughts.

Dan Shulman

Elliotte Friedman

Brian Williams

On Sunday, December 9th, 2012, members of Jewish Toronto have the opportunity to thank Williams, in person, at United Jewish Appeal's Sports Night, a unique round table discussion comprised of Williams, as well as the Toronto-born voice of ESPN, Dan Shulman, and Elliotte Friedman of CBC's Hockey Night in Canada.

Moderated by Shulman, the panel discussion will cover the experts' opinions on the latest in sports. There will also be a special award presentation made to Williams for his courageous and public stand against the IOC.

"Having grown up in an observant family, having had my bar mitzvah in a Conservative shul, and having gone to Bialik for nine years, obviously anything to do with Judaism or Israel is of great importance to me, and I am more than happy to do anything I can to help out," said Shulman. "And when you combine a sports theme with a Jewish cause like this event, this is as up my alley as anything could be, so I'm thrilled to be part of this."

Those in attendance will have the chance to ask the questions that matter most to them during an interactive Q & A session, take part in a sports trivia contest, and even win a pair of tickets to see the Toronto Raptors play the New Orleans Hornets.

Whether it's the Argos winning the Grey Cup, the Blue Jays massive off-season trade or the London Olympics, don't miss this chance to talk sports with the pros.

The event will take place at the new Leo and Sala Goldhar Celebration Centre, Shirley Auslander Hall, on Vaughan's Joseph and Wolf Lebovic Jewish Community Campus, 9600 Bathurst Street.

Tickets are $25 and includes a dessert reception. *RSVP online at ujaevents.com/registration/ujasportsnetwork, or by calling 416.635.2883 Ext. 5229 or jgonik@ujafed.org*

Genesis: UJA's Centre for Jewish Innovation readies for opening

Daniel Horowitz

In 2008, UJA Federation of Greater Toronto hosted a think tank on the meaning and significance of social entrepreneurship. Panellists used the event to bounce ideas off of one another, one of which – creating an incubator to support young Jewish social entrepreneurs in Toronto – is now coming to fruition.

On January 31st, 2013, Genesis: UJA Federation's Centre for Jewish Innovation will be kicked off with a speaker series featuring Paul Alofs, CEO, Princess Margaret Hospital Foundation. Sharing a space with Hillel of Greater Toronto at UJA Federation's Wolfond Centre for Jewish Campus Life, the Centre will also act as an incubator to supply five residents – Shoresh Jewish Environmental Programs, Project AIM, Jewish Business Network, Annex Shul, and JED Institute – with UJA Federation's resources, including office space, technical assistance, and access to programs and professional staff.

"This is an effort to support people in being creative, and in being involved with meaningful, non-profit projects that enrich Jewish life locally and around the world," said Alexandra Kuperman, a talented, young social entrepreneur who will also serve as the Centre's Director. "Toronto's leaders in social entrepreneurship will share lessons and provide mentorship, infusing a spirit of innovation into the Jewish community that allows us to support the success of the emerging Jewish start-up organizations in our community."

Left to right: Yakov Fruchter, Annex Shul; Richard Bass, JED Institute; Sherry Firestone, Genesis Board Member; Cheryl Reicin, Genesis Chair

"Genesis will be a way for UJA Federation to leverage its organizational resources and support the work of young social entrepreneurs in Toronto," said Robin Gofine, UJA Federation's Vice-President of Strategic Community Planning and Engagement. "High-profile community leaders and volunteers have become involved, and we're all very excited about this cutting-edge, progressive initiative."

Such high-profile community members include Sherry Firestone, real estate developer; Sam Ifergan, venture capitalist; Alan Berg, computer entrepreneur; and Cheryl Reicin, a Torys LLP partner who will also serve as the Centre's Chair.

"Genesis is a convergence of community, collaboration and the entrepreneurial spirit," stated Reicin. "If we want our community large and strong, we need to reach out in different ways. Rather than us developing programs that speak to younger generations, it is a whole lot easier for us to supply the infrastructure and assistance to help them make their own ideas and programs successful."

Acting as an accelerator for non-profit organizations, Genesis supplies the future leaders of Jewish Toronto with the expertise and necessary skill sets to nurture and develop their businesses.

"Who could resist the idea of assisting amazing young people who themselves are motivated to effectuate change and fill important needs in the community?" asked Reicin.

For more information, visit www.cjitoronto.org

Jewish Toronto is published as a community service by UJA Federation of Greater Toronto.

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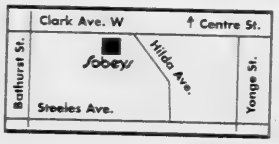

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Winnipeg's Izzy Peltz was dedicated to Jewish community

Myron Love
Prairies Correspondent

Izzy Peltz

WINNIPEG — Izzy Peltz, the former executive director of Winnipeg's main Jewish community organization, who passed away Nov. 23 at 91, was the quintessential public servant.

Peltz was born in Romania while his parents were en route to Canada. He grew up in Winnipeg's storied North End. He graduated from the University of Manitoba as a chartered accountant in 1947, the same year that he married Mary, also the child of Jewish immigrants. (Mary predeceased him in 2009.)

In 1974, Peltz walked away from a lucrative accounting practice to take on the directorship of the Winnipeg Jewish Community Council at a time when this city's Jewish community was facing many challenges stemming from a declining and aging population.

"I worked with Izzy for a number of years as a volunteer," said Bob Freedman who succeeded Peltz as executive director of the WJCC (later renamed the Jewish Federation of Winnipeg) and who remains in that position 26 years later.

"He did a fantastic job in guiding a new organization," Freedman added, alluding to the fact the WJCC had just been formed through a merger of two pre-existing community-wide Jewish organizations – the Jewish Welfare Fund and the Winnipeg Congress Council.

"He was very meticulous. It was great working with him."

Laurie Mainster, a longtime close friend of Peltz, recalled how organized and methodical he was.

"He did a lot of good work for the community at a time of transition," Mainster said. "He was a catalyst who was able to work well with people. There was a lot of respect for him in the community."

While still WJCC executive director, Peltz also took on the role of half-time executive director of the Jewish Foundation of Manitoba.

Upon retiring from the WJCC in 1986, he moved full time into the role of executive director at the foundation, which he steered toward a strong and stable future. During his tenure, the organization's capital fund increased to $5.4 million. Today, that capital fund is close to $100 million.

"He was a mentor to me and a role model," said Marsha Cowan, the current foundation CEO, who worked with Peltzer at both the WJCC and the foundation.

"Izzy's vision for a strong and vibrant Jewish community galvanized us to strive for greater heights. The seeds he planted many years ago, both at the Winnipeg Jewish Community Council and the Jewish Foundation of Manitoba, have become a significant and compelling legacy that will continue to nourish the Jewish community of Winnipeg for generations to come."

Laurie Mainster's friendship with Peltz went back more than 60 years.

For the past 20 years, they've had a standing Friday lunch date. When Mainster called Peltz on Thursday, Dec. 22, Peltz said he wasn't feeling well. He had a sore throat, so they decided to cancel lunch for the next day.

Peltz passed away overnight in his sleep.

"The community has lost a special guy," Cowan said.

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Kids supporting kids during the holiday season

Susan Minuk
Special to The CJN

In the spirit of giving back to the community, a fundraiser called Jake's Big Give gave families a chance to embrace a unique holiday adventure.

Some 2,500 people of all ages dropped into Toronto's former Kromer Radio building on Bathurst Street Nov. 24 and 25, which had been transformed into a kids' magical land. Upon arrival, the children were greeted by volunteer teenage angels, who escorted them to the Giving Store, which housed thousands of donated toys.

A $25 donation was the ticket price for all children, while adults entered free.

The twist to this fundraiser was that the kids selected their gift, wrapped it, made a personal card and donated it to a charity they chose themselves from among several that benefited from the event. They also received a "Jake's Buck," good for one toy for themselves.

"A winning formula aimed to teach children that the true gift is the one you give away," says Ellen Schwartz, co-founder of Jacob's Ladder and founder of Project Giveback.

"I am here with my kids to celebrate Jacob," said guest Jordan Banks. "This fundraiser is different than others, in that it is an incredibly homegrown and grassroots one, focusing on kids and making sure that all kids are taken care of in the holiday season. The possibilities of coming into a room like this, full of toys that you know will go to those less fortunate, leaves a profound mark on these children here today."

Seen from left are the Schwartz family, founders of Jacob's Ladder: Ellen, Beverley, Ben, Jacob and Jeff.

The real angel is 15-year-old Jacob Schwartz, who was diagnosed at four months of age with Canavan disease, an inherited, progressive, neurodegenerative condition. Jacob isn't able to walk, talk, move, see, breathe well or swallow, but he can hear, and he has a winning smile, with eyes that speak volumes.

Since it was formed in 1998, Jacob's Ladder Foundation has raised $2.5 million toward genetic and other kinds of research, and educating the general public. Jacob's Ladder offers free screening to test for seven genetic disorders that occur frequently in people of Ashkenazi Jewish descent. Unfortunately, there is neither treatment nor cure for Canavan disease.

"Funds raised at Jake's Big Give will go to the Jacob's Ladder Foundation for the Control of Neurodegenerative Diseases and the Jacob's Ladder therapeutic pool at the Jewish Community Centre's Lebovic campus," Schwartz said.

"Ellen and I are blown away with the community support," her husband, Jeff Schwartz, co-founder of Jacob's Ladder, added. "That's what it's all about: sharing both the good times and the not-so-good times with our community. So many of us get bent out of shape over the smallest things. Today is a day to remind us to keep perspective."

Jake's Big Give was presented by Fabricland and Scotiabank. There were 50 sponsors and hundreds of volunteers each day. Everything was donated. Families enjoyed free food and drink, a tattoo booth, a parents' lounge with live performances by inspiring kids. Wishing Well raffle tickets were sold, with the chance to win magnificent gift baskets.

Michael Back was the winner of the live auction for a pair of tickets in the eighth row at the 40-yard-line for the 100th Grey Cup.

"Sponsorship alone was already over $100,000 before even one ticket was sold. I predict we will net close to $200,000," Ellen Schwartz said.

"We want to teach our son how fortunate he is to have a mommy and daddy to buy him presents," said guest Danielle Conway. "And we want him to understand that not everybody can afford presents and all the comforts of life. By coming out to support Jake's Big Give, we are supporting Jacob as well as paying it forward. These lessons are invaluable."

For more information, visit the websites www.jacobsladder.ca and www.projectgiveback.com

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Chanukah Food

A more adult-friendly Chanukah menu

Randy Fingrut
Special to The CJN

At Chanukah, most traditional menus appear to be designed with children in mind.

Chanukah tables are loaded with platters of potato latkes, jam-filled doughnuts (sufganiyot) sprinkled with oodles of powdered sugar, fried fruit fritters drizzled with honey and bowls of chocolate gelt (coins). Although our Chanukah menus seem child-centric, these dishes have their origins in our history. Chanukah foods are intended to remind us all of the events of Chanukah and of one of the most famous miracles of all: the oil that burned for eight days. From time to time, adults may seek a little bit more in a Chanukah menu.

Consider initiating a more grown-up menu that requires planning somewhat out of the box. Aim for a traditional style menu that includes less fried food, and continue by designing a menu with an imaginative twist. The following Chanukah for adults mixes the conventional with the unusual, while cutting back on some of the oil. So, by all means, go ahead and feed the kids "the usual" while the adults at your gathering enjoy a menu to remember.

SWEET AND SPICY TOSSED GREEN SALAD

6 cups mixed greens,
2 ripe pears, diced
4 tangerines or clementines, sectioned and seeded
2 tbsp. pine nuts, toasted
3 4 cups (1-inch) cubed fresh pineapple, about 4 oz.
2 tbsp. chopped fresh cilantro
2 tbsp. fresh orange juice
4 tsp. rice vinegar
1/2 tsp. chili sauce
1 large garlic clove
1/4 cup extra-virgin olive oil

Wash the greens and pat dry or dry in a salad spinner. Tear any large leaves into bite-size pieces. Place in a bowl and add the pear and tangerine sections.

To make the dressing, combine the pineapple, cilantro, orange juice, vinegar, chili sauce, and garlic in the processor or blender; process until smooth, gradually add olive oil until blended. Just before serving, shake the dressing and pour it over the salad.

Toss gently to mix. Garnish with the toasted pine nuts. Serve immediately. If you need to make the salad in advance, store the greens and fruit separately in covered containers in the refrigerator for up to 2 days. Toss with the dressing and garnish with the pine nuts just before serving.

CORNED BEEF LATKES

8 large potatoes, scrubbed
1/2 cup flour, all-purpose or unbleached
1 tsp. salt
1/4 tsp. pepper
1 tsp. baking powder
3 eggs, beaten
1 small onion, grated
12 oz. lean, deli corned beef, shredded or cut julienne style
canola oil for frying

Continued on page 42

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A grown-up menu

Continued from page 41

Scrub potatoes and remove any blemishes, leaving the skin on. Grate potatoes, in batches, using a food processor or with a hand grater. Place batches of the shredded potatoes in a colander and rinse well with cold water. Squeeze out water. Do this by hand, or by using a clean kitchen towel to wring out the excess water.

Place shredded potatoes in a large bowl.

In a small bowl combine the flour, salt, pepper and baking powder. Mix it in with the potatoes. Add in the eggs, onion and shredded corned beef. Combine well.

Preheat oven to 300F to keep latkes warm after they are cooked. Prepare a baking sheet with some parchment paper.

In a large frying pan, heat about 1/2 inch of oil. It will be hot enough when a piece of shredded potato sizzles when put into the oil.

Form about 1/4 cup of the mixture into a patty, make 4-5 at a time, and place them into the hot oil. Leave about 1-1/2 inches between each latke. Use a spatula to flatten the latkes and cook about 5-7 minutes until golden brown. Use two spatulas to turn the latkes over. Continue to cook another 5-7 minutes.

Drain latkes on paper towels and place them on the baking sheet in the oven to keep them warm. Continue frying the remaining latkes, adding additional oil if needed.

Corned beef latkes

'CRANAPPLE' SAUCE

1 package fresh cranberries or 1 package frozen cranberries
1 cup water
6 Honeycrisp apples, peeled, cored and diced
sugar, 1/4 to 1/2 cup or to taste

Rinse cranberries in a strainer, pick out any berries that are soft or under ripe.

Boil the water in a medium-size pot, add cranberries and cover. Cook for about 10 minutes, stirring occasionally. Berries may pop. Add apples to pot and cook for an additional 10-15 minutes or until the apples are soft.

For smooth sauce, process mixture using an immersion blender or in a processor. For chunky sauce, press with a potato masher to desired consistency.

Store in the refrigerator in a covered container.

PIQUANT MUSTARD COLESLAW

1 small cabbage
4 carrots
1 cup Calorie Wise Miracle Whip or similar salad dressing
1/4 cup yellow mustard
2 tbsp. white balsamic vinegar
1/4 cup sugar
1/2 tsp. black pepper

In a bowl, combine the salad dressing, mustard, vinegar, sugar and pepper. Remove core from the cabbage and grate it by hand or by using the slicing disk of the food processor. Grate carrots by hand or by using the grating disk of the food processor. Combine the cabbage and carrots in a large bowl. Toss the cabbage and carrots with the dressing until all the vegetables are covered. Chill for a minimum of 2 hours before serving.

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Add some grains to your main course

Daphna Rabinovitch
Special to The CJN

Grains, grains and more grains. We keep hearing about the health benefits of grains – whole, ancient and otherwise – in our diets and how we should be eating more of them.

It's easy to incorporate more grains into your meal planning, especially when you make them an integral part of your main course. It rounds out whatever protein you opt to cook and it all comes to the plate in one fell swoop. The dishes created to highlight the simplicity of this approach are as perfect for weeknight meals as they are for entertaining.

That's the wonderful thing about grains. They've grown up, and are perfect for gussying up too. It's important to keep a few guidelines in mind, however. If you stock up on bulgur or quinoa, store whatever excess you may have in the freezer. They'll keep longer and fresher that way and can be measured and used without thawing. Toasting most grains before you cook them coaxes out more of their flavour and adds a pleasant nuttiness.

[Photo courtesy of Saffron Shores by Joyce Goldstein]

STEAMED FISH OVER QUINOA WITH CHARMOULA SAUCE

Charmoula, a spicy, piquant sauce from Morocco, is usually made with preserved lemons. If you happen to have some preserved lemons on hand, reduce the lemon juice in the following recipe to 2 tbsp. and replace the rind with 1 tbsp. of chopped preserved lemon.

2 tbsp. olive oil
1 leek cut in half lengthwise, rinsed and thinly sliced
1/2 lb. mushrooms, sliced
1/4 cup finely chopped shallots
1 cup finely diced sweet red pepper
1/2 tsp. each salt and pepper
pinch cayenne
1 cup red or regular quinoa
2 cups water
4 filets firm fleshed white fish, i.e. snapper, tilapia (each about 6 oz.)
2 tbsp. lemon juice

Charmoula Sauce:
3 cloves garlic
1 tbsp. drained capers
1/2 tsp. salt
1 tsp. sweet paprika
1/2 tsp. each ground cumin and ground black pepper
pinch cayenne
1/4 cup lemon juice
1/4 cup each chopped fresh coriander and fresh parsley
2 tbsp. extra virgin olive oil
1/2 tsp. granulated sugar

To make the charmoula sauce: Place garlic, capers and salt in mortar and pestle or bowl of small food processor; mash or pulse until paste is formed. Add paprika, cumin, pepper, cayenne and lemon juice and mash or pulse until well combined. Add coriander and parsley; mash or pulse until herbs are finely chopped and mixture is well combined. Stir in olive oil and sugar. (Charmoula sauce can be stored in an airtight container and refrigerated for up to 2 weeks. Stir to recombine).

Heat oil in large non-stick skillet set over medium-heat. Add leeks, mushrooms, shallots and red pepper; cook, stirring, for 5 minutes. Stir in salt, pepper and cayenne. Stir in quinoa. Pour in water. Lower heat and cook for 20 minutes or until almost all of the liquid has evaporated. Place fish on top and sprinkle with salt and pepper. Drizzle lemon juice over. Cover and steam for 8 to 10 minutes or until fish flakes easily with a fork.

Serve fish atop mound of quinoa. Dollop each serving with some charmoula sauce. Makes 4 servings.

SPICY LEMON AND GINGER CORNISH HENS WITH CORIANDER COUSCOUS

Couscous:
2 tbsp. vegetable oil
4 cloves garlic, minced
2 tbsp. finely minced fresh ginger
6 green onions, chopped
1/2 tsp. each salt and pepper
2 cups couscous
1/2 tsp. each salt and pepper
2-1/4 cups chicken stock
1/2 cup chopped fresh coriander
2 tbsp. fresh lemon juice

Cornish Hens:
1 tbsp. vegetable oil
2 cloves garlic, minced
2 tbsp. finely minced fresh ginger
1/4 tsp. hot pepper flakes
1/2 cup chicken stock
1 tbsp. finely grated lemon rind
1/3 cup fresh lemon juice
1/4 cup dry sherry
2 tbsp. soy sauce
2 tbsp. honey
1 tsp. cornstarch

Couscous: Heat oil in saucepan set over medium heat. Add garlic, ginger and green onions; cook, stirring, for 2 minutes. Stir in couscous, salt and pepper. Pour in stock and bring to boil. Remove from heat. Cover and let stand for 5 minutes. Uncover pan and fluff couscous with fork. Stir in coriander and lemon juice. Set aside.

Cornish hens: Heat oil in clean saucepan set over medium heat. Add garlic, ginger and hot pepper flakes. Cook, stirring, for 30 seconds. Add chicken stock, lemon rind and juice, sherry, soy sauce and honey. Bring to boil. Dissolve cornstarch in 1 tablespoon of water. Whisk into lemon mixture. Boil, whisking constantly, until mixture is lightly thickened, 2 to 3 minutes. Remove from heat and let cool slightly.

Meanwhile, preheat oven to 375F. Cut wing tips from hens. Cut through both sides of backbone and remove. Cut through breastbone to divide hens in half.

Divide couscous into 8 equal mounds on large aluminum foil-lined baking sheet. Cover each mound with hen half, cut side down. Brush with cooled lemon glaze.

Bake hens in centre of preheated oven, for 45 to 50 minutes, brushing twice more with glaze, until juices run clear when thigh is pierced and meat thermometer registers 185F. Broil for 2 minutes to crisp skin. Using spatula, transfer hen and couscous to plate. Makes 8 servings.

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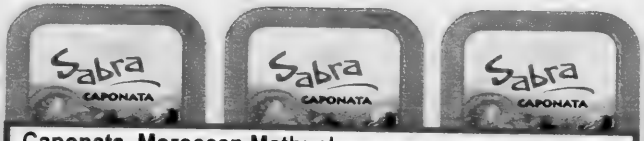

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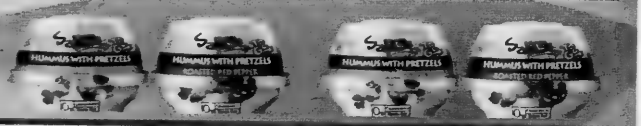

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Britain, France summon Israeli envoys

ITA

JERUSALEM — Britain and France have summoned their Israeli ambassadors to protest Israel's decision to authorize housing construction in the West Bank and eastern Jerusalem.

The ambassadors were summoned Monday amid reports that the two countries would recall their envoys in Israel for consultations.

Sweden has also summoned its Israel ambassador, according to reports.

"We deplore the recent Israeli government decision to build 3,000 new housing units and unfreeze development in the E1 block," the British Foreign Office said in a statement, threatening a "strong reaction" if construction goes ahead. "This threatens the viability of the two-state solution."

The E1 corridor, which connects Jerusalem to the large Ma'aleh Adumim settlement, is a piece of land that the Palestinians say is necessary to keep the borders of their state contiguous.

Unnamed European Union (EU) officials reportedly denied reports that the United Kingdom may cancel trade agreements with Israel, and France's Foreign Ministry said it would not recall its ambassador to Israel.

The EU officials are quoted as having told *The Marker*, an Israeli financial daily, on Monday that the U.K. has no independent trade agreements with Israel, and that its trade with Israel is anchored in the European Union's trade agreement with Israel. The U.K. has not made any request to change the EU's trade agreement, the officials added.

A statement by the French Embassy in Tel Aviv on Monday denied reports by *Ha'aretz* that France is considering recalling its Israeli ambassador due to Israel's announcement, a French Foreign Ministry spokesman said.

"France has other means to express its protest," the French Embassy in Tel Aviv wrote in a statement.

Israeli Prime Minister Benjamin Netanyahu said Sunday at the weekly cabinet meeting that Israel will continue to build in Jerusalem "and in all the places that are on the map of Israel's strategic interests."

The authorization for the housing plans reportedly was made by the nine-member security cabinet on the evening of Nov. 29 in the hours after the United Nations General Assembly approved enhanced observer statehood status for the Palestinians.

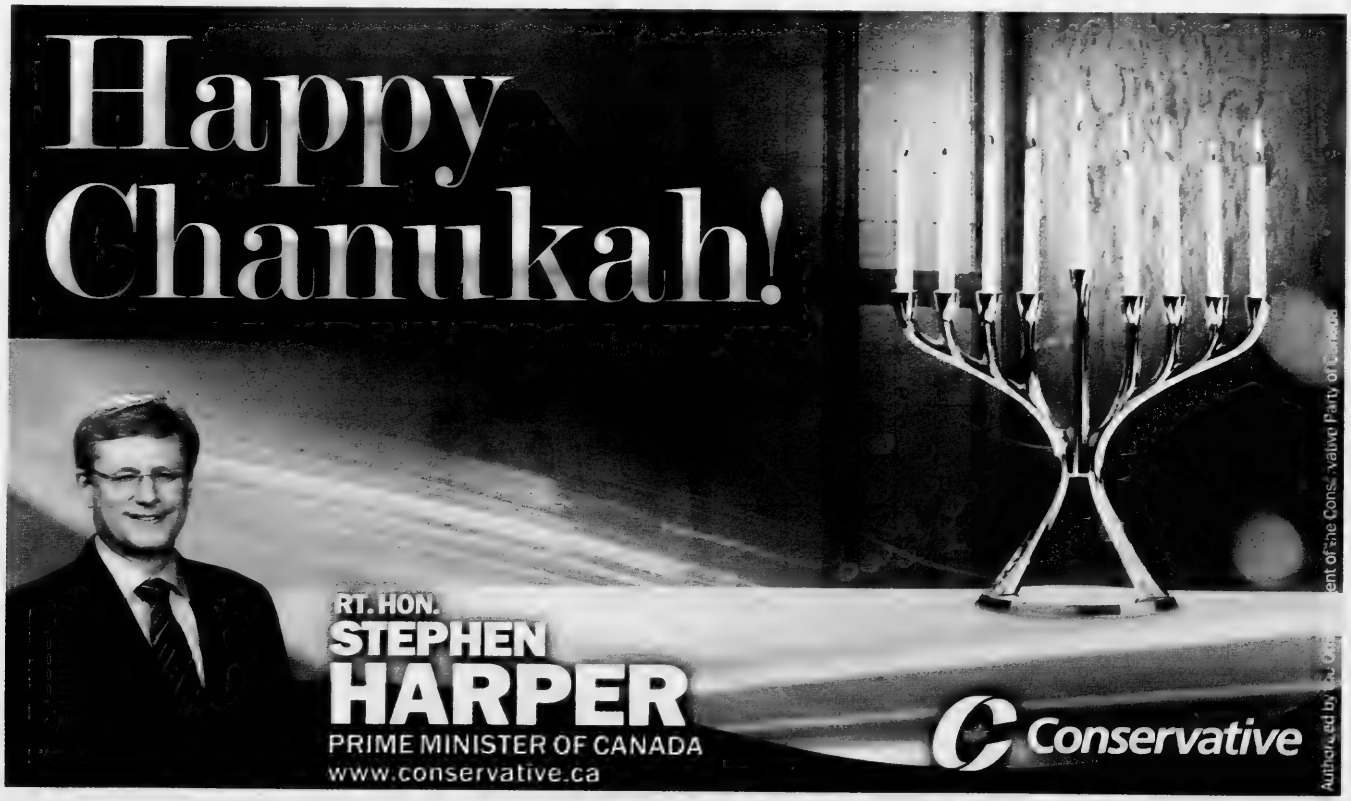
The approval has been condemned by the United States and the United Nations, in addition to other European countries.

The cabinet also decided on Sunday to officially reject the UN vote that upgraded the status of the Palestinians and said it would not transfer tax payments to the Palestinian Authority.

"The Jewish People have natural, historical, legal rights to its homeland with its eternal capital Jerusalem," the cabinet resolution said in part. "The State of Israel as the state of the Jewish People has rights and claims to areas that are under dispute in the Land of Israel."

The resolution also said that last week's vote by the UN General Assembly to grant the Palestinians non-member observer state status will not be used as the basis for future peace negotiations.

On Sunday, Finance Minister Yuval Steinitz also said he would not transfer tax payments collected by Israel on behalf of the Palestinian Authority as part of the punitive measures taken in the wake of the General Assembly vote. Instead, Steinitz said, he would use the money "to offset their debt to the Electric Corporation."



Why they stood with Israel

Raphael Ahren
The Times of Israel

JERUSALEM — When the majority of nations voted last Thursday in favour of a resolution granting the Palestinians non-member observer state status at the United Nations General Assembly, it was widely seen as proof of Israel's international isolation – on the issue, at least.

Still, eight countries voted with Israel in the 138-9 diplomatic drubbing, while 41 abstained.

Who are these nations that dared to oppose China, France, Italy, Russia, Japan, Switzerland and 132 other nations? And why did they back the lost cause?

The United States and Canada are Israel's staunchest supporters in the international arena, so the no votes from the United States and Canada came as no surprise. But they were joined by Panama and the Czech Republic, as well as four countries most people would have difficulty finding on a map: the Marshall Islands and the Federated States of Micronesia, Nauru and Palau.

These four remote island nations, combined, have a population of about 205,000. That's a bit less than the population of Petah Tikva. But in the UN General Assembly, every vote is equal, whether it belongs to China or to a 459-square-kilometre group of islands in the North Pacific Ocean, such as Palau.

The Marshall Islands, Micronesia, Nauru and Palau have a long history of voting similarly to the United States. In 2010, for example, Micronesia echoed Washington's vote at the UN 47 times and only contradicted it three times. Palau followed the U.S. lead in 96.5 per cent of all votes.

Some observers suggest that "checkbook diplomacy" is at work here, and that Israel or the United States bought the tiny island states' votes for cash. The Marshall Islands and Micronesia are states "in free association" with the United States and are set to receive $3.5 billion from Washington in the next 10 years, the *International Business Times* reported last week. "Palau is also in free association with the U.S., having received $18 million annually from the United States until 2009."

Checkbook diplomacy certainly exists. In 2008, Nauru received $10 million from Russia for voting in favour of the breakaway nation of Abkhazia, but Israeli officials denied checkbook diplomacy was at play during last Thursday's vote.

"We don't have money to pour on the other states for their votes," a diplomatic official told *The Times of Israel* on Sunday. Neither Jerusalem nor Washington put "a single cent or even half a cent on the table" in exchange for a pro-Israel vote, the official said.

It was actually the other side that bought pro-Palestine votes, this official claimed, hinting that "some Gulf states" paid for the support of "a few poor Pacific states and governments in Africa."

Guatemala, meanwhile, gave Israel a "solemn promise" to vote against the Palestinian resolution, but ended up abstaining, the official said.

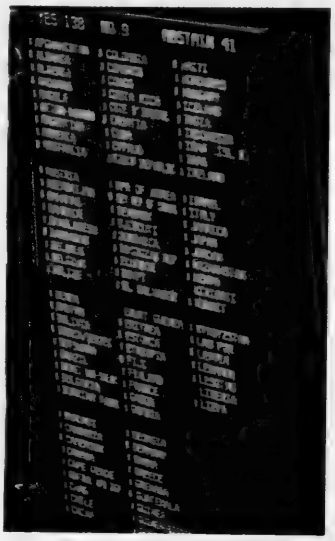
Panama is consistently pro-Israeli and pro-American, he added. The Central American nation of 3.5 million is slightly smaller than South Carolina. The country's foreign ministry said, in a statement, that Palestine "first needs to settle the differences with its neighbour, the State of Israel, which, like Palestine, is entitled to a life in peace and harmonious coexistence with Palestine and other states in the region."

The Czech Republic's vote delighted and surprised Israeli officials. It was the only European country to vote against the Palestinian statehood bid. "They have been consistently one of our best friends in the EU," the official told *The Times of Israel*.

Berlin actually tried to pressure Prague to at least abstain in Thursday's vote, to present a more or less unified European position. "But they don't care what anyone else says. They're ballsy," the official said.

"We do not agree with any unilateral steps that may hamper or jeopardize the peace process leading to the two-state solution," the Czech Foreign Ministry said in a statement. Prague voted against the resolution "because we are afraid that it might result in a further delay in the resumption of the negotiating process."

The "no" votes were the more surprising given that even many of Israel's allies voted for the proposal, arguing that the Palestinians deserve a state and that this upgrade could re-energize the peace process.



UN vote board

The support of the Marshall Islands, Micronesia, Nauru and Palau did not come out of nowhere, said Michael Ronen, Israel's non-resident ambassador to 13 Pacific Islands, including the Marshall Islands and Micronesia, adding that he spent a lot of time lobbying before Thursday's vote.

Israel doesn't buy votes, but it does send aid to the Pacific. Medical and agricultural experts have travelled to the South Pacific from Israel, and in the 1990s an Israeli coach trained a Micronesian national team.

TimesofIsrael.com

Bertha and Maria Marusia from Montreal Canada

Some 8 years ago I went to Belarus and created a documentary film. That film depicted my search of grandparents' the home in Vitebsk. This city was destroyed during the war and all its archives were burned. Miraculously survived in Vitebsk's Archive we found a document that shed some light regarding the house and family members who lived there. This document also mentions the name of some Bertha (Basya) Voichansky (Woichansky). This document intrigued me to find out more about the family members and hence, I attempted to discover what happened to all the inhabitants of that house. I had previously heard about Bertha from my father, just shortly before he died, however he did not give me much relevant detail that could have assisted me further in my search. In my perception, Bertha should have been perished in the Holocaust with the rest of her family. Nevertheless, when I found our relatives in Russia in the year 2011, my Russian cousin confirmed to me that Bertha like Morris, Joseph, Sarah, Hannah Voichansky (Woichansky), and some other siblings immigrated to Canada and hence avoided the Holocaust persecution. Consequently, I learned some more confirming information from my second cousin (whom I just found recently in the USA) and his mother regarding Bertha who lived in Montreal Canada together with a picture of her and her daughter Maria-Marusia. Even though, through my Russian cousin I learned that my grandfather's sisters have also tried tracing our branch's fate during the Holocaust, sadly, I still do not know Bertha and Maria-Marussia names after marriage. Therefore, I really would like to find any information about Basya-Bertha and her daughter Maria-Marusia (and about any other siblings of this family).

If you have any such information or traces that could assist at this, please contact the undersigned.

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Jewish woman reportedly brutally murdered in Iran

Ilan Ben Zion
The Times of Israel

ISFAHAN, Iran — A 57-year-old Jewish woman was brutally stabbed to death and her body mutilated on Nov. 26 by Muslim attackers in the Iranian city of Isfahan, in what her family says was a religiously motivated crime related to a property dispute, Menashe Amir, an expert on Iranian Jewry who spoke with the victim's family, told *The Times of Israel*.

Tuba N., whose family requested not to reveal her last name, was murdered by her Muslim neighbours, who had harassed her family for years in an attempt to drive them from their home and confiscate the property for the adjoining mosque.

"The religious radicals even expropriated part of the house and attached it to the mosque's courtyard," Amir said. "The Jewish family appealed to the courts with the help of a local attorney" to seek redress for the conflict, "despite the threats to their lives."

On Nov. 26, while her husband was in Tehran attending to business matters, "thugs broke into [Tuba N.'s] home, tied up her two sisters who were living with her, and repeatedly stabbed her to death." Afterward, her attackers allegedly butchered her body and cut off her hands, a sister who witnessed the event told her relatives in the United States, who conveyed the information to Amir.

Iranian authorities were said to have not returned the woman's dismembered body to her family and have tried to cover up the case.

The Times of Israel could not independently verify the report.

According to Amir, members of the dwindling community fear future bloodshed against Jews in the wake of Tuba N.'s murder.

Isfahan, Iran's third-largest city, with a population of more than 1.5 million, was home to 1,200 of Iran's 25,000 Jews as of 2009. Since then, Jewish numbers in the Islamic Republic have declined. A government census published earlier this year indicated there were a mere 8,756 Jews left in Iran, and Amir told *The Times of Israel* that Isfahan is now home to fewer than 100 families.

TimesofIsrael.com

Hungarians protest Jobbik's antisemitism

JTA

BUDAPEST — Thousands demonstrated in front of the Hungarian Parliament building in Budapest to protest against the antisemitism of the far-right Jobbik party.

Leaders of Hungarian Jewish organizations, which organized the protest with other civic groups, were among the estimated 10,000 protesters in attendance on Sunday night.

Demonstrators carried signs that read, "I am not fascist, but Hungarian," "Jobbik is the biggest national security threat to Hungary" and "Racism is equal to Jobbik."

Some Holocaust survivors protested with a sign that read, "We already experienced this, and once was enough!"

Ilan Mor, the Israeli ambassador to Hungary, participated in the demonstration, as did the ambassadors from the United States and Sweden.

The demonstration comes in the wake of a call last week by Jobbik lawmaker Marton Gyongyosi to create a registry of Hungarian lawmakers and members of the Hungarian cabinet of Jewish origin.

Jobbik won 17 per cent of the votes in 2010 during the latest general elections. According to recent polls, some 21 per cent of the Hungarian population over age 15 are Jobbik sympathizers. Most supporters of Jobbik in Hungary are young or those belonging to the educated middle class.

The country's largest opposition party, the Hungarian Socialist Party, or MSZP, has called for a boycott of Jobbik. MSZP said it would boycott parliamentary sessions in which representatives of Jobbik are present and called on Hungarian Prime Minister Viktor Orban, head of the right-wing Fidesz Party, to condemn Gyongyosi's call for a Jewish registry of politicians at the start of the next parliamentary session.

Attila Mesterhazy said his opposition Socialist Party would boycott Parliament's foreign affairs committee as long as Gyongyosi remained its vice-chairman.

Jobbik president Gabor Vona, however, said the protest was part of an "artificially induced campaign of lies" meant to divert attention away from Hungary's economic problems and that the groups that took part in the rally wanted to "destroy" Jobbik.

Half a million Hungarian Jews were deported and killed in Auschwitz during the summer of 1944, and more than 100,000 Jews were killed in Hungary during the 1940s by Hungarian allies of the German Nazis.

Israel Briefs

Shul to be rebuilt

The Municipality of Jerusalem has announced plans to restore the historic Tiferet Yisrael Synagogue, located in the Jewish Quarter of the Old City. Originally dedicated in 1872, the shul was built as a place of prayer for the Old City's chassidic community. It became famous for its magnificent domed roof, which dominated the Old City's skyline. Jordanian forces destroyed the synagogue during the 1948 War of Independence. The nearby iconic Hurva synagogue, also destroyed in 1948, was rebuilt and rededicated in 2010.

U.S. plans military complex

The U.S. Army is preparing to supervise construction of an underground military complex near Tel Aviv. The five-storey complex, dubbed "Site 911," is expected to take more than two years to build and will cost up to $100 million, the *Washington Post* reported. It will be located inside an Israeli Air Force base. The construction of the facility, to be supervised by the U.S. Army Corps of Engineers appears to be one of the largest projects undertaken by the Corps in Israel.

Likud shifts right

Members of the Likud Party voted out moderate party stalwarts and elected more right-wing candidates to fill the realistic spots on its Knesset list. Current ministers Dan Meridor and Benny Begin, considered party moderates, did not make the top 20 on the party list, places that will likely be seated in the next government. Because of the agreement between Likud and Yisrael Beitenu, every two Likud names on the list will be followed by a Yisrael Beitenu name. Moshe Feiglin, a right-winger who challenged Prime Minister Benjamin Netanyahu for the Likud leadership, placed 15th.

Labor moves left

Two leaders of Israel's social protest movement, Stav Shapir and Itzik Shmoli, made it into the top 12 slots on the Labor Party's list for the upcoming election. Party chairwoman Shelly Yachimovich, a former hard-hitting radio interviewer whose tough talk on social inequality has spurred a revival of the party, is the first name on the slot. Isaac Herzog got the second slot, followed by party veterans Amir Peretz, Eitan Cabel and *Ha'aretz* columnist Merav Michael.

Livni forms new party

Tzipi Livni, the former opposition leader, has reentered politics as head of a new centre-left party. Livni, ex-head of the Kadima Party, said last week she would lead a new party called Hatnua, or the Movement. In forming her own party, she turned down offers to join the leadership of two existing parties. Yair Lapid, head of the new Yesh Atid party, said he had offered Livni to be his No. 2 and to be a "full partner in all major decisions." He also urged Livni not to further split the centrist vote. Labor leader Shelly Yachimovich also wanted Livni for her party.

Files from JNS.org and JTA

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Long haul to lift restraining order

Family Matters
by
John Syrtash
B.A. (Hon), LL.B.
Counsel
Garfin Zeidenberg LLP
Family Lawyer & Mediator
for 31 years

Question. My cousin is going through a tough separation. His wife had a restraining order put against him and he is afraid to pick up his kids. He meets them near their school. Now his wife would like to reconcile. How does she go about lifting the restraining order? She claims she did not put this against him in the first place.

She had gone to the police station and wanted him removed from their house so she could go back and leave to go to her mother's house with the kids. The police came and removed him.

My question is, how does this restraining order work? Can the police put a restraining order against your spouse? Can the spouse do it? How can it be reversed?

Answer: Here are the steps.

1. Wife goes to the police and files a claim of domestic violence:
2. If the police investigate and are of the view that a charge of domestic violence is warranted based on the information available to them at that time, the police (not the wife) may lay the charges and arrest the accused. He receives a hearing at which the wife is only a witness (unless the accused pleads guilty, in which case there is no "trial", since the offence is technically against the public, not against the wife. The member of the public just happens to be the wife).
3. Prior to a trial or after a possible conviction, the Court imposes conditions on his movements as a term of not being imprisoned, which may restrain him from communication with his wife or even coming within so many feet of her residence or place of work, which only a Crown Prosecutor can ask a Judge to remove.
4. If the wife intends to reconcile, she then usually approaches a Crown Prosecutor, often with the assistance of a criminal lawyer, not a family law lawyer, although some lawyers practice both areas of the law.
5. The Crown prosecutor may or may not agree. It is not at all automatic. However, a competent criminal lawyer will explain that these conditions may be interfering with the reconciliation of the spouses.
6. If the Crown prosecutor agrees, there is another hearing, often with the wife as a witness. The wife may attempt to explain that she no longer fears her husband and wishes to reconcile with him or that the original occurrence of which she complained was a misunderstanding. Then, depending upon the circumstances leading to the arrest given the evidence of the arresting officer and the individual approach of the particular Judge, the conditions may be lifted.

This is a particularly difficult area since prosecutors, peace officers and the Courts are wary of women who often feel economically and psychologically vulnerable after an assault and are then approached by third parties to "drop the charges" after husbands or partners plead that their repeated acts of violence will suddenly end. Often Justice Officials and lawyers are caught in a revolving door with such victims and their perpetrators. There are no easy answers and each case must be carefully and compassionately.

If the violent relationship has been overwhelming and of the revolving door variety, and the fellow presents a continuing danger, either the prosecutor or the Judge may not agree to lift the restraining order, particularly if children may become the next victims or witnesses.

The agony felt by such abused women who go back to abuse is beyond anyone's imagining. It gives new meaning to the term "vicious cycle."

On behalf of my family, and all of us at Garfin Zeidenberg, I wish you and your family a Happy and Healthy Chanukah.

Mr. Syrtash is Counsel to Garfin Zeidenberg LLP, Suite 800, 5255 Yonge Street (at Norton) just north of Mel Lastman Square, Civic Centre Subway station, Toronto ON M5G 1E6. John Syrtash can be reached at **416-642-5410 • C 416-886-0359 • jsyrtash@gzlegal.com**
Visit www.freemychild.com; www.spousalsupport.com, and www.garfinzeidenberg.com

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Israel, Zionism studies require detachment: historian

David Lazarus
Staff Reporter

SDE BOKER, Israel — Israeli and Zionist history is viewed as objectively as possible at Ben-Gurion University's (BGU) Research Institute for the Study of Israel and Zionism.

There are no rose-coloured glasses to be seen or peered through, says Ofer Shiff, a senior lecturer at the institute.

This level of research study requires an exacting degree of scholarly detachment, said Shiff, who until last year headed BGU's Israel studies program.

Yet there is no getting around the fact that when the vast majority of the teachers and students of Israel and Zionism are Jewish, there's a risk that scholarly detachment can only go so far, he said.

"This is a holistic story we are trying to tell," Shiff told a group of media representatives visiting BGU recently. "There are many converging and diverging narratives, and we must look at them all.

"We see ourselves responsible for how we tell our own story."

That sentiment was echoed by Natan Aridan, a historian at the research institute who is managing editor of the English-language *Israel Studies*.

"This is our laboratory," said Aridan. "This is where our students get to understand the discourse."

At the very core of the research are the David Ben-Gurion Archives, housed at the institute on BGU's Sde Boker campus. David Ben-Gurion, Israel's first prime minister, lived in Sde Boker. His glasses are still perched on the desk at his humble kibbutz home, which is now a museum.

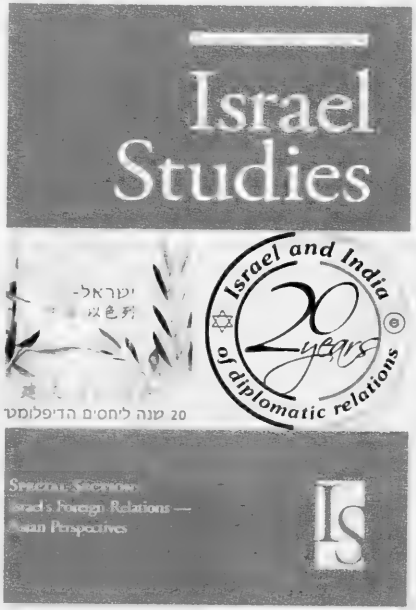
Ben-Gurion kept detailed memoirs as well as virtually all ephemera related to every aspect of the founding and creation of the Jewish state. His papers are a treasure-trove for academics, historians, archivists and scholars.

"As if he knew what we would be looking at some day," Shiff said.

Shiff and Aridan brought along a replica of a binder of Ben-Gurion's, which included the yellowing paper where he jotted down not only his thoughts of the day, but also, on the side of his ledger, a list of yishuvim that had been established that day.

Since 2011-12, the BGU institute's Israel studies program has offered an English-language component that enables international students, for the first time, to earn a master's degree in Israel studies Hebrew speakers have been able to do since 2005. The overall institute dates back to 1976.

According to the institute's website, the program covers more than a century of Zionism, integrating historical and contemporary perspectives, and focuses on the emergence of Zionist ideology, and the building of the Yishuv and the State of Israel.



"The content of the program is based on the assumption that the field of Israel studies is inextricably connected to the fields of modern Jewish history and Middle Eastern studies," the website states.

"The program's approach is multi-disciplinary, with a historical emphasis."

Both inside and outside Israel, Israel studies is thriving at several other institutions, especially in the United States, but also in Canada, at Montreal's Concordia University and the University of Calgary. The University of Toronto has an Andrea and Charles Bronfman Chair in Israeli Studies.

But for Shiff and Aridan, nothing quite compares to studying Israel and Zionism at the place where the "old man," Ben-Gurion, lived and died – at BGU-Sde Boker, where the Jewish state's most precious records are kept.

"The archives touch us right here at home. Every day we touch history," Shiff said.

David Lazarus took part in the media mission as a guest of BGU.

Longtime friends in business together for long time

Paul Lungen
Staff Reporter

The practice of social work is associated with helping families, seniors, children and other people at risk, not necessarily with helping women find the right undergarment.

Likewise for psychometrics, the theory and technique of psychological measurement.

Yet in the case of two Toronto women, careers in those fields merged rather seamlessly into one selling and fitting ladies with the proper "underpinnings" – as in bras, "shape wear" (what used to be called girdles), leggings and other lingerie items.

Thirty years ago, Rhonda Finkelstein and Randi Szymkowicz left behind their careers in the helping professions to found another sort of helping business: Legs Plus and Bra Boutique, a small-scale shop catering to the needs of female customers.

Located in the "Pickle Barrel plaza" on Leslie Street south of Cummer Avenue, the business boasts a loyal clientele that travel from far and wide to be fitted by the ladies at Legs Plus.

"We pride ourselves on our personal service," said Finkelstein.

In fact, it's the care and attention to their customers that Finkelstein believes has powered the business for 30 years.

As a smallish business, Legs Plus can't compete with the big box stores on price, she acknowledged. Yet her clients are largely repeat customers, and women travel from around the province – they even have a regular who drives up from Buffalo – to be fitted at the store.

"It's the way we attack the situation," said Finkelstein. "It's approached in a way that's casual, easy and comfortable.

"We have some things that big box stores and other lingerie boutiques have, but it's the service and how we present ourselves to our customers" that distinguishes Legs Plus, she said.

"It's a warm atmosphere."

Much of that comes from their background in the helping professions, but some of it is a result of their experience working in retail when they were younger.

Finkelstein believes the personal touch

Randi Szymkowicz, left, and Rhonda Finkelstein of Legs Plus and Bra Boutique have spent the last 30 years helping Toronto-area women discover well-fitted underpinnings.

that she, Szymkowicz and their staff present makes all the difference.

"I've been fitting bras for well over 30 years," said Finkelstein. "I love being with customers."

The customers appreciate the hands-on service, as well as undergarments that hold up over time. Plus, having the right underwear make women feel good about themselves, Finkelstein said.

"The bra is one of the first things to go on in the morning and the last to come off at night. It needs to be comfortable. Women need support… If you're not comfortable, you're not happy. We try to make women as comfortable as we can with the tools available to us."

"It's women helping other women with an undergarment," said Szymkowicz. "If they feel good about the undergarment they're wearing on the inside, they will feel good about themselves on the outside."

Given its 30-year track record, it's clear the business offers customers something of value. Finkelstein and Szymkowicz are now fitting the daughters of previous customers.

The business remains profitable, although as a privately held company, Finkelstein and Szymkowicz won't reveal exact figures.

Merchandise can range in price from a bare-bones bra that sells for $40 to a $190

Rhonda Finkelstein, left, and Randi Szymkowicz, began their friendship 50 years ago

model "with all the bells and whistles" – better quality, longevity and more attention to details, said Szymkowicz.

Since opening in 1982, they've noticed some changes in the sector. More of their merchandize is assemble abroad than before; there are some products, such as sports bras, that have become more popular, and sizes are going up, up, up.

D cups have given way to a whole range of sizes, up to and including L cups. "We're dealing with big women who need help," Finkelstein said.

Another thing that's expanding is the company. "The business is growing and continues to grow, particularly after expanding to the main level eight years ago," said Szymkowicz.

That move saw the business go from a 500-square-foot space on the second floor of the plaza to a 2,000-square-foot location one flight down.

Being on street level exposed them to more walk-in traffic and allowed them to carry more merchandise.

They share the current premises with another, complementary, business, Beachwear Unlimited, a bathing suit boutique. Not coincidentally, it's owned by their mothers, Marilyn Snider and Elly Sherman.

In fact, said Finkelstein, retail runs in both their families.

Her grandfather, an immigrant, was a furrier, while Szymkowicz's grandfather owned a ladies' clothing store.

The families have been friends for generations.

Both women have grown children, but Finkelstein isn't ready to pass the reins just yet. "I love it. It's what I do," she said.

Israel's arsenal said to include electromagnetic bomb

The Times of Israel

TEL AVIV — Israel could destroy Iran's electrical network with a specially designed electromagnetic bomb in the event of a military conflict between the countries, Britain's *Sunday Times* newspaper reported recently.

An electromagnetic bomb of this sort would be detonated above the ground, creating an electromagnetic pulse that would "disrupt all the technological devices working on the ground," a U.S. expert was quoted as saying to the London paper.

The use of the new technology by Israel was brought up in discussions regarding a possible attack on Tehran's nuclear facilities, the report claimed. Such a move would send Iran "back to the stone age," the *Times* reported.

This kind of bomb would operate based on the nonlethal technology of gamma rays, the report explained. The outburst of energy would "fry" electric devices and currents around the source of the explosion.

Timesofisrael.com

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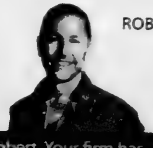
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Bernard Lucht – king of current affairs shows at CBC

Sheldon Kirshner
Staff Reporter

Bernard (Bernie) Lucht works quietly behind the scenes at CBC Radio, offering listeners thought-provoking current affairs programs that clarify the issues of the day and delve into topics, past and present, that otherwise might be ignored or downplayed by competing broadcasters.

Until recently, Lucht was an executive producer in charge of *Ideas*, the *Massey Lectures*, the *Dalton Camp Lecture in Journalism* and *Tapestry*, all of which explore subjects like politics, history, science, philosophy and religion in uncommon depth.

Two months ago, in what he describes as a lateral shift, he was handed a new job as executive producer of Network Talk Partnerships, which is responsible for the crème de la crème of CBC's current affairs and talk shows: *The Current*, *Ideas*, *As It Happens*, *Q*, *The Debaters* and *Writers and Company*.

"It's an expansion of the work I've been doing already," explained Lucht, who joined the CBC as a summer intern/researcher in 1964.

As executive producer of *Ideas*, he developed partnerships with external bodies ranging from the *Massey Lectures* to the *Dalton Camp Lecture in Journalism*, both of which are delivered by an eclectic range of politicians, scholars, academics, authors and journalists.

In truth, he expected to finish his career there. But last summer, the powers-that-be asked him to develop yet more partnerships.

Lucht will nonetheless continue to produce such programs as *Writers and Company* and *Wachtel on the Arts*.

Lucht, whose successor at *Ideas* is the former executive producer of *The Current*, Pam Bertrand, has begun sifting through new possibilities for future partnerships. But if his long career at *Ideas* is any indicator of where he may go in the future, a shakeup should be expected in the months and years ahead.

At *Ideas*, Lucht fine-tuned an adult education show that had become a tad too esoteric and even stodgy.

"My mandate was to make *Ideas* more accessible," he said in an interview. "I moved it into a more feature journalistic mode. I combined stories with ideas, which is what a magazine like *The New Yorker* does."

He added, "We speeded it up. The old shows were slower in pace. We had to figure out a way to make it more compelling. We absorbed the rhythms and tastes in evolving culture."

Thanks to these incremental changes, *Ideas* managed to increase its audience share. Today, it reaches an average of 720,000 listeners per week – not bad for a program whose objective is to induce listeners to say, "I didn't know that," or "I didn't think of it like that."

In retrospect, Lucht's agenda at *Ideas* was nothing if not challenging.

"I tried to produce insightful shows that provided a broad view of the world, contemporary society and great thinkers. I looked at culture and ideas, which are discussable and debatable and around which our lives are based. The job of *Ideas* is to locate ourselves in the universe, as [broadcaster] Lister Sinclair said."

Most recently, *Ideas* has explored Inuit oral legends, the concept of morality, the role of imagination, the failed state of Somalia, Mayan civilization, the War of 1812, the city of Sarajevo, the Titanic shipwreck, the idea of genius, the politics of saint making and the fearsome reputation of snakes.

Over the decades, Lucht was involved in the production of more than 3,000 *Ideas* shows, of which he personally produced several hundred.

He has no favourites. "It's like choosing your favourite child," said Lucht, a father of three whose wife, Susan, was once a CBC production assistant. "I was proud to produce all of them."

Each episode presented certain challenges, he said as he leaned back on a chair in his dim, windowless office in downtown Toronto.

"A show that feels easy to produce isn't as good as one you've struggled with. The hard ones give off energy."

As far as he can recall, he never touched the perennially sensitive Arab-Israeli conflict because a colleague, Michael Enright, covered it so comprehensively. "There was no way of matching him," he noted.

But he did turn out shows on Jewish composers during the Holocaust, the Theresienstadt concentration camp and biblical archeology.

Lucht, 68, was born and raised in a Montreal neighbourhood close to Mount Royal he refers to as "Mordecai Richler country."

His father, Karl, who died when he was young, was a machinist and a restaurateur. His mother, Helen Rosenberg, was a housewife and a bookkeeper by trade. Lucht's younger brother, Marty, is a tax accountant in Montreal.

After graduating from the High School of Montreal, he attended Sir George Williams University (now Concordia), majoring in political science and history.

While studying, he landed his first broadcasting position as a researcher on *The Observer*, a supper hour public affairs program co-hosted by Lloyd Robertson, who would become CTV's news anchor. For Lucht, having been bitten by the broadcasting bug at the age of 16, it was a dream come true.

Thinking he might become an academic, he started post-graduate studies at McGill University. But having grown weary of it, he packed his bags and went to Nigeria, where he taught history at a boys' college and economics to government employees.

Upon returning to Canada about two years later, he snagged a production assistant's position at *Ideas*, which was launched in 1965. Lucht was not new to the CBC. In 1968 and 1969, he was a producer at *Cross-Country Checkup*.

Bernard (Bernie) Lucht

The first assignment he was handed at *Ideas* was converting six reels of *Massey Lectures* into half-hour segments. They were on the power of the law by political scientist J.A. Corry.

"Corry was a slow talker. I sped up the pace of his talk by cutting out his long pauses. One of his students told me, 'Nice lecture, but I never heard him speak so fast.'"

Lucht was promoted to producer in 1972, and in 1984, he was named executive producer. As a producer, he focused exclusively on episodes he had developed, but as an executive producer, he oversaw the entire series.

Although he is working on new projects these days, Lucht will probably always be associated with *Ideas*.

"It was a privilege to work on *Ideas*," he said. "It's so intellectually stimulating. It suited my temperament and curiosity."

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EYE ON ARTS

By BILL GLADSTONE

PLAYWRIGHT HANNAH MOSCOVITCH EXAMINES CANADA'S ENGAGEMENT IN AFGHANISTAN IN *THIS IS WAR*

Acclaimed Tarragon playwright-in-residence **Hannah Moscovitch** has written *This Is War*, a play slated to open at Tarragon's Extra Space on Jan. 3.

The play focuses on the Canadian Forces in a volatile region of Afghanistan in 2008 and presents the perspectives of three soldiers and a medic as interviewed by an unseen journalist. The cast features **Lisa Berry**, **Ari Cohen**, **Sergio Di Zio** and **Ian Lake**.

Moscovitch, who Tarragon describes as "the country's most produced young playwright," is one of the writers of the CBC radio drama *Afghanada*. Her previous staged plays include *East of Berlin*, *The Children's Republic* and *The Russian Play*.

Born in Ottawa of a Romanian-Ukrainian-Jewish father and Irish-Catholic mother, she went to theatre school and began writing plays after studying literature at the University of Toronto. She has won numerous Dora Mavor Moore Awards and has been nominated for the Governor General's Award and other prizes.

This Is War is on stage at Tarragon Theatre Extra Space, 30 Bridgman Ave., Jan. 3 to Feb. 3, with previews beginning Dec. 28. $53 to $27. 416-531-1827, www.tarragontheatre.com

* * *

***Rabbi Sam*:** Teatron Toronto Jewish Theatre presents *Rabbi Sam*, a one-man comedy by San Francisco performer **Charlie Varon**, about a rabbi who wants to reinvent American Judaism, beginning with the congregation that hired him; some people love him, some can't stand him. "Funny, moving, bursting with energy and ideas. *Rabbi Sam* is a play for Jews, gentiles and anyone who has ever attended a meeting."

Directed by **Ari Weisberg**. Toronto Centre for the Arts, Studio Theatre, 5040 Yonge St. Jan. 3 to 13, 2013. $48 to $19. 416-781-5527, www.teatrontheatre.com

* * *

Arts in Brief

• Na'amat Canada presents **Anna Shvets**, author of *Gefilte Fish for the Neshama*, at Borochov Centre, 272 Codsell, Wednesday, Dec. 5, 7 p.m. Shvets also appears at Israel's Books, 441 Clark Ave. W., Thursday, Dec. 6, noon to 2 p.m.

• **Jack Newman** reads stories by **Saul Bellow**, **Moishe Nadir** and **M. Nudelman** in Yiddish and English. Yiddish Vinkl at Free Times Cafe, 320 College St. Thursday, Dec. 6, 12 noon. $18 includes buffet lunch. www.yiddishvinkl.com

• Pianist-singer **Fern Lindzon** performs with musicians **David French**, **Trevor Giancola** and **George Koller** at Chalkers Pub, 247 Marlee Ave. Dec. 8, 6 to 9 p.m. Cover $10.

• **Janice Segal Weizman**, author of the historical novel *The Wayward Moon*, is interviewed by *Globe and Mail* writer **Michael Posner** at a book launch hosted by Hebrew University. Prosserman Jewish Community Centre, 4588 Bathurst St. Tuesday, Dec. 11, 7:30 p.m.

• The Jewish Genealogical Society of Canada presents **Varda Hall Berenstein**, a Swiss-born Jewish singer who will discuss her book *Growing Up as a Jew in Switzerland, 1921-1949*. Temple Sinai, 210 Wilson Ave. Wednesday, Dec. 12, 8 p.m. Doors open 7:30 p.m.

• Singer **Aviva Chernick** is featured in a Chanukah Musical Celebration hosted by Active Seniors & Boomers. $5. Miles Nadal Jewish Community Centre, Thursday, Dec. 13, 1:30 p.m. Please preregister to 416-924-6211, ext. 155.

• Montreal's Infinitheatre is preparing to stage *Kafka's Ape*, a play based on a **Franz Kafka**'s short story, *A Report to an Academy*, as adapted and directed by **Guy Sprung**. The production, starring **Howard Rosenstein**, is slated to open in late January.

* * *

At the Galleries: *The Melody Series*, a visual and tactile expression of music by **Erin Rothstein**, is featured in the Miles Nadal JCC Gallery, Dec. 7 to Jan. 1. "Each work is meant to echo the spirit of the musical composition incorporated within it."

* * *

Passages: Musician and Holocaust survivor **Leo Spellman**, who died last week in Toronto in his 100th year, was honoured at last summer's Ashkenaz Festival when his *Rhapsody 1939-1945*, a symphony of his wartime experiences, was performed at Harbourfront's Enwave Theatre.

A native of Ostrowiec, Spellman was hidden for 18 months by a Polish Christian and wrote his *Rhapsody* in a displaced-persons' camp in Germany in 1947 migrated to Toronto in 1948 and worked as a co concert pianist and cantorial accompanist. His b **Leo Spellman Orchestra**, performed in hotel b for decades, and he was the musical director o ronto Jewish Theatre. But the score for his *Rhap* undisturbed in a suitcase in his garage for 50 yea being revived. The piece was also recorded on a

Spellman died in Toronto on Nov. 24. He was of **Wladyslaw Szpilman**, who was the subject o **Polanski**'s 2002 film, *The Pianist*.

Stevie Wonder pu out of IDF fundrai

JTA

Stevie Wonder pulled out of a performan fundraiser for the Israel Defence Forces, a sou *JTA*.

Wonder's representatives said that he know the nature of the group, the Friends of th Defense Forces, and that he believes such a mance would be incongruent with his status "Messenger of Peace," according to a source read email exchanges between Wonder's rep tives and organizers of the event.

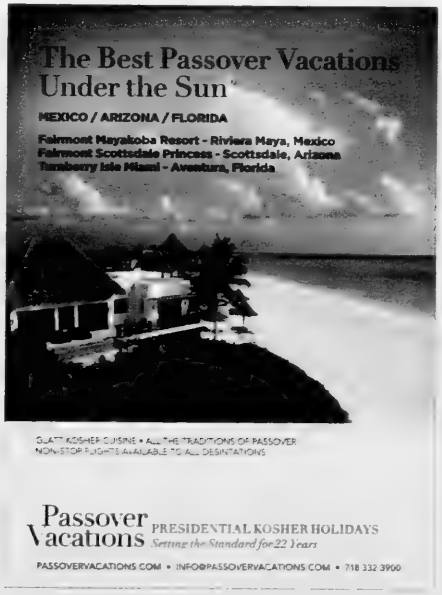
Wonder was scheduled to headline the Fri the Israeli Defence Forces annual gala in Los on Dec. 6. The event raises millions of dollar ally to support the Israeli military.

The head of the Friends of the IDF, Maj.-Gen Gershon expressed his regret that the Gramm singer withdrew.

Wonder had come under intense socia pressure to pull out of the event. An online calling on him to cancel his performance nered more than 3,600 signatures.

The petition was launched more than a da the change.org website.

Wonder performed at a 1998 gala honorin 50th anniversary.



Chinese troupe brings 'divine spirit' to Canada

vy-Ajzenkopf
porter

cing an Israeli to host a Chinese international ing arts troupe's shows isn't an obvious choice. eeshai Lemish, an American-Israeli fluent in Chi- ebrew and English, is the Shen Yun Performing in host. And he'll be master of ceremonies when pany performs in Vancouver Jan. 10 to 13.

-profit performing arts group, Shen Yun includes nce troupes, orchestras, solo singers, musicians ees, and it has three touring units. Shen Yun per- Mississauga and Ottawa at the end of December rs Montreal, Kitchener-Waterloo, Toronto and City in January.

erm Shen Yun translates roughly to "the divine

mish is one of the hosts of Shen Yun Performing Arts

cording to the group's website, the company ed in 2006 to help combat 60 years of Chinese ist rule, which has "all but completely demol- d rewritten the cultural history of the Chinese.

g to *The CJN* from New York last month, Lemish l into the job by accident some seven years ago.

fascinated by Chinese culture, he studied age, becoming proficient at it after attending College in California, where he majored in Asian cusing on Chinese history.

was born in Ohio to an Israeli mother and father. His parents moved the family to Israel as five.

his Israel Defence Forces service, he injured t 22, he moved back to the United States.

ard, Lemish began practising Asian healing ding tai chi and yoga, and the meditative art g, to help with pain management, flexibility and calming of the mind.

So how did he become the host for Shen Yun?

"In 2005, I was in Los Angeles studying Chinese when an earlier incarnation of [Shen Yun], run by a local Chinese TV station, was running. I was friends with one of the ladies running the operation, and she asked me to emcee it," he said.

The experience of hosting that show in front of a predominantly Chinese audience was exhilarating, he said.

A year later, the company played on Broadway for New York's Chinese community and invited him to host the performance once again, this time for their new Shen Yun organization, and he's been with the troupe ever since.

But the cultural fascination goes both ways.

Lemish said his Shen Yun co-workers are curious about his Jewish and Israeli background.

"There's a mutual fascination between the cultures. There's a great history and tradition on both sides. And [Shen Yun staff] love asking about Judaism and Israel. We get into these elaborate conversations.

"There's a lot of questions, ranging from 'Why the yarmulke?' to 'What is it about Jerusalem?' and 'I don't understand a thing about Moses,'" Lemish said.

He added that the troupe hopes to tour Israel in the near future.

Lemish describes his role with Shen Yun as "a cultural bridge."

He said that because the performance is so steeped in Chinese culture, which is foreign to many people, there's a need to translate and prepare audiences before and after each act.

Lemish estimates he appears on stage about 20 times a performance to tell the audience what the next chapter in each show is about.

"The show revolves around 5,000 years of Chinese civilization and spans the history, legends and fairy tales through that time up to present day," he said.

"It's geared towards a broad audience. But Chinese audience members are [now] a minority in the crowd, maybe 20 per cent. Most of the dancers and performers are Chinese, many of whom are from Toronto."

Ironically, in 2001 Lemish was banned from travel to China by the Chinese government after being arrested and then deported from the country following his participation in a Tiananmen Square protest against repression of the Falun Gong movement.

In a Dec. 27, 2007, report in the *Jewish Journal*, he said while he was sad he was prevented from visiting the country he cared "very deeply about and have spent lots of time learning about," he also did not regret his actions.

"I grew up learning about the Holocaust," he told the *Journal*. "No one stood up for my ancestors, but we've learned something from that experience. [The repression of] Falun Gong and the Holocaust are not the same, but they're similar atrocities. I felt a historical burden to stand up and do something."

Members of Shen Yun perform

Shen Yun is also prohibited from playing in the Communist country.

China is the only country in the world where it's not allowed to perform, according to Shen Yun.

"Many of the performers are blacklisted in [China]. A couple of years ago, for example, my emcee partner's father back in China was very ill. But she couldn't go back to China to see him, and he passed away," Lemish said.

"Some performers' families back in China regularly receive 'visits' from state security – the point is to pressure the family members to convince the artist to stop performing."

He said it's heartbreaking for the performers to be denied entry to their country.

"This is what they work so hard and endure all the pain for – their dream is to bring this lost culture back to its homeland," Lemish said.

He added that Chinese tourists plan trips to locations where Shen Yun is scheduled to perform.

"Those Chinese who can afford it are flying to other cities in Asia and places like Vancouver and Los Angeles to see us perform," he said.

Still, those in the Chinese diaspora and non-Chinese audiences alike are interested in Shen Yun's representation of Chinese historical, cultural and spiritual artistry.

Local audiences are in for a treat if the videos posted to Shen Yun's website are any indication of what will be presented at their shows.

It features hundreds of performers conveying traditional Chinese stories to western audiences through dance. The performances are exquisitely choreographed, the costumes are vibrant, and the scores are majestic.

For more information, visit www.shenyunperformingarts.org.

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Musician brings Hebrew prayer songs to the masses

Cara Stern
Staff Reporter

Aviva Chernick is hoping her devotional music will change people's perception of Jewish culture.

It's so important to make positive Jewish voices heard outside of the community, she says. "Then, we're not known as the 'other.' We're not known as a picture in a newspaper story about violence or some sort of stereotype."

Right now, Torontonians have become comfortable with Jewish culture in the forms of Woody Allen and klezmer music, she says, but there is much less understanding of the religious aspects of Judaism.

"To come out with something different from that has felt like it takes a certain kind of courage," she says.

The cantorial soloist, who performs at various synagogues in Toronto both as part of religious services and for entertainment, says there is a movement in Canada to encourage the Jewish creative voice.

"We have a very distinctive voice from the American Jewish community, and right now it doesn't seem that way," she says, explaining that her musician friends in New York are surrounded by Jews, especially in comparison to the Toronto scene.

"My experience as a Jewish artist in Canada, it takes a lot of courage to speak from a place of Jewish identity."

Chernick released one album in the past with Juno-nominated band Jaffa Road, and she later recorded an album of cover songs. Now she's releasing her first original solo album, *When I Arrived You Were Already There*.

She says she hopes listeners will interpret the album title and find their own meanings, but to her, the title has to do with a long search for connection and at the end of that journey, realizing that connection was always there.

"I always owned it. It was dwelling within. I just didn't know how to access it," she says.

Specifically, the title has to do with meeting the "beloved," which is one of the words she uses for God.

"I'm not really moved by the word God. It's not a very luscious word," she says. "I think it's because 'the divine' and 'beloved' speak of creating and loving, and God is a three-letter word that doesn't ring to me. It's not very juicy."

Chernick says she hopes the fact that her music is being played on the radio means people outside of the Jewish community will see it represented creatively, lovingly and in a positive light.

"We don't have a lot of contemporary Jewish voices coming out of the city, writing original music for prayer that is heard outside of the Jewish community," she says.

She is hesitant to call her music religious, preferring the term "devotional." Part of the aim of her work is to simply be good quality music – "beautiful, simple melodies with elegant harmonic structures and virtuosic musicianship."

However, religion is certainly at the heart of her songs.

"The other focus, or the other intention, is for it to be music that helps one connect more deeply to the divine," she says, speaking slowly and choosing her words carefully.

"People might meditate to it. They might sing along, they might teach it to each other in community, and hopefully in the end, both intentions come together to make it moving and meaningful music," she says.

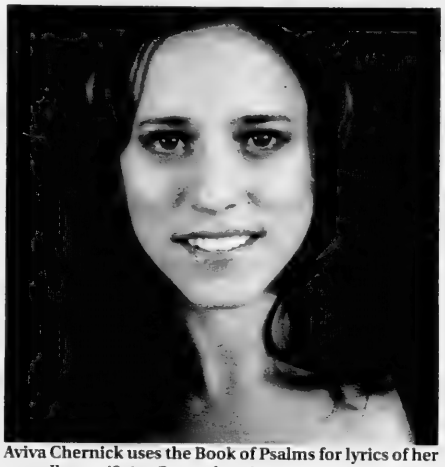
Most of the lyrics come from the Book of Psalms, and eight of the nine tracks on the new album are originals.

Along with the traditional instruments found in western music – guitar, bass, drums – her album features uncommon sounds from instruments like a tabla, udu, xaphoon, oud, djembe and bansuri.

This is fairly common in world music, which she says is the only genre where her music fits. It's meant to create a multicultural sound.

"We create a kind of music that sounds you're not quite sure where it's from," she says. "I imagine it to be music of right now, and it really reflects a Canadian Jewish identity."

Chernick says the community has been very supportive of her work, but there's still more to be do in order to be heard outside the community, especially to those who have never met a Jew.



Aviva Chernick uses the Book of Psalms for lyrics of her new album. *[Steve Carty photo]*

She acknowledges that her music doesn't necessarily have mainstream appeal, calling it not "the hippest" music, but that's fine.

"I'm prepared for that. I think I'm learning that we have to be very brave in the time we have here, and to really raise our voices," she says. "We don't do anybody a service by keeping quiet."

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U.S., Iran remain on collision course, book suggests

Sheldon Kirshner
Staff Reporter

Iran has been an enduring constant in U.S. foreign policy since the fall of the Iranian monarchy and its replacement by an Islamic fundamentalist regime three decades ago.

Once a key American ally in the Middle East, Iran is now a staunch and unflinching adversary.

The adversarial relationship between the United States and Iran is the subject of David Crist's illuminating book, *The Twilight War: The Secret History of America's Thirty-Year Conflict with Iran* (The Penguin Press).

At a time when tensions in the Middle East are rising, due in part to Iran's nuclear ambitions and its strategic alignment with Hezbollah, Hamas and the embattled government of President Bashar Assad of Syria, this volume is particularly topical.

Forty years ago, Iran was regarded by Washington as a reliable partner, a proxy in the battle to contain the Soviet Union. But with the downfall of Mohammad Reza Pahlavi, the shah of Iran, the United States suddenly found itself facing a new, uncertain future.

The first tangible sign that the status quo had been rendered obsolete was the takeover of the U.S. Embassy in Tehran in 1979. The Iranian foreign minister, a moderate, wanted to end the standoff, but Iran's radical spiritual leader, Ayatollah Ruhollah Khomeini, disagreed. To Khomeini, the takeover was a golden opportunity to consolidate his power and rally the public behind the Islamists at the expense of liberals and nationalists in the revolutionary coalition, suggests Crist.

The seizure of the American Embassy was clearly a turning point in the United States' bilateral relations with Iran, prompting the U.S. president, Jimmy Carter, to sever diplomatic ties with Tehran and enunciate the Carter Doctrine, which stated that the Persian Gulf area, with its vast reserves of oil, was vital to U.S. national interests and therefore worth defending. From that point onward, as Crist observes, the United States plotted to overthrow the hostile Iranian regime.

To no one's surprise, Iranian leaders accused the United States of complicity in Iraq's invasion of Iran in 1980. But as Crist correctly points out, Iraq's aggression proved to be a godsend to Iran. Iranians rallied around the Islamic regime, diverting attention away from Iran's slide into tyranny. (Israel should take this factor into account before launching a pre-emptive strike on Iran in a bid to disable or destroy its ominously-developing nuclear program).

The paranoia touched off in Iran by Iraq's invasion was, in fact, well-founded. The United States, regarding Iraq as the lesser of two evils, tilted against Iran and began supplying Saddam Hussein's dictatorship with financial, intelligence and arms assistance, even though it was officially neutral in the Iran-Iraq War.

Some American officials, notably Paul Wolfowitz in the State Department and Richard Perle in the Defence Department, opposed the pro-Iraqi tilt, arguing in vain that Baghdad poised a greater danger to U.S. interests.

Iran's growing role in Lebanon, following Israel's ill-conceived invasion in 1982, did not escape the attention of the United States. With Iranian diplomats and agents assiduously cultivating the Shiite community, Iran's influence increased significantly, thereby changing the balance of power in Lebanon, much to the detriment of Sunni Muslims and Maronite Christians.

Under the presidency of Ronald Reagan, U.S. policy on Iran shifted. Reagan's national security adviser, Bud McFarlane, called for détente rather than containment, a policy that culminated with the Iran-Contra scandal.

As Crist succinctly explains, the scandal was fuelled by two separate but interlocking issues – the Reagan administration's decision to funnel weapons to both pro-American guerrillas in Nicaragua's civil war and the Islamic regime in Iran. By supplying Iran with military equipment, a venture in which Israel was deeply involved, the United States hoped to achieve two objectives: win the release of American hostages held by Hezbollah in Lebanon and renew relations with Tehran.

Reagan's successor, George H. W. Bush, was also interested in striking up a rapprochement with Iran, believing Iran could serve as a buffer against Iraq and the Soviet Union. Iran, weakened by the nine-year war with Iraq, encouraged the Americans, but mutual suspicions remained.

During the 1991 Gulf War, when Iraq was perceived as the enemy in Washington, the United States maintained regular though indirect contact with Iran through Swiss intermediaries.

With Iraq's defeat in that war, Iran approached the United States with a startling proposal, suggesting that the four basic issues that divided them – terrorism, the Arab-Israeli dispute, weapons of mass destruction and human rights – should be examined by a joint working group. The Americans, however, were not interested, says Crist.

The election of Mohammad Khatami as Iranian president in 1997 encouraged the United States to develop a policy of engagement with Iran, but it never gained traction. In 2002, in a dramatic break with that policy, president George W. Bush singled out Iran, Iraq and North Korea as constituting "an axis of evil."

Stepping back from the brink of an armed confrontation with Iran, the United States announced it was prepared to normalize relations with Tehran if it scrapped its nuclear and ballistic missile programs, supported an Arab-Israeli peace process and ended its support of U.S.-designated terrorist organizations Hezbollah and Hamas. This initiative, too, came to naught.

On May 4, 2003, a Swiss diplomat delivered an astounding two-page fax to the U.S. State Department calling for a resolution of Iranian-American enmity. Iran agreed to full transparency with respect to its nuclear program and agreed to halt its support of Hamas and take steps that would result in the demilitarization of Hezbollah.

In exchange, Iran wanted the United States to stop trying to change its political system, recognize Iran's "legitimate security interests" in the Mideast and issue a statement decoupling Iran from the "axis of evil."

Condoleezza Rice, the U.S. secretary of state, dismissed the offer on behalf of the Bush administration, but three years later, she publicly proclaimed that a normalization of relations would be possible if Iran suspended all uranium enrichment. The Iranian government rejected the proposal, with the upshot that the United States convinced the United Nations to impose economic sanctions on Iran.

In his memoirs, Bush wrote, "I regret that I ended my presidency with the Iranian issue unresolved."

Recognizing that Iran would be one of his prime security challenges, the current American president, Barack Obama, began his term of office in 2009 with a call for dialogue with the Iranian regime. Iran did not respond in kind, prompting Obama to say, "Faced with an extended hand, Iran's leaders have shown only a clenched fist."

Not surprisingly, the Iranians reacted coolly to Obama's reelection, accusing him of having imposed "unprecedented sanctions" on Iran.

Last month, in a further sign that not all is well between the United States and Iran, Iranian aircraft fired shots at an American surveillance drone flying in international airspace, in the first such incident of its kind.

More than 30 years after breaking formal relations with Tehran, the United States and Iran remain on a dangerous collision course.

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Fichman ends 2012 with higher ranking

Marvin Glassman
Special to the CJN

It's been nine years since Sharon Fichman of Toronto was touted as Canada's biggest tennis star since Carling Bassett.

Fichman won the prestigious Orange Bowl junior title in in 2003 at age 13, but has since not lived up to the lofty expectations that many had for her. After turning pro in 2007, Fichman has struggled to win on the minor league Challenger pro tennis circuit.

But Fichman has established a level of consistency in 2012, winning two tournaments to go along with five runner-up finishes and two semifinal berths for her best year as a pro to date.

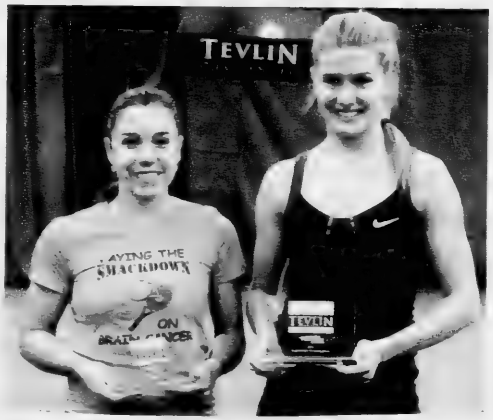
Fichman improved from a low ranking of 239 on July 9 to her current world ranking of 153 by playing at a high level, defeating higher-ranking opponents and boosting her confidence. She has compiled a 42-26 record in 2012 to add to her career total of 198 wins and 127 losses.

"My results this year have made me feel that I can compete every day and do well. The Challenger circuit is tough, as each girl knows that every win or loss can make the difference between continuing a career in tennis or doing something else," Fichman said after finishing as runner-up to fellow Canadian Eugenie Bouchard of Montreal at the Tevlin Challenger in Toronto Nov. 5.

"It was my goal when I turned pro to be ranked among the top 50 to 100 best players in the world, and I still think that it will happen."

Known for her strong backhand ground strokes and quickness at the net, Fichman's mental approach of fighting for every point has suited her well.

Her main handicap is her size, at 5-3, according to former pro tennis great Tracy Austin, who has seen Fichman compete at several Roger Cup tournaments.



Sharon Fichman, left, and champion Eugenie Bouchard pose with their trophies after the Nov. 25 final of the Tevlin Challenger tourney in Toronto.

"I think if Sharon had been from my era [1979-85], in which short players like myself, Chris Evert and Amanda Coetzer [at 5-2] all had great careers, her results would have been better. The pro circuit has many more tall players today, like Maria Sharapova [6-2], who has a great serve and a long reach at the net than was the case in the past," Austin said in a phone interview.

"That of course does not mean that a short player can't have a career in pro tennis. Justine Henin at 5-5 was a great champion, and Dominika Cibulkova at 5-3 is ranked No. 15 in 2012, so it can be done. But it's rare for a short player to beat a tall player consistently, especially at the net, where a tall player's reach can end a point," Austin said.

"I am aware that a tall player has an edge, but I play the angles well and like to think that my quickness on the court means I can be more nimble than some players, so I can pull out victories by working hard on every point," Fichman said.

Her speed has carried the day at her tournaments in 2012. Fichman won the $50,000 Waterloo Challenger in July by defeating five opponents in straight sets, including Julia Glushko of Israel 6-3, 6-2 in the title match.

She won her second title this year in August in Romania by defeating five opponents, including Romanian Patricia Marie 6-3, 6-7 (5), 6-2 in the final.

Fichman, who turned 22 on Dec. 3, was born in Toronto two years after her parents immigrated to Canada from Israel in 1988. Her parents arrived in Israel from Romania in 1983.

She started playing tennis at age five, following her brother Thomas, who was a top Canadian player in the 14-and-under age category.

In 2005, Fichman became the youngest athlete, at age 14, to win a gold medal at the Maccabiah Games in Israel. Fichman is also the first Jewish player to be selected to the Canadian national Fed Cup team (2005-present) since Vicki Berner of Vancouver played from 1963 to 1967.

To learn more about Fichman, go to www.tenniscanada.com.

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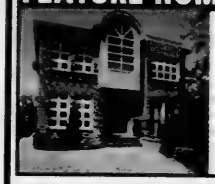

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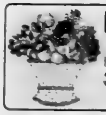

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Netanyahu phones Harper to convey thanks

Continued from page 1

Mulcair said under the Conservatives, Canada uses a Middle East peace policy consisting of "negativism, reproach, attack [and] threats. That's not constructive. That's not a way to build for peace. Under [Prime Minister] Stephen Harper's Conservatives, we no longer play a constructive role" for peace.

Meanwhile, interim Liberal Leader Bob Rae urged Canada to continue to dialogue with the Palestinians to further peace.

"We strongly urge the international community and our own Canadian government against punitive measures directed at the Palestinian Authority that will only destabilize the region.

"Diminishing Canada's engagement with the Palestinian Authority would only strengthen the positions of organizations that reject the peace process, reject a two-state solution and are not prepared to accept the existence of the State of Israel," Rae said in a statement on the Liberal party website.

The Centre for Israel and Jewish Affairs (CIJA) praised Canada's vote at the UN and chastised the PA for "celebrating an empty achievement at the UN."

Shimon Fogel, the centre's CEO, also admonished Mulcair for his remarks.

"I understand that it has become part of the job of the Opposition to criticize the government, regardless [of the subject]," he said.

"But the reality is there is no peace process. The reason is because the Palestinians are being enabled to circumvent direct negotiations. Canada's position exactly reflects that of the Americans and going back to UN Resolution 242, that the only meaningful thing that will advance the peace process is direct negotiations," Fogel said.

He added: "Mulcair's little bit of political theatre is nothing more than a distraction that doesn't meet the basic test that should be applied by him and everybody else: does this advance the interests of the Palestinians? The reality is it does not."

Israeli Prime Minister Benjamin Netanyahu called Harper over the weekend to thank Canada for its vote at the UN.

Requests by *The CJN* to the Prime Minister's Office for more details about that call were not returned by deadline.

PA President Mahmoud Abbas called the vote the "last chance to save the two-state solution," while Israeli envoy Ron Prosor said the "resolution does not advance peace."

Few benefits accrue to the "observer state of Palestine" that the Palestine Liberation Organization, the non-member entity until last Thursday, did not already have.

Membership in constituent UN organizations is still not automatic and "Palestine" must apply for membership in each, as it did when the PLO was a non-member entity.

A Palestinian bid last year to gain full UN membership failed when the bid died in the UN Security Council. Non-member observer status needs only General Assembly approval.

On Sunday, Israel declared its intention to add some 3,000 housing units in the West Bank in response to the UN vote.

Referring to the General Assembly vote, Netanyahu said at the cabinet meeting, "The attack on Zionism and the State of Israel forces us to reinforce and speed up the implementation of the settlement plans in all the areas the government has decided to settle in. These are not my words, but the words of the government of prime minister Yitzhak Rabin in 1975 following the UN resolution that compared Zionism to racism."

Harper's spokesperson, Andrew MacDougall, told the *Globe and Mail* on Dec. 3 that Israel's decision to build more housing amounted to a unilateral decision.

"Canada's position is that unilateral actions on either side do not advance the peace process," he said.

U.S. Secretary of State Hillary Rodham Clinton criticized Israel's decision on Friday during a speech at the Saban Center for Middle East Policy in Washington.

"In light of today's announcement, let me reiterate that this administration... has been very clear with Israel that these activities set back the cause of a negotiated peace," Clinton said.

UN Secretary General Ban Ki-moon said in a statement that Israel's construction would "represent an almost fatal blow to remaining chances of securing a two-state solution."

The foreign ministries of France, Britain, Spain, Denmark and Sweden on Monday summoned and sharply rebuked the Israeli ambassadors to their countries, following a series of steps taken by Israel since the UN vote. An Israeli official quoted by Israel Radio said the tone of the rebukes was "harsh and very unpleasant."

An official from Netanyahu's bureau said Israel would not reverse its decision to approve an expansion of settlement building, even in the face of European pressure.

With files from JTA and TimesofIsrael.com

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Chef brings a touch of Tuscany to Toronto

Jess Silver
Special to The CJN

For chef and restaurant owner Alida Solomon, the experience of eating should not be a quick one.

People who go out to eat should be rewarded with a memorable and lasting experience. That's something that she and her staff have placed emphasis on at their restaurant Tutti Matti.

Located in the heart of downtown Toronto at 64 Adelaide St. W., the Tuscan-style restaurant prides itself on the wholesomeness of its Italian peasant cooking, and using the simplest fresh, seasonal ingredients.

Solomon says it became evident that she wanted to become a chef when she was 16 years old and living in Israel on a kibbutz in Ashkelon.

"I was doing a two-month trip, and being a young kid, I didn't really want to be up at two in the morning picking cotton. So I asked them if I could anything else, and the lady who was in charge of the kitchen at the kibbutz said come work with me," she says. "The experience of being in the kitchen and serving 400 people was so communal and wonderful that it stuck with me."

It was one of those times when seeing people come together for one common purpose became a thing of beauty for her, she says.

She wanted to find a way to translate the communal experience of sitting down to a delicious meal into Canadian culture. That, she says, is what is different about the North American culture of eating compared to that of Italian cuisine.

"I think Italian cooking is more than just about eating," Solomon says. "It's about the conversation. The most important part of the day is when the family sits down together and shares the events of the day."

She says the length of time that Italians spent at the table fascinated her.

"In Toronto, you sit down for 20 minutes, if you have the time, and then get on with your day, but there the families are closer and the relationships are different," she says. "You're not just feeding yourself, you're eating, and there's a huge difference. I think that the Europeans are much better at conversation and enjoying what they're eating."

Interestingly, for Solomon and her staff, esthetic appeal and ambience were not priorities for them when the restaurant was founded in 2002. It was more about bringing the ingredients true to Tuscany and the ways of the Italian culture to Toronto.

"People are coming for the food. Keeping the menu traditional is most important," she says. "I wanted to give people a meal that they would have in Italy in December, in December."

Solomon in the kitchen *[Rob Howard photos]*

Chef Alida Solomon in her restaurant *[Rob Howard photos]*

The name of the restaurant, Tutti Matti, translates into "everyone's crazy," which she says means something evocative to her – that everyone's crazy about what they do in Italy.

"Everything they do is mostly based on passion," Solomon says. People working in the culinary industry create with passion, too, she adds.

She says she feels rewarded when cooking for her peers, although she mentioned that there is great pressure that comes with doing so. Recently, she and her staff prepared the specialty dishes of Tuscan peasant cooking for her peers who came from Italy.

She recalls the time a group of hunters came in and asked her to prepare the game that they captured, and she spoke of the honour she felt when asked to do something that demanded so much attention and skill.

The most important part of the preparation of the food is to do justice to the ingredient, Solomon says.

She became emotional when discussing Tutti Matti's recent 10-year anniversary last month, which she's very proud of. "For the first time as a chef and restaurant owner in Toronto, I feel that I've accomplished what I wanted."

Solomon says sometimes customers come in and ask her to make changes to a recipe, and she has to tell them that certain ingredients don't belong together.

"It's like going to surgeon and asking him to do something to you that you don't really need to have done. As a chef, we have a responsibility to our profession and to the ingredient. If we buy a chestnut and it's the centre and focus of the dish, it's important to taste the actual chestnut and not soy sauce masking the flavour," she says.

Her job is complete once she has given people "a great meal, a great conversation, a great bottle of wine and some laughter."

Not only is it a huge challenge and thrill to find ways to innovate upon simple, wholesome ingredients, but also with the recent increase in food allergies and sensitivities, chefs must exercise diligence to bring the best to customers while remaining attune to dietary concerns, Solomon says.

She says she believes the increase in food allergies may stem from feed that is given to livestock. While she notes that Tutti Matti is not a kosher restaurant, nor does it provide many vegetarian options, she speaks of the accommodations that her staff is willing make.

After all, it isn't for no reason, Solomon says, that a friend of hers from Tuscany calls her "the architect and engineer of flavour."

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אז אני צפונית

נינה שנהב
nina.shenhav@gmail.com

"אז אתם באים אלינו ביום שלישי להדלקת נרות.
כן?" אני שואלת את טלי, כשאנו לוגמות שוקו חם.
לשם שינוי. "כל עוד מאיר יעשה את הלביבות בעמה
המסוכרות, אנחנו שם. וגם את הסופגניות מייפל." טלי
עונה. "אגב, אני יכולה להביא ידידה חדשה שלי?"
אני: בטח. למרות שזו תהיה מסיבה קטנה. מי זו? היא
יפה? היא חכמה? היא מקשיבה לך יותר ממני, ונותנת לך רק עצות טובות?
טלי: תירגעי. זו הקוסמטיקאית החדשה שלי. הם רק הגיעו לקנדה, ואני רוצה
שהם ישתתפו במסיבת חנוכה ישראלית גאה. שירגישו קצת בבית.
אני: אז כמובן את מזמינה אותה אלי, ולא חס ושלום אלייך הביתה.
טלי: חס ושלום. אגב, כדאי לך ללכת אליה. נכון, חסרת השיער אצלה די
כואבת. אבל אני חייבת לציין שלא כואבת כמו לידה טיבעית...
אני: אבל חוץ ממכם ומאחותך, כל האורחים שלנו קנדים. אז כמה ישראלית
המסיבה הזו תהיה. אני לא יודעת. מאיר הזמין גם את החברים היפנים שלו.
טלי: אחותי הזמינה את עצמה?! אני לא באה. חשבתי שתכננת משהו אינטימי.
אני: עוד פעם רבתן? תקשיבי לי. יש לה גם צד אחר. שרוב האנשים לא רואים.
טלי: באמת? איזה צד?
אני:...לא יודעת..אני ריב האנשים שלא רואים...טיב. אין כמו הנוכח כדי לרדם
לבבית ולהתפייס עם אחיות מרשעות. חוץ מזה, יהיה פיקנטי. עם היפנים זה.
טלי: אני לא באה. נינה. יום מירבת הטיער לא באה (בקול גבר) לא! לא! לא!
אני: טוב. בואי ניקח את ההתלהבות הזו ונעשה למצוא תרופה חדשה להרדיה.
או לפחות לסתור את תורת הקוונטים... מאיר יכין לך גם עוגיות מעמול. טוב?
טלי: אני סתם אומרת שאני אוהבת לביבות בעמה. יכי עשה סופגניות מייפל?!
אני (מחייגת בסלולרי, ומושיטה לטלי): קחי דברי איתה. תתפייסו. אחר כך
נדבר על ההעדפה הקולינרית הזו. דברי דברי. הנה היא עונה.
טלי (לטלפון): לא זו לא נינה. זו אני (מקשיבה) את אשמה! (ואז) כן. גם יפנים.
(מקשיבה) בעמה. אבל אני עובדת על זה (מקשיבה) מעמול. ותביאי אותם גם.
אני (כשטלי מנתקת ומחזירה לי את הסלולרי): אני גאה בך. ילדה טובה. על מה
רבתן בכלל הפעם? ואגב, את מי היא מביאה אלי גם. בלי שתשאלי אותי?
טלי: אה. לא חשוב על מה רבנו. והיא מביאה איתה אורחים שהגיעו אל החבר
שלה מסרטנה. מדובר בשישה עשרה איש. אילו יותר. זה לא נייא בשבילך.
נכון? העיקר שהשלמנו, זה מה שרצית, לא?
אני: לא רבתם ולא נעליים, הא? יום יבוא. ואני לא אפול בפח של שתיכן יותר!

DAPHNA RABINOVITCH'S
ISRAELI COUSCOUS LATKES

1 tbsp vegetable oil
6 green onions, chopped
1-1/3 c chicken stock
1-1/4 c Israeli couscous
1/4 c chopped fresh parsley
1/4 tsp each salt and pepper
2 eggs, lightly beaten
Vegetable oil

1. Heat oil in saucepan set over medium heat. Add green onions; cook, stirring, for 3 min. Pour in chicken stock. Bring to a boil. Stir in couscous. Cover and remove from heat. Let stand for 5 minutes. Fluff with fork. Stir in parsley, salt and pepper and then eggs.
2. In large non-stick skillet set over medium-high heat, heat about ¼-inch of oil. Using ¼ c measure, scoop out couscous, patting into measure. Add to pan, flattening slightly into a cake-like shape. Fry for 3 to 5 min. per side, until golden brown. Transfer to paper towel lined racks to drain slightly. Serve warm.

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On cjnews.com

The CJN's French-language reporter in Montreal, Elias Levy, writes about:

Historian Gérard Bouchard, co-chair of the Bouchard-Taylor Comission, who talks about the results of that inquiry into cultural accommodation in Quebec and about his latest book on interculturalism, a Quebec point of view.

Simon Benita, director of the departments of pharmacy and medicine at the Hebrew University of Jerusalem, who was the guest of honour recently when the academic scholarship created jointly by the Fédération Sépharade du Canada and Hebrew U was officially established.

Exclusive to cjnews.com

Hebrew web columnist Yossi Tastassa reflects upon the lessons of Operation Pillar of Defence.

Former Israeli ambassador to Canada Alan Baker, left, says that even if the UN General Assembly votes in favour of upgrading Palestinians from observer to "non-member observer" status – as was expected to happen Nov. 29 – the move would be legally meaningless in terms of their achieving actual statehood.

Pillar of Defence: a family's thoughts

During Operation Pillar of Defence, Israel's recent conflict with Hamas, I started an email thread with my Toronto-born family in Israel. Each paragraph below is a comment made by a different relative. Some live in Jerusalem, others in Tel Aviv and Efrat.

• Thanks to Avrum for recognizing we are here on the front lines of Jewish history. I do believe all is in the hands of God. As I sit here upset about the current lousy situation in our country, I can't help but contemplate the severe ramifications of our spineless leaders' decisions... Israelis always say, *yeehiyeh b'seder* (it will be good). Shabbat shalom to all. I must get my mind on cooking for Shabbat. I wish a lasting and real peace for all of us.

• The past two nights I have been sleeping in my clothes. If God forbid there is a siren, I don't think it is possible for me to make it down three flights of stairs with four sleeping kids. I really don't understand how people in Sderot have been living like this for 12 years!

• Baruch HaShem, there are amazing miracles. More than 1,000 missiles have been shot into Israel in the last eight

Urban Writer

Avrum Rosensweig

days and only five people (too many) have been killed. Life is so uncertain and you never know if a rocket will fall on your head. Right now things are quiet. Peace to all!

• I constantly checked the Israeli news looking for one thing: an announcement that Israel was going into Gaza. Instead, after eight days (hey, kind of like Chanukah! Hmm...) Bibi announced a unilateral ceasefire. And somehow, in Israel, things always go on and even improve and grow. There are a few prophecies that are coming true today. One example is the prophecy about how the land will yield abundant produce at the time of the redemption. I have been buying the most delicious organic dates you have ever eaten... They are sweet and almost juicy...

I get great comfort from the fact that I am privileged to give birth to kids in Israel and raise them in Israel. I feel like kids born in Israel have some kind of extra spice in them. Take that Hamas.

• So yeah, our leaders are wimps. But thank God for our land, our people and our Torah. We are not afraid of a long journey. We saw last week how amazing Israel and Israelis can be – strong, principled and caring. It must be so hard to be far away when so much is going on here. Right now, I'd really appreciate if you could get me a sandwich from Marky's restaurant (RIP).

• I couldn't concentrate on my work, so I wrote a post about my friend who survived a suicide bombing exactly 10 years ago today. http://blogs.timesofisrael.com/november-21st-bus-bomb-again/ I don't want to travel on the Gush roads with the kids tonight since there are riots, stoning and nowhere to go if a siren goes off. I am staying in with the kids and ordering pizza.

• It started pouring the day after the ceasefire and has not stopped. In Eretz Yisrael, rain is a sign of how HaShem is feeling toward us. When it rains, it means he is pretty happy with how we are acting... We Tel Avivans can now really understand what the people in the south are going through. I feel that HaShem is showering us with rain to show us all is for the best.

Avrum.rosensweig@veahavta.org

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Chanukah Greetings 2012

Section B

The Canadian Jewish news

[Flash90 photo]

Symbols that are the promise of our future

Children know instinctively what their parents must constantly relearn: Chanukah is about more than latkes and candlelight. It is also about dreidels and chocolate coins – all modern symbols of actual markers of Jewish antiquity.

The dreidel has been around for centuries, and in many cultures, as a toy or an instrument of gambling. As a Chanukah plaything, however, it occupies a pre-eminent place in our cultural cupboard. Our sages tell us the dreidel was also used as a device for the coded learning of Torah to circumvent Antiochus' prohibition against Torah study.

The chocolate coins are today's surrogates for the ancient non-edible ones that were minted by the Jews as evidence of their sovereign independence, again, in defiance of the many conquerers who strove hard to quash our freedoms.

The candlelight, of course, is the core symbol of the holiday, the flames we light for eight successive days.

And the latkes, like their delicious counterpart – sufganiyot – are the excellent deep-fried food that we eat to enhance the pleasure and festivity of the holiday for the very reason that they are fried in oil – that is, a "descendant" of the oil that lasted for eight days when the Temple was rededicated.

But parents do know what we hope our young children won't yet learn until the time is right for them to do so: Chanukah is a serious holiday, too.

We sing hymnals to the Jews of yesteryear.

We eulogize the Maccabees.

We praise God for the miracles.

But we don't explain or elaborate to our children upon the day-to-day details of what it actually meant for the Jews then, or for that matter Jews today, to show courage in the face of overwhelming opposing forces.

And for good reason.

The lesson is a hard one, acquired over time, through the full, daring, sometimes daunting living of life.

There is plenty of time still ahead of them for our children to learn that lesson.

That is why, for the youngsters and a little bit for us, too, the parents and grandparents, we make Chanukah a celebration of latkes, sufganiyot, candlelight, dreidels and chocolate coins. The symbols of our past must be the promise of our future.

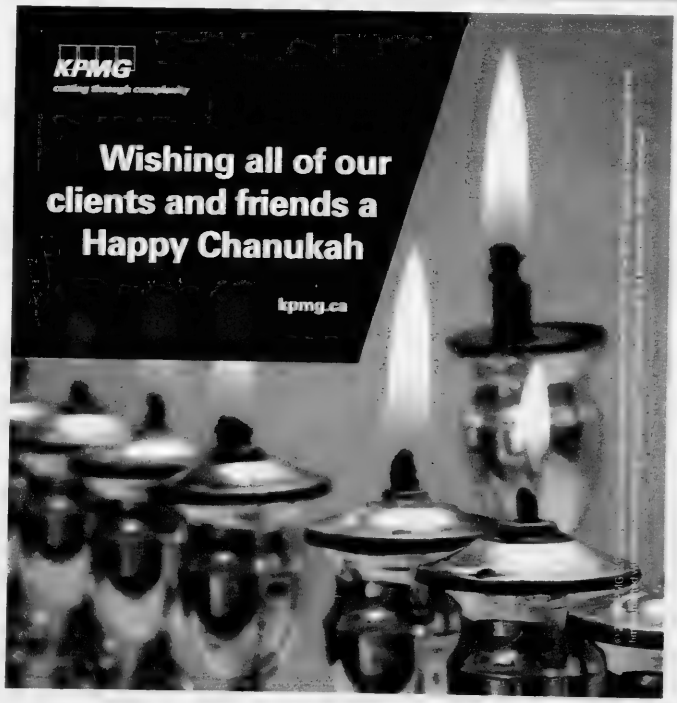
Thus, we hope our readers' celebration of the holiday is a splendid, eight-day, richly happy, family-filled, peoplehood-inspiring one. And may that celebration also include some time for reading the diverse material in the following pages of this supplement.

Chag Samayach.

–MBD

SPECIAL DELIGHT I

There is no doubt. Sufganiyot are one of the special delights of the holiday of Chanukah. ***[Israel Sun and Flash90 photos]***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For a pair of shoes...

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"We will buy the poor for silver and the needy for a pair of shoes." Amos 8:6

W.H. Auden once wrote, "Almost all of our relationships begin and most of them continue as forms of mutual exploitation, a mental or physical barter, to be terminated when one or both parties run out of goods."

I find this hard to accept. I really hope our poet had good friends. Not everyone in the world is out to exploit others. The Bible understood that some people were naturally susceptible to exploitation and warned us lest we begin to think too much like Auden and not enough like Amos.

Erica Brown

Our verse above is often twinned with another from Amos: "Because they have sold for silver those whose cause was just, and the needy for a pair of shoes" (2:6). One contemporary Israeli commentary observes that this is the price of injustice. Those in positions of power and authority will have become so corrupt and extortionist that in order to live under their leadership, the poor will sell themselves for basic necessities.

Another interpreter believes that shoes are an inexpensive, insignificant item and that the choice of this metaphor illustrates the depth of a corrupt society. Another posits the exact opposite. Most of the poor go barefoot because shoes are expensive; corrupt leaders will sell out the poor to keep themselves in shoes. Still other commentaries understand this verse more literally. Shoes were often used in business or other deals as a sign of transaction – this is true in the rejection of Levirate marriage as described in the book of Ruth. Rashi sees shoes as representative of land purchase, perhaps because land was often measured by footfalls.

Rashi translates the term in question not as "shoe" but as a reference to a "locked door," since the two words have a common Hebrew root. The rich would buy up land from the poor, locking away real estate for themselves and taking away the little security that a needy person might have.

There is a very old midrash on this expression that states that when his brothers sold Joseph, they used the money to purchase shoes for themselves. In essence, they were benefiting personally from the sale of another human being. While this purchase never makes an actual appearance in the Bible, Genesis does tell us that after Joseph's brothers threw him in a pit, they sat down to eat lunch. This small detail tells us everything we need to know about their callousness at that moment. Subsequently, the expression "to sell someone for a pair of shoes" is used to capture particularly harsh and cutting behaviour that lacks compassion and humanity.

There is a chassidic story that I have always loved and think of sometimes in the face of rejection. A young yeshiva student who was dirt poor went door-to-door in his village to ask for a few dollars to buy himself a pair of shoes. The young man was considered a prodigy, but his feet were bare.

He approached the door of the village's most wealthy family, only to have the door slammed in his face. He was utterly humiliated. Years passed, and the young scholar achieved great fame and was scheduled to speak in the village of his old yeshiva. The wealthy man who had ignored his plea years earlier approached him and offered to cover the cost of publishing the scholar's first book.

In earnest, the prodigy looked him straight in the eye and rejected his offer with these words: "No, thank you. But there was a time when you could have had me for a pair of shoes."

Amos understood that compassion must be a greater driver in creating a just society than self-interest. The fact that you can buy someone for a pair of shoes does not mean that you should. Those who have that kind of power over others – be it financial or emotional – must temper it with grace. Kindness is the measure of a good society.

Erica Brown is a writer and educator who works as the scholar-in-residence for the Jewish Federation of Greater Washington and consults for the Jewish Agency and other Jewish non-profit organizations.

Editor's note: This article is distributed with permission of Erica Brown. You can subscribe to her "Weekly Jewish Wisdom" list at http://leadingwithmeaning.com.

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You never know who you might bump into

Jay Wohlgelerenter

Have you ever had one of those days when you are just really happy that you went to work? Today was one of those days!

I recently started working at Schneider Children's Hospital as an attending pediatric ear, nose and throat specialist.

This morning, one of the other doctors asked me if I could see a baby who had become hoarse. She told me she was very busy and would really appreciate the help. As the new kid on the block and with special training in managing pediatric airways, I obviously said yes, even though my clinic was bursting at the seams and the wait time for my patients was already approximately two hours.

When I finally called in this sweet little eight-month old boy, I learned that he had undergone open-heart surgery for a congenital heart defect two months earlier. Since his surgery, he had developed severe hoarseness and was coughing during feeds. His twin brother, who had also undergone heart surgery, was waiting outside with his grandmother. I apologized to his mother and grandfather for the long wait. The grandfather had come in from Jerusalem to help his daughter with her twin boys. Once I examined the baby's larynx with the fibre-optic endoscope, the suspected diagnosis of vocal cord paralysis was confirmed.

This is unfortunately a recognized complication of open-heart surgery in young children.

After I explained the diagnosis, prognosis and the future plan to his mother, as well as setting up an appointment to have his swallow function evaluated, his grandfather who had been quite fidgety during the whole encounter, turned to me and asked if I was American or British. I smiled and told him neither.

I'm Canadian, I told him. His daughter was embarrassed and informed him that Canadians hate being mistaken for Americans. He then looked me in the eyes and told me that a Canadian doctor had once saved his life. He thought for minute and said that his name was similar to mine and sounded something like Dr. Jay.

I asked for more details and he proceeded to tell me that he attended the doctor's wedding. I lowered my voice and asked him what his name was, although by then I already knew. His eyes widened, and he said his name was Rahamim Mizrahi. I felt lightheaded and got up from my chair. He started to cry and ran over to me.

He gave me a big hug and kiss. He grabbed the back of my head and asked what happened to my ponytail. I think some background information would be in order here.

Around 10 years ago, I used to work as a doctor on a mobile intensive care ambulance in Jerusalem. One cold winter night at around 3 a.m., we got called out to a home in the neighbourhood of Gilo. A 59-year-old man who had suffered in the past from two heart attacks and had had coronary bypass surgery had rolled out of bed on his head and was dead on the floor.

A regular ambulance arrived on scene approximately 15 minutes before us and started CPR. From my experience, the effectiveness of basic rescuer CPR was very limited in its ability to maintain adequate levels of oxygen to the brain. A quarter of an hour would almost certainly result in irreversible brain damage. Once on the scene, we immediately started a full resuscitation including mechanical ventilation, intravenous medications and repeatedly shocking his heart with a defibrillator in what appeared to be a vain attempt to jump start it again.

After about 20 minutes, my paramedic turned to me and said, "Dr. Jay, just call it." Meaning I should recognize the futility of our actions and pronounce him dead. At that time, it seemed like the right thing to do.

However, this was a 59-year-old man lying on the floor in his bedroom. His wife and 18-year-old son were watching us throughout the whole ordeal and praying for their father to stay with them just a little longer.

According to my monitor, he still had what appeared to be electrical activity in his heart. This is despite the fact that he hadn't had a pulse for nearly 40 minutes. I instructed my team to keep on with the resuscitation efforts until we either got his heartbeat back or all signs of activity in his heart ceased. Finally, after we had been working on him for 45 minutes, administered countless drugs and delivered a total of 16 powerful electrical shocks to his chest, we got a heartbeat.

It was weak, it was a thread, but it was real.

We loaded him onto the gurney to the ambulance unconscious, mechanically ventilated, and likely never to recover any sort of meaningful life.

Sirens wailing through the deserted streets of Jerusalem, we rushed him to the Shaare Zedek Medical Center emergency department.

Continued on page B5

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'I always tell them that miracles can happen'

Continued from page B4

I did not feel good about this resuscitation. I did not feel that we were heroes or lifesavers. I figured, at best, he would die within the next few hours and, at worst, he would live for a few years as a vegetable, breathing through a hole in his neck and eating through a tube in his stomach. I had seen it countless times and I wouldn't wish it on anybody. I distinctly remember the doctor in the ER looking at me and asking cynically why I had even bothered resuscitating him.

Although, on an academic level, I was interested to know what had happened to him, the whole incident left me feeling pretty lousy, and I didn't follow up on his condition. I guess that's one of the cold mechanisms we employ to shield ourselves from the abject suffering to which we are exposed – close the chapter and move right on.

Around two months later, I got a strange call from a woman who claimed to be his daughter. She had some difficulty finding me, but wanted to update me on his progress.

After lying in the intensive care unit for two days, he awoke from his coma. He was somewhat confused and suffered significant memory lapses. For example, he thought this 20-year-old daughter was still in sixth grade and was wondering why she hadn't finished her homework. This confused state lasted for two more weeks. Then one morning, he woke up and his memory was back. He was completely oriented and aware of everything that happened. A full recovery by any standard!

From that time on, his daughter had made great efforts to locate me because they wanted to have a thanksgiving party and they didn't want to have it without me present. I was both shocked and thrilled. It was a great party – delicious food, and a far more festive atmosphere than the previous time I had been at his house.

Jay Wohlgelerenter, centre, is seen with Rahamim Mizrachi and Mizrachi's daughter and grandson.

This reunion was followed a few months later by Rahamim's attendance at my wedding where we all danced with unmitigated joy.

That was 9-1/2 years ago.

Since then, I have often thought about Rahmi, as he likes to be called.

Every time a patient in serious condition, or a family member, has asked me if there is hope, he comes to mind. I always tell them that miracles can happen and I've even seen a few in my life.

That being said, within a short time we fell out of touch. As before, I never made any significant effort to find out what happened to this remarkable man because I was afraid that I would not find him alive. His prognosis after what his heart had been through so many times was poor.

Once again after our serendipitous, emotional reunion today, I am amazed at what the human spirit and body can overcome. He remembered in perfect detail my father, and that he is a psychiatrist who was interested in talking with him about his experience of being clinically dead for an hour. He remembered how my father took him around the wedding to bless the various guests. He remembered my wife and gently reprimanded me for flirting with a nurse in the clinic today.

He called his wife in from the waiting room with her other miracle grandson, who had also undergone heart surgery. She didn't recognize me at first. I told her not to worry because the first time I had been in her house things were crazy, as we were busy with a resuscitation. She almost fell over in disbelief. It was amazing to see her again. I told them that their grandson would now be my patient for many years to come and that I would personally make sure that he has a crisp, clear voice.

I fully intend to dance at his wedding the same way his grandfather danced at mine.

As I said before, once in a while it's really worthwhile to go to work.

You never know who you just might bump into.

Jay Wohlgelernter made aliyah some years ago and now lives in Tel Aviv. This story first appeared in both Ha'aretz *and the* Jerusalem Post.

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Chanukah in the Warsaw Ghetto

Rafael Medoff
JNS.org

"Never before in Jewish Warsaw were there as many Chanukah celebrations as in this year of the wall."

That entry from the diary of Hebrew educator Chaim Kaplan in December 1940, shortly after the walls of the Warsaw Ghetto were built, may surprise those who are accustomed to thinking of the ghetto only in terms of the misery of its Jewish residents under the Nazi jackboot. But in those early months of the ghetto, before the worst periods of deprivation and persecution overwhelmed the Jews, their spirit showed on the first Chanukah behind the walls.

"Because of the sword that hovers over our heads," the 1940 Chanukah festivities were not held in the streets, Kaplan wrote. "Chanukah parties were held in nearly every courtyard, even in rooms which face the street; the blinds were drawn, and that was sufficient. How much joy, how much of a feeling of national kinship there was in these Chanukah parties! After sixteen months of Nazi occupation [since the German invasion of Poland in September 1939], we came to life again."

Kaplan was particularly pleased that "we even deceived the Judenrat," the Nazi-appointed Jewish leadership. "It tried to ban the holding of Chanukah parties without a special permit... But this took effect only on paper; the Judenrat was fooled. Hundreds of celebrations were arranged and the stupid Judenrat did not get a single penny."

In his diary, Kaplan quoted from a speech by a Zionist leader at one of the Chanukah events: "In all the countries where they want to bury us alive, we pull the gravediggers in with us." Kaplan could not realize how prophetic those words would prove less than three years later, when the fighters of the Warsaw Ghetto revolt would take down many Nazis before losing their own lives.

Kaplan, 40, was the founder and principal of a Hebrew elementary school in Warsaw. He began keeping a diary, in Hebrew, in 1933. His entries about life in Jewish Warsaw following the construction of the ghetto walls offer a heartbreaking chronicle of disease, starvation, random atrocities and, ultimately, mass deportations.

With 30 per cent of Warsaw's population crammed into an area comprising barely two per cent of the city, extreme overcrowding facilitated the rapid spread of disease. At the same time, Jews were limited to food rations of just 181 calories daily. By the summer of 1941, more than 5,000 Jews were dying monthly from starvation or disease.

Kaplan's diary entries throughout 1941 describe sidewalks filled with "families bundled up in rags, moaning with heartrending voices," "formerly well to do people who never had to worry about matters of food" crowding the soup kitchens and "waiting their turn for a bowl of watery soup," and random atrocities such as a Nazi with "a face as red as fire" wielding an iron whip, savagely lashing an elderly Jew for 20 minutes straight.

Part of the wall surrounding the Warsaw Ghetto

There were too many horrors for the diarist to keep up with. "My inkwell has grown tired of lamentations," Kaplan wrote at one point. "If I tried to write down everything in order, I couldn't. Nor would I be recording anything new. Robberies, murders, humiliations, deprivations—nothing more."

By the time the reader reaches Kaplan's diary entries for Chanukah in 1941, the contrast with those of the preceding year is evident. The festive and defiant mood of 1940 was just a distant memory. "This year very few Chanukah candles were lit," Kaplan wrote in December 1941. "Our holiday has been turned into a day of mourning. The courtyard of the prison on Dzielna Street was turned into a slaughterhouse today." 15 Jews caught outside the city limits had been lined up and executed.

In the months to follow, the situation grew steadily worse. Random killings became more frequent and better organized. "Not a day goes by that the Nazis do not conduct a slaughter," Kaplan recorded.

Continued on page B7

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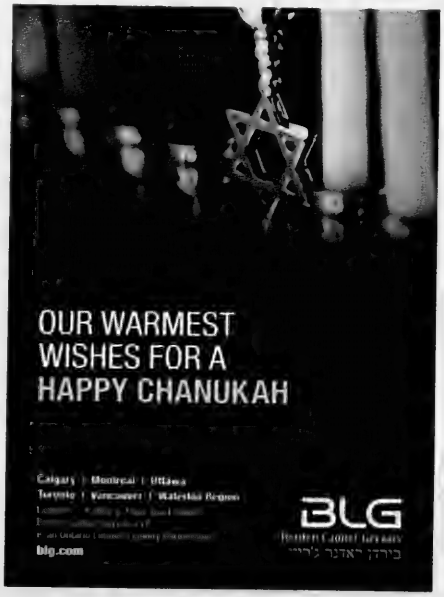


The first deportations began in July 1942

Children in the Warsaw Ghetto

Continued from page B6

Homelessness, disease, and starvation reached epidemic proportions. "In the gutters, amidst the refuse, one can see almost naked and barefoot little children wailing pitifully," Kaplan wrote. "Every morning you will see their little bodies frozen to death in the ghetto streets."

By the early summer of 1942, refugees reaching Warsaw from elsewhere in Poland provided details of the fate that awaited each Jewish community targeted by the Nazis. Jews deported from their towns were taken "in tightly sealed freight cars," Kaplan wrote, "until they come to the place of their execution, where they are killed."

In July 1942, Warsaw's turn came. Kaplan described the first deportations in agonizing detail. Recording the tragedy of his people had become his life's purpose, even as others doubted: "Some of my friends and acquaintances who know the secret of my diary urge me, in their despair, to stop writing. 'Why? For what purpose? Will you live to see it published? Will these words of yours reach the ears of future generations?'"

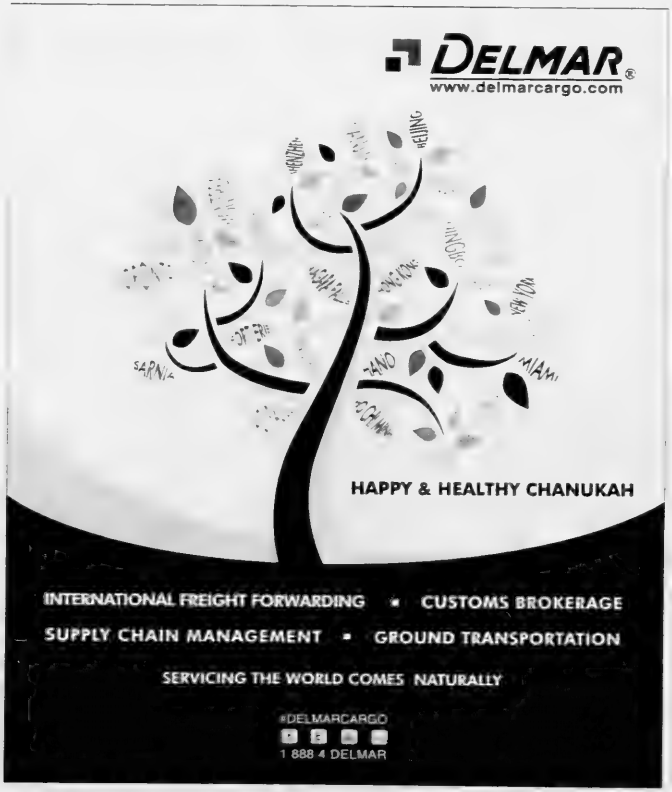
Somehow, they did.

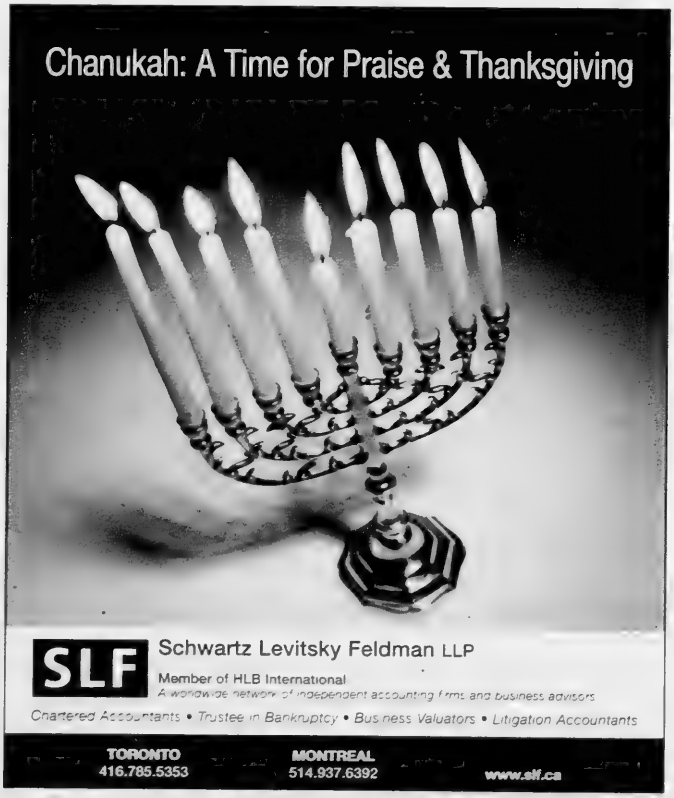
In early August 1942, realizing the end was near, Kaplan stuffed his diaries into kerosene cans and entrusted them to a friend who was able to smuggle them to a Polish acquaintance in a nearby village. Kaplan and his wife would not live to see another Chanukah. They were deported from Warsaw and gassed soon afterwards in the Treblinka death camp.

The Polish villager eventually sold the diaries to New York University. *Scroll of Agony: The Warsaw Diary of Chaim A. Kaplan* was first published in English in 1965, then subsequently in Kaplan's beloved Hebrew and four other languages. Although Kaplan did not live to see his words in print, the spirit of defiance he witnessed in the Chanukah celebrations of 1940 lives on in the diary that has become one of the most important sources of eyewitness testimony about the Holocaust.

Dr. Rafael Medoff is founding director of The David S. Wyman Institute for Holocaust Studies, and author or editor of 15 books about Jewish history and the Holocaust.

Crowd near the wall of the Warsaw Ghetto ***[Photos courtesy of The David S. Wyman Institute for Holocaust Studies]***





Chanukah: the untold story

Binyamin Kagedan
INS.org

During the eight days of Chanukah, traditional Jews add the following to their daily prayers: "In the days of Mattathias the son of Johanan the High Priest, the Hasmonean and his sons, when the evil kingdom of Greece set upon your nation Israel to make them forget your teachings, and to remove them from the laws you desire. You in Your great mercy…gave the mighty into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure."

Sound familiar? The little history lesson in this prayer is probably very close to the story of Judah Maccabee and King Antiochus you remember from Hebrew school: The underdog heroes attain a miraculous victory over the powerful villains against all odds, winning back their religious freedom and purifying the defiled Temple in Jerusalem.

That's the short story. The longer version is not quite as heartwarming or morally clear-cut. Ancient historical records, especially the little known Book of Maccabees, actually tell of a bitter and bloody internal conflict that pitted Jew against Jew in a fight for political and religious domination.

Towards the end of the fourth century BCE, Greek Hellenistic culture had spread to every part of Alexander the Great's massive empire, and Judea was no exception. Certain Jews, mainly those belonging to the wealthy elite of Jerusalem, enthusiastically embraced the offerings of this culture – Greek names and dress, the gymnasium, even the Greek gods – and curried the favor of Alexander's heirs, the ruling Seleucids, in return for their co-operation. The poorer farming communities of the rural Judean countryside, however, resisted the changes that were sweeping the ancient world, unwilling to give up the traditional Jewish beliefs and customs of their ancestors.

King Antiochus [Jniemenmaa]

The focal point of the conflict was often the high priesthood, which at the time was the most powerful office in the land. Tensions boiled over when Hellenized Jews paid Seleucid king Antiochus Epiphanes (the famous Antiochus of the Chanukah story), to replace the reigning high priest with a Hellenist sympathizer who was not born of the priestly line. At that time, explained historian Solomon Grayzel, Antiochus' actions were economically and politically motivated, and had nothing to do with suppressing the Jewish religion. After all, there is no record of him imposing anti-Jewish policies on the many other diaspora Jewish communities under his rule. However, when Antiochus' power play sparked an uprising in and around Jerusalem, he reacted harshly by banning circumcision and observance of dietary laws within Judea, and erecting a statue of Zeus in the Holy Temple.

Mattathias, who led the Maccabees in revolt [PD]

Now the growing rift in Judean society blew wide open. Hellenized Jews not only supported the repressive policy, but also helped Antiochus' men violently enforce it in the traditional Judean villages. In response, when the traditionalists rose up under the leadership of Mattathias, their fury was directed at their Hellenized countrymen. 1 Maccabees reports that Mattathias' followers, called Chassidim, or "pious ones," slaughtered assimilated Jews and circumcised male children by force. Fearing for their lives, well-connected Hellenists called upon the Seleucid armies for protection, and it is with the ensuing battle that the well-known version of the Chanukah story begins.

Binyamin Kagedan has a master's degree in Jewish thought from the Jewish Theological Seminary of America.

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Finally, the Jewish community is talking about disability

Martin Krossel

In the *Times of Israel* on April 30, Rabbi Shmuley Boteach commendably criticized his rabbinical colleague Aron Moss for suggesting that a child with a mental disability has been given a special divine blessing.

If nothing else, Rabbi Boteach is contributing to a long-needed conversation about how the Jewish community deals with members who have mental and physical disabilities. For many decades, that status of such individuals was just not discussed. The reasons for this silence are, I think, complex. In part they're unintended consequences of our people's emphasis on academic and professional achievement. The other side of boasting about the accomplishments of some children is that parents often were quiet about children who were unable to have such success. Another contributor to this silence, I suspect, has been parents' understandable reluctance to "burden" already challenged children with a Jewish education. Didn't children with disabilities have enough hurdles to overcome without having to assume the responsibility for preparing for a bar or bat mitzvah or taking on an "extra" Jewish education?

You can grasp the extent to which Jews with disabilities are excluded from communal organizations when you consider that its widely estimated the somewhere between one in 10 and one and seven individuals among the general population have a serious disability. There is no reason to believe that the incidence of disability is any lower among Jews than among the rest of the population. However, I suspect that most readers do not see Jews with disabilities participating actively in synagogues and other Jewish organizations.

Fortunately, just as the general community is taking up the issue of people with "special needs" – the current "politically correct" term for persons with disabilities – Jewish communities are beginning to look at policies directed to this segment of this population. The Jewish press is filled with articles about how the needs of this segment of the Jewish population are and are not being met. Last December, for instance, New York's *Jewish Week* reported that Boston's Ruderman Foundation had sponsored a conference for funders and full-time professionals working in the Jewish disability field. At the conference, the foundation announced that it was launching a $200,000 Ruderman Prize in Disability, "to recognize excellence and innovation in 'unique Jewish programming', as well as advocacy and support for Jews with special needs. In a recent op-ed in the *Jewish Week*, Jennifer Laszlo, a public relations consultant who has raised a special needs child, argued for a "national strategy" that would "serve and include people with disabilities". The *Jewish Journal* in Los Angeles carries a blog by Michelle Wolff, who documents her triumphs and tribulations of raising a child with a disability.

Martin Krossel

What has been missing in the embryonic Jewish conversation is the presence of Jewish individuals who actually have a disability. To some extent this is being addressed in the new Sundance Channel TV series *Push Girls*.

As an individual with a physical disability, I am irked by the frequent media portrayal of persons with disabilities as either helpless individuals who should be pitied or individuals who should be placed on a pedestal for living exceptionally courageous or heroic lives. Most of us struggle from day to day just trying to lead fulfilling and productive lives.

Earlier this year, I turned 60. I have had cerebral palsy since birth. This slurs my speech, makes my gait awkward, and greatly impairs the use of my hands. I have also lived much of my life as an observant Jew. So I know something about what it's like to function as a person with a disability being active within the Jewish community.

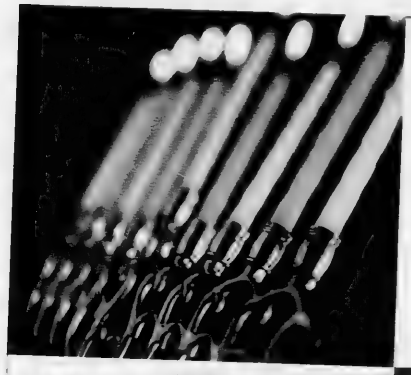
On my birthday Shabbat, my wife and I sponsored the kiddush. The rabbi devoted his sermon to how inspirational I supposedly am for walking to shul every week, even when sometimes this is difficult for me. And, indeed, walking has become more difficult for me as I've gotten older. Still, talk of my being exceptionally inspirational or heroic has always made me uncomfortable.

I have known a number of people with disabilities who have adopted distinctively Jewish lifestyles. As for me, I've just done what I've seen hundreds of people do: allow their behavior to be shaped by Halachah, as much as possible.

I didn't do this for any kind of kavod or praise. I believe Halachah to be Divinely ordained and that I have no dispensation from performing mitzvot to the best of my ability just because of my physical challenges.

I think that Rabbi Boteach is right to argue that having a disability is never a blessing.

Continued on page B11



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'Parents expected me to excel'

Continued from page B10

There is no natural advantage to having a disability, and there has never been a time when I didn't wish that I didn't have cerebral palsy. It makes everything, including living Jewishly, more difficult.

Still, the greatest obstacles that people with disabilities encounter aren't always the natural ones. People with disabilities often say that their greatest challenges come not from their disability, but from the actions and attitudes of other people. For example, I sometimes have to deal with people who think that I have a mental disability.

When I was of Hebrew school age, my parents couldn't find a congregational Hebrew school that would accept me as a student. The administrators of every congregational school in my native Toronto claimed that I couldn't handle a religious education in addition to my secular studies. Later, two universities reached different conclusions about what I could achieve academically. By admitting me, they enabled me to earn an MBA and a master's in political science. And, although I didn't accept, I was offered admission to the journalism programs at Columbia and NYU. Fortunately, there was a small family-run Hebrew school in Toronto that taught me the basics of Hebrew, Torah and prayer, as well as training me for my bar mitzvah.

'The greatest obstacles that people with disabilities encounter aren't always the natural ones'

In saying that my disability is a burden, I do not want to imply that I believe I have not been blessed. Indeed I have, and in many ways.

I was blessed with parents who drove me to strive and to succeed. They expected me to excel educationally and professionally. My parents also expected me to be Jewishly literate. I watched my late father pray every day. Shabbat and holidays were always celebrated in our home. Dad also wanted me to have an intensive Jewish education. He didn't consider mere preparations to chant at my bar mitzvah to be adequate. Every Shabbat afternoon, he studied the weekly Torah portion with me.

Synagogue attendance, first on Shabbat and then on weekday mornings, became part of my regular routine. My university years – where as an undergraduate I took a number of courses in Jewish history and philosophy – provided another opportunity for Jewish involvement.

In the early 1970s, campuses were just beginning to become hostile to Israel. I was recruited to write editorials for a pro-Israel student newspaper at the University of Toronto. That changed my life.

The research and preparation necessary to write a weekly column strengthened my attachment to Zionism and Israel. I've been blessed to have visited Israel five times. At one time, I thought about making aliyah, which would have been very difficult, to say the least, given my physical limitations.

Sometimes I think about how different my relationship with Judaism would have been if I had another disability. I'm blessed to be relatively mobile and have no impairment of either my hearing or sight. Had I been unable to walk, or if I were deaf or blind, I doubt whether I could have had a meaningful synagogue experience, which led to all of my future ties to the Jewish community. In other words, with another set of disabilities, I could only have had, at best, a superficial relationship with my ancestral faith, and I would have become largely lost to my people.

Herein lies the basis of some discomfort that I have with the way that the Jewish community approaches its policy toward people with "special needs."

All of the focus seems to be on providing Jewish educations for children with disabilities as well as making synagogues and religious services accessible to people with "special needs." All of this is, of course, very important. But I believe that the Jewish community's objectives should be more ambitious. While there will always be Jews with the kinds of disabilities that will make them dependent on tzedakah, Jewish communal organizations should adopt a more holistic approach.

Programming for Jews with disabilities should be part of larger strategies of communal outreach that attempt to incorporate unaffiliated Jews in all aspects of Jewish life. One area in which much improvement is needed is career development. I dream of seeing a time when people with disabilities are rabbis, Jewish educators and communal professionals. Perhaps it is advisable for the seminaries and other educational institutions that train people for these careers to make special efforts to attract suitable candidates who have disabilities.

This will probably be the last article that I write about my disability. I don't like writing about having cerebral palsy. My disability has been and always will be part of who I am. But I try not to let to let it define me. One of the aspects of journalism that has attracted me was it allowed me to do work that would be judged solely on its merit, without being colored by my disability. I'm much more interested in readers knowing my take on the latest twist in Middle East politics or Jewish communal affairs than in sharing my musings about living with a disability.

Freelance journalist Martin Krossel, formerly of Toronto, now lives in New York.

This is an abridged version of the article that first appeared in The Times of Israel.

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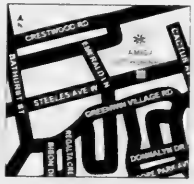

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China nurtured Sinophile Dolly Beil

Sheldon Kirshner
Staff Reporter

"China welcomed and nurtured us and gave us life," said Dolly Beil in a lilting voice redolent of the Orient.

A vivacious, feisty woman who was born and raised in China, Beil is a Sinophile through and through. Although Jewish, she is thoroughly Chinese in upbringing, cultural leanings, love of Chinese art and opera, facility in Mandarin and culinary preferences.

"I spent my formative years in China," said Beil, who marks her 85th birthday on Christmas and has lived in Toronto since her arrival in Canada in 1952.

Beil, who was brought up by a Chinese nursemaid, an *amah*, was born in the port city of Tsingtao on Dec. 25, 1927, lived in the cities of Mukden, Harbin and Tientsin, as well as Japan, and was conveyed to her wedding in 1946 in a rickshaw.

"I have fond memories of China," said Beil, whose memoir, *Growing up Jewish in China* (BPS Books), was published recently. "Jews were very well treated in China. We never suffered discrimination. China was a friendly, friendly nation. We really lived absolutely like in paradise. We had a good life in China."

Beil, who lives in a house in the Bathurst Street-Steeles Avenue area overflowing with Chinese art, artifacts and handicrafts, is second-generation Chinese.

Her mother, Basia Gershevich, was born in Harbin, a city in northern China settled by Russian Jews in the 19th and 20th centuries. Her father, Alexander Solomonovich Gutterman, originally from the Siberian city of Irkutsk, arrived in China in 1919 and married Basia about a year later.

Like many of the Russian expatriates in China, Alexander was a businessman. He was successively a jeweller and then the proprietor of a jewelry store and a café.

Dolly Beil today
[Sheldon Kirshner photo]

He earned enough to provide his family with every possible comfort. By conventional Chinese standards, the Gutermans lived in the lap of luxury, catered to by three servants: a chef, an *amah* and a "boy."

Beil acquired conversational Mandarin from her *amah*, who would regale her with stories about Chinese legends and cook Chinese meals for her.

Years later, in Canada, Beil would amaze and delight Chinese people when she effortlessly broke into fluent Mandarin.

As she recalls, Jews in China lived insular, self-contained, sheltered lives, living among the Chinese but never really socializing with them or integrating into their society.

For Beil, there was no such thing as anti-semitism. "We were revered by the Chinese," she said.

The Japanese occupation of Tientsin in 1941 did not affect the Jewish community. Jews were free to attend synagogue and their own schools, though the Japanese authorities demanded that the Japanese language be introduced into the curriculum.

In the summer of 1945, as the Beils vacationed in the resort of Peitaiho, they felt a light tremor approximating a light thud. "The next day, we heard rumours that an atomic bomb had been dropped on Hiroshima," she writes.

Tientsin was liberated by the U.S. Marines, who hired Beil as an office typist.

On her wedding day, a man-pulled rickshaw took her and her fiance, Bob, a native of Manchuria, to synagogue. The rickshaw was padded with snow-white cotton, its fenders embossed with highly polished brass-inlaid with dragons.

On July 10, 1947, she gave birth to her first child, a boy who would be named Mark.

With a civil war raging in China pitting Communists against Nationalists, the Beils, in 1949, decided to leave.

Beil's mother's sister, Eva, and her husband had already immigrated to Canada. They asked Eva to sponsor them.

"It was very hard leaving China," said Beil.

In her book, she writes, "To me, leaving China was inconceivable, although at heart, I would have liked to experience life somewhere else."

In another passage, she observes, "I loved the kindness of the Chinese people and their patience with foreigners."

She and Bob arrived by ship in Vancouver and made their way to Toronto. Her parents followed them to Canada about a month later.

They had no trouble adjusting to Canada. Beil became a mother again, giving birth to Monica in 1958. Bob, who died in 1993, prospered as a manufacturer of watchbands. For many years, while he ran his business, she owned an antique and jewelry shop in Toronto.

Beil returned to China on a visit in 2004, but much to her disappointment, the old, nostalgic vistas she had loved had disappeared in the name of progress.

Today, Beil is writing a sequel to *Growing up Jewish in China*. Her mother, 105, appears to be in good health. As she put it, "She wears heels and dresses."

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Ethiopian immigrants arrive, thrust into war zone

Ben Sales
JTA

The explosion occurred close enough to Stesyahu Alema to shake his apartment, where he sat with his wife and two of his five children.

But he didn't flinch. None of them did.

"There are a lot of people with me, so I don't need to worry," Alema told *JTA*. "I don't worry."

The Alemas were among 91 Ethiopian immigrants who arrived in Israel last week, just a day after Israel's Operation Pillar of Defence began. The new olim immediately were sent to the Ibim immigrant absorption centre, a former aliyah youth village run by the Jewish Agency for Israel about three miles from the Gaza border. Other immigrant absorption centres were full.

During a visit, two explosions rocked the area in the space of just a few minutes. The first, a rocket launched from Gaza into Israel, had prompted a warning siren, sending the Alema family into the reinforced room that doubled as their children's bedroom. One of the Alema daughters slept through the echoing impact that followed.

A young boy receives his innoculation in Gondar before leaving for Israel.
[Flash90 photo]

The Alema family knew that bombs were falling all around them, but they didn't know much about Israel's five-day-old operation, not even its name. They didn't know about the senior Hamas officials that Israel had killed or about the frantic push for a ceasefire that day in Cairo.

What was clear was that their world had been turned upside down, having moved from a subsistent existence in a sleepy town in rural Ethiopia to the epicentre of an escalating conflict. And they knew when the siren sounded to get into the children's bedroom.

Usually when a planeload of Ethiopian immigrants arrives at Ben-Gurion Airport in Tel Aviv, the Ethiopians go through the same process as any other group of immigrants: they receive some food, temporary identity cards and health insurance, and some cash to see them through the month.

But when the Alemas landed, along with their health insurance, documents and money, they received a security briefing from the Jewish Agency, which helped facilitate their immigration.

Ethiopian families at Ibim this week did not seem preoccupied with the war next door. Children played in a yard outside their apartments, while parents became accustomed to amenities they never had in Ethiopia, like refrigerators and electric stoves. Some had never even slept in beds.

"In Ethiopia, we slept on the floor, on top of each other," Alema said. His wife, Yikanu, added, "We had no light. We had leeches. That's why we're happy here."

The Ethiopian immigrants didn't venture far from their apartments in case an alarm sounded and they had to run back inside.

The group also avoided congregating; instead of a communal Shabbat meal, each family remained in its apartment to eat the traditional meal with flat, thick injara, the pancake-like Ethiopian staple.

"Instead of dealing with them, trying to absorb them, I'm trying to explain the security situation," said Moshe Bahta, who immigrated to Israel from Ethiopia in 1980 and now runs Ibim. "I told them the Arabs want to throw us into the sea and we're not ready to acquiesce. Since Israel was established, until today, there's never been quiet – always war."

Alemnh Yeshuas, another immigrant, said his apartment feels spacious enough, even if he can't always leave it.

"We have four rooms in our apartment here, running water and a bathroom," he said. One of his daughters had a faint blue cross tattooed on her forehead.

Bahta said that to give the immigrants a sense of normalcy, he "broadcasts security to them," always remaining calm – even as rockets land.

"It's OK to be scared, but don't lose control," he said. "We don't know what's going to be tomorrow, but meanwhile we don't panic. If you go into the reinforced room, nothing will happen."

Yeshuas said any fear of rockets paled in comparison to the spiritual fulfilment he got from finally living in Israel.

"We've dreamed many years of getting to Israel," he said. "The dream is realized and we're very happy. I believe in God – God knows."

Bahta said Ethiopians are used to thinking in terms of survival. "If you have food, good. If not, you die," he said.

None of them would refuse an opportunity to move to Israel, he said. Many Ethiopians see Israel as a land of plenty and a way out of Africa's desperate poverty. For many, aliyah is the realization of a lifelong dream.

"Every beginning is hard, but the hardship gets cancelled out because of the happiness," Bahta said. "You realized the dream. What, they shouldn't come? There's nothing like that. This will change their lives."

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EU sanctions no match for Tehran's tricks: experts

Cnaan Lipshiz
JTA

With embargoes on Iranian gas and oil firmly in place, the European Union seems determined to tighten a net of sanctions around Iran, as even longtime critics of Europe's trade relations with Iran acknowledge.

In a second round of sanctions this year, the European Union announced that it was prohibiting some transactions between European companies and Iranian banks and limit areas of trade "in order to choke off revenue that Iran is using for its nuclear program," as British Foreign Secretary William Hague put it last month.

The Israeli Foreign Ministry called the EU's new package, which slapped a fresh embargo on gas to complement July's oil embargo, "an important step" and "strong message."

Still, critics say that the EU's net has large holes that allow Iran to penetrate Europe through Turkey, China and even Lebanon-based Hezbollah, among other entities. Only blanket sanctions, they say, will prevent Iran from using money from Europe to fuel its nuclear program.

In the EU process, companies suspected of being Iranian fronts can be blacklisted only after review and based on hard evidence. Obtaining such evidence requires much time and effort by intelligence agencies.

A demonstration against Mahmoud Ahmadinejad in Rio de Janiero *[Wikimedia Commons photos]*

"By the time one such company is blacklisted, the Iranians have set up 10 new ones," said Emanuele Ottolenghi of the Foundation for the Defense of Democracies in Washington.

Ottolenghi says that only an American-style trade embargo on Iran can allow the EU to catch up with Iran's speedy turnarounds. The U.S. has had a near ban on trade with Iran since the 1980s – its trade volume of less than $200 million (all figures Cdn) with the Islamic Republic consists largely of grain exports. By contrast, the EU's volume of trade with Iran was $15 billion in 2011, which marks a 60 per cent decline from 2005.

The latest EU sanctions proscribe all import of petrochemical products from Iran; export and import of weapons; nuclear and telecommunications equipment; investment in Iran's oil industry; and trade in gold with Iran, among other measures.

Certain assets of Iran's central bank have been seized, but transactions "related to foodstuffs, health care, medical equipment, agricultural or humanitarian purposes, personal remittances and a specific trade contract" are permitted. In total, the EU has blacklisted 471 Iranian entities.

Continued on page B15

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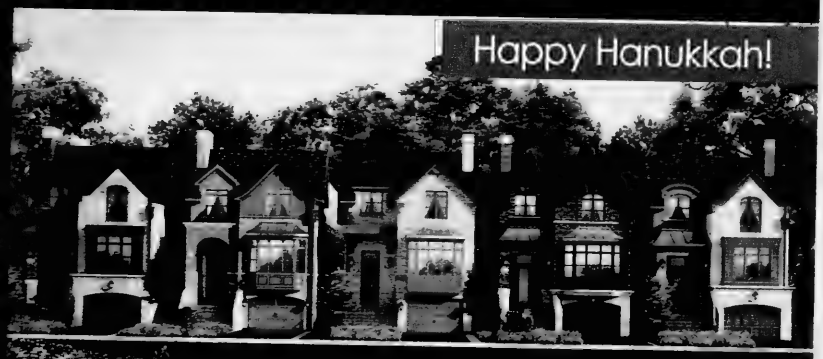

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'Iran is completely opaque'

Continued from page B14

Ottolenghi, the Italian-born former director of the American Jewish Committee's Transatlantic Institute in Brussels, says that European companies are abiding by the EU sanctions. He expects a third round of European sanctions to be announced in the coming months.

But the Iranian work-arounds to the European sanctions are numerous and ingenious, Ottolenghi says, noting a relatively simple Iranian trick: trading with Europe through Turkey, a preferred trade partner of the EU and a country that Iranians may enter without a travel visa.

As Iran's trade with the EU plummets, its trade with Turkey is reaching record levels: $17.52 billion in the first eight months of 2012, compared to $15 billion in 2011. It stood at a mere $1 billion in 2000, according to the Turkish Statistical Institute. Iran is now Turkey's third-largest trade partner and main country for exports.

Part of the exports may be proscribed European goods that Iran is buying from Europe through Turkish front companies that are set up and run by Iranians with Turkish nationality on behalf of the Iranian government, Ottolenghi says.

In response to EU sanctions, he says, Iran is transferring business to companies in Ukraine, Taiwan and Japan, among other countries.

"If the U.S. and the EU are serious about sanctions, they need to squeeze these countries about ties with Iran," he said.

Just as European sanctions may be encouraging Turkey-Iran trade relations, they also may drive Iran increasingly to rely on Hezbollah for money laundering and purchases. Hezbollah is not blacklisted anywhere in Europe except in the Netherlands.

"By sanctioning Iran and not Hezbollah, the European Union is virtually inviting Iran to do business through hundreds if not thousands of Hezbollah-affiliated proxies all over the continent," said Wim Kortenoeven, a former Dutch lawmaker and ex-Middle East researcher for the Center for Information and Documentation on Israel in The Hague.

Mahmoud Ahmadinejad speaking in Brazil in 2009

Claude Moniquet, a former researcher for France's foreign intelligence service and co-founder of the Brussels-based European Strategic Intelligence and Security Center, said that Hezbollah has a "very large money-laundering operation in Europe," but added that he does not know whether Hezbollah had the capacity to handle any extra business for the Iranians in Europe.

France reportedly is resisting calls to blacklist Hezbollah in order to preserve relations with its former colony, Lebanon. Hezbollah is a powerful player in Lebanese politics.

Selective sanctions against Iran are doomed to fail, said Moniquet, "because Iran is completely opaque and there's no way of knowing where the money goes once it reaches Iran."

Iran's bilateral trade with China, meanwhile, stands at $45 billion, according to the Iran-China Chamber of Commerce. Neutral Switzerland, which is resisting U.S. and EU pressure to comply with sanctions, is exporting about $330 million in machinery and pharmaceuticals per year to Iran.

'The goal should be making it impossible for them. We are clearly not there yet'

Like many other countries, Turkey, China and Switzerland adhere – publicly, at least – to UN Security Council resolutions on Iran, but those target only Iranian entities directly involved in nuclear proliferation and human rights violations.

Nikzad Rahbar, an Iranian government spokesman, called European sanctions "a mere propaganda campaign."

Considering Iran's booming trade in Asia and elsewhere, the link between sanctions and Iran's spiralling inflation and rising food prices may not be as straightforward as presented by international media coverage, some argue.

"There is no way to break down how much of it is caused by sanctions and how much is the effect of economical incompetence, corruption and grafting that is so intrinsically a part of the Iranian economical system," Ottolenghi said.

Kortenoeven says that with Iran's decades of experience of getting by as a pariah nation, its economy cannot be neutralized by European sanctions. Though sanctions may be compounding the troubles, the economic woes in Iran ultimately are "connected to many internal issues," he said.

Moniquet cites poor management and a centralist, government-controlled market that discourages growth as the root of Iran's recent financial woes.

"The sanctions are only making it harder for Iran to transcend its internal problems, but not to the point of collapse," he said.

Simone Dinah Hartmann of the Vienna-based European coalition Stop the Bomb says the current sanctions make it more difficult for the Iranian regime to obtain nuclear weapons.

But, she said, "The goal should be making it impossible for them. We are clearly not there yet."

Activist sticks to his guns about al-Dura killing

Cnaan Liphsiz
JTA

To his allies, he's a bulldog. Enemies call him a conspiracist and a genocide denier.

Both sides, however, agree on one thing: one could find a more pleasant adversary than French-Jewish politician and activist Philippe Karsenty.

It's an impression easily reached in even a short conversation with Karsenty, the 46-year-old known in France for his 12-year battle to prove that a Palestinian boy, Mohammed al-Dura, was not shot and killed by Israeli soldiers as appears to be the case in a now-famous video first broadcast by a French television station.

Despite years of legal wrangling, public recriminations and high-profile setbacks, Karsenty remains unrepentant. He is utterly convinced of his rightness and won't stop until everybody else knows it, too.

Karsenty entered public life after he claimed that the footage of al-Dura crouching with his father behind a barricade as bullets whiz overheard, broadcast by the France 2 television station in 2000, is in fact a hoax. The unsettling image of al-Dura's death emerged as an iconic and recurrent motif of the second intifadah, helping to galvanize public opinion against the Jewish state in the early days of the uprising and, many claim, spawning terrorist attacks against Israeli civilians and Jews elsewhere.

Karsenty claims the angle of the bullets hitting the wall behind the boy proves they could not have come from the Israeli side.

More than a decade into the fight, Karsenty, a stock broker and former businessman, acknowledges that the years of legal battle have taken their toll and exacted so high a financial cost that he refuses to fully reveal it.

Philippe Karsenty

Since Karsenty became involved with *l'affaire al-Dura*, his life has been transformed. He has launched a moderately successful political career, winning election as the deputy mayor of his prosperous Paris suburb, but failing in his bid for a seat in the French parliament. He split from his party, Nicolas Sarkozy's Union for a Popular Movement, accusing the former French president of being soft on jihadism. He has run afoul of officials of the very country he has sought to exonerate and been vilified in the French media. And he has waged a protracted legal fight, filled with suits and countersuits, to pressure France 2 to release extended footage that Karsenty says will prove the common assumptions about al-Dura's death are lies.

But through it all, Karsenty has remained undaunted, telling JTA that he has recently decided to double down and devote even more time and attention to "fighting the hoax."

"When I first saw the al-Dura footage I thought, like everyone, that Israeli troops killed the boy, probably by accident," Karsenty recalls.

Initially, Israel seemed to agree. But an Israeli investigation later found that the bullets likely came from Palestinian gunmen who exchanged fire with Israel Defence Forces soldiers on the day al-Dura was shot. That probe, along with the work of independent investigators, gradually convinced Karsenty that France 2's footage was fake and he began saying as much to French journalists.

In 2004, the France 2 reporter who first broadcast the footage, Charles Enderlin, sued Karsenty for defamation and the two have been duking it out in court ever since. Their next court appearance is scheduled for January.

Meanwhile, rhetoric was overheating. Larry Derfner, writng in the *Jerusalem Post* this year, called Karsenty and Richard Landes "conspiracy freaks" acting out of "pure paranoia." Landes is a Boston University historian who has researched the al-Dura case with Karsenty and also believes the video is fake.

The *Wall Street Journal* reported that Enderlin's lawyer called Karsenty "a cross between Thierry Meyssan and Robert Faurisson," a Sept. 11 conspiracist and a Holocaust denier, respectively. Hundreds of French journalists signed a 2008 petition calling Karsenty's actions "hateful," and others have labeled him a conspiracist.

"The fact they call me, a French Jew, a genocide denier demonstrates the intensity of hatred that al-Dura provokes in the other side," Karsenty said.

For his part, Karsenty was hardly keeping quiet. He sued two other French media outlets for defamation, one of which led to a ruling in his favour in 2010. Another ruling found the broadcaster Canal+ to have committed libel against Karsenty, albeit unintentionally. His legal battle with Enderlin centers on the full 27-minute video that a France 2 cameraman, Talal abu Rahma, shot in Gaza and which the network has refused to release.

Continued on page B17

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'Al-Dura myth lives on'

Continued from page B16

In 2008, Karsenty convinced a French court of appeals to view the full footage, after which the judges cleared Karsenty of defamation charges. Al-Dura skeptics hailed the ruling as a major breakthrough, but the French Supreme Court overturned that ruling this year on a technicality. Karsenty has appealed and will meet Enderlin in court again in January.

Karsenty also has attacked the country whose interests he was seemingly trying to serve. He has lambasted Israel publicly for its failure to press the al-Dura matter and accused some officials of trying to sabotage his efforts. Though Israeli officials largely agree with Karsenty's view on al-Dura, the government has distanced itself from him.

"Philippe is like a bulldog," Landes said. "He gets his teeth into something and he does not let go."

Questions began arising about the al-Dura video in the early 2000s, but it was Karsenty who "had the stamina to fight in court in France and in the French media," Landes said. Landes acknowledges Karsenty's occasionally "abrasive personality" has led to conflicts with potential allies.

In 2006, Karsenty claims that Daniel Shek, Israel's former ambassador in Paris, refused to shake his hand at a cocktail reception and publicly called him a "conspiracist." Shek denies the claim and accuses Karsenty of making "multitudes of mind-boggling and vile allegations and accusations" against him. Shek did not offer examples.

Yigal Palmor, a senior spokesperson for the Israeli Ministry of Foreign Affairs, declined to comment directly on the incident.

"Maybe, just maybe, badmouthing people in public is not the best way to befriend them," Palmor said.

Karsenty, speaking of the dispute with Shek, said "I'm sure I haven't handled things perfectly. I'm not the perfect person. Nobody is. I've made mistakes, but none to explain why Shek would make such a public act. It shocked me."

Karsenty is not without allies, however. He has received support in the United States from the Zionist Organization of America, and Roger Cukierman, former president of the umbrella group of French Jewish communities, CRIF, said he holds Karsenty in high regard.

"I admire Philippe's devotion and perseverance," Cukierman said. "He has conviction that he's in the right. People like that, who are used to standing alone for what they believe in, often have very strong personalities that sometimes lead to clashes."

This year, Israelis again deeply disappointed Karsenty when he lost his bid to enter the French National Assembly as the representative of French expatriates residing in Israel and several nearby countries.

In his political career, Karsenty has demonstrated the same firebrand activism that appears to have alienated the Israelis. After leaving the UMP party last year, he accused Sarkozy of "inaction and passivity" on jihadism. Karsenty then ran for the French parliament as an independent and lost, deprived of the support and resources of his former party.

Karsenty intends to intensify efforts to refute the case

With the election behind him, Karsenty intends to intensify efforts to refute the al-Dura case.

"I have more time to devote to preparing for court," said Karsenty, who also lectures abroad on the topic.

Karsenty speaks of the al-Dura affair as a quest for justice and truth, but the businessman in him knows it has not been cost effective. Karsenty says he has spent an "obscene" amount of money – so much he will not quantify it. Though he earns some money from lectures he has delivered in Europe, the United States, China, India and Australia, he says he has still registered a huge loss.

He says he would let the matter drop were it not for the fact that so many, especially Israel's enemies, still believe al-Dura died at the hands of Jewish soldiers.

"The al-Dura myth lives on in the Arab and Muslim world," he said. Postage stamps memorializing al-Dura have appeared in Tunisia, Egypt, Iran and Jordan.

Despite the price it has paid, both in lives lost and public image, Israel refuses to endorse Karsenty's efforts.

"He has presented his work to a number of Israeli officials, including myself, but he has carried out his work by himself and has not garnered any official support," Palmor told JTA. "His work is his own."

The iconic Mohammed al-Dura poster

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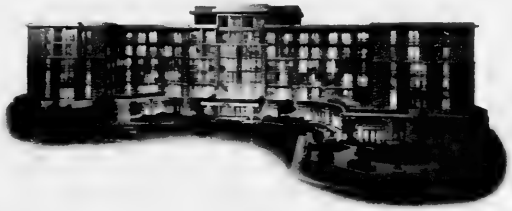

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Nobel winner says French profs not anti-Israel

Raphael Ahren
The Times of Israel

The recipient of the 2012 Nobel Prize in physics said he has never experienced antisemitism or witnessed anti-Israel bias during his long academic career.

Visiting Israel in late October, less than a month after taking home the world's top physics prize, Serge Haroche said he opposes an academic boycott of Israel.

"All the colleagues I know in this area are against such a boycott," said Haroche, who is French and Jewish. "Maybe there are some people in the humanities or the social sciences or political who are politically biased or translate their political beliefs into the scientific area. But I've never had anything of this kind."

However, the Moroccan-born Haroche, 68, acknowledged a rise in antisemitic attacks in France.

"This happens in the suburbs and is due to the unemployment of a lot of people from Muslim descent and the Palestinian situation," he told *The Times of Israel* during a reception at the residence of French ambassador Christophe Bigot. "But I must tell you that in the scientific area, I never had the slightest problem."

Serge Haroche

Science and Technology Minister Daniel Hershkowitz and Israeli scientist Ada Yonath, who in 2009 received the Nobel Prize in chemistry, also attended the event for Haroche, who has visited Israel many times.

Together with U.S.-based researcher David J. Wineland, Haroche won this year's Nobel Prize for "ground-breaking experimental methods that enable measuring and manipulation of individual quantum systems," according to the prize committee.

Haroche and his team were lauded for managing to capture and study a piece of light – a photon – without destroying it (the visible part of light is usually destroyed when it hits the eye).

"Through their ingenious laboratory methods, they have managed to measure and control very fragile quantum states, enabling their field of research to take the very first steps towards building a new type of super fast computer, based on quantum physics," the Royal Swedish Academy of Sciences stated when they announced their decision to honour Haroche and Wineland. "These methods have also led to the construction of extremely precise clocks that could become the future basis for a new standard of time, with more than hundred-fold greater precision than present-day caesium clocks."

Born in 1944 in Casablanca, Haroche and his family – his father was a lawyer and his mother a teacher of Russian origin – moved to France in 1956, when he was 12. Haroche studied at the École Normale Supérieure under Claude Cohen-Tannoudji, himself a Jew of North African descent, who won the Nobel Prize in physics in 1997. Haroche then entered the National Centre for Scientific Research in Paris and started teaching at École Normale Supérieure, as well as other universities such as Yale and Harvard.

Speaking to reporters, the soft-spoken Haroche rejected the assumption that his Moroccan-Jewish upbringing had anything to do with his academic success.

"The Nobel Prize and the research I conducted have no correlation with the fact that I was born in Casablanca nor with the fact that I love Israel and that I come here often," he said.

"Actually, the only connection one could see is with French culture, because it was in France where I was educated… That's what formed me."

Haroche's grandparents were the directors of a Jewish school in Morocco, he added. "They formed generations of young Jews."

Without getting into politics, he said he hoped that Israel would be able to solve its currents problems, but added that he wasn't very optimistic regarding current developments.

Timesofisrael.com

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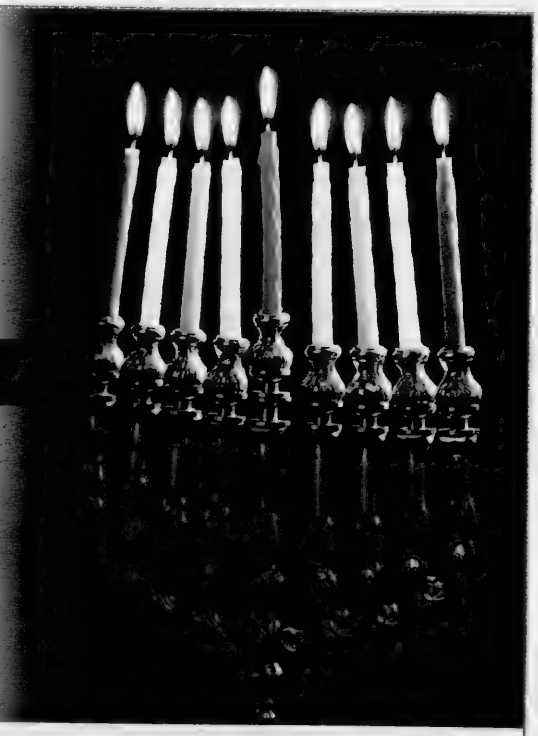

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Soviet aliyah pioneer reflects on Russia

Alina Dain Sharon
JNS.org

Yosef Mendelevich, whose memoir, Unbroken Spirit, was translated into English this year, led a Zionist movement of Soviet Jews who sought the freedom to immigrate to Israel, at a time when it was considered a treasonous act against the Soviet state. In 1970, he and a group of fellow Jews planned to hijack an airplane, escaping to Sweden and ultimately to Israel, but were arrested before the plan could be executed. Mendelevich was imprisoned, but efforts from abroad finally secured his release after 11 tough years in the Soviet Gulag. Afterward, he immigrated to Israel. JNS.org recently spoke with Mendelevich while he was visiting Boston.

Yosef Mendelevich *[JNS.org photo]*

JNS.org: Why did you decide to risk your life and attempt to escape the USSR to Israel by hijacking an airplane?

Yosef Mendelevich: It's important to remember that Latvian Jews of that generation were the first to assimilate because they became citizens of the Soviet Union only after World War II. I was born after the war in the Soviet Union, but my parents had had a different education. Nevertheless, my father was not a religious Jew and neither was my mother, and in my view this represented a larger process of stepping away from Judaism by all European Jews. I was born in a family that was not observant, but they at least knew some things about the traditions of the faith, and somehow that trickled down to me. The atmosphere was, therefore, still Jewish, similar in many ways to the atmosphere in secular American Jewish families that live with grandparents that speak Yiddish, and parents who are somehow connected and have been active in some Jewish cause. But the kids are not as connected to it, though they know some things. This is how I was.

The reality in the USSR was such that everywhere you were made to feel inferior as a Jew. There was one time at university, a group of students were standing around laughing and suddenly one of them says to me, "Wait, you're a Jew, right?" You were stigmatized, and that's very hurtful. So the other reason was self-respect. When the goyim ridicule you for being Jewish, you have two options. If you don't respect yourself, you fold and try to be like them. Or you say, "Yes, I am Jewish and I am not ashamed of it. On the contrary, it's an honour." It depends on the personality, and I do not like to be humiliated or be ashamed of who I am. It hurts my self-respect.

There was a process that led to the hijacking attempt. An underground Jewish movement evolved at a time when we felt like we already had one leg in Israel. Our whole thoughts and being were focused around the Jewish state. That was one of the big straws. I cannot say how it would have been before Israel's establishment, but we knew we had a country, a place where we felt we could be proud Jews. Also, during university, instead of listening to a lecture in thermodynamics, I would learn Hebrew. I wanted to learn about Jews and Judaism and to be among Jews. It was such a joy for me and still is to this day.

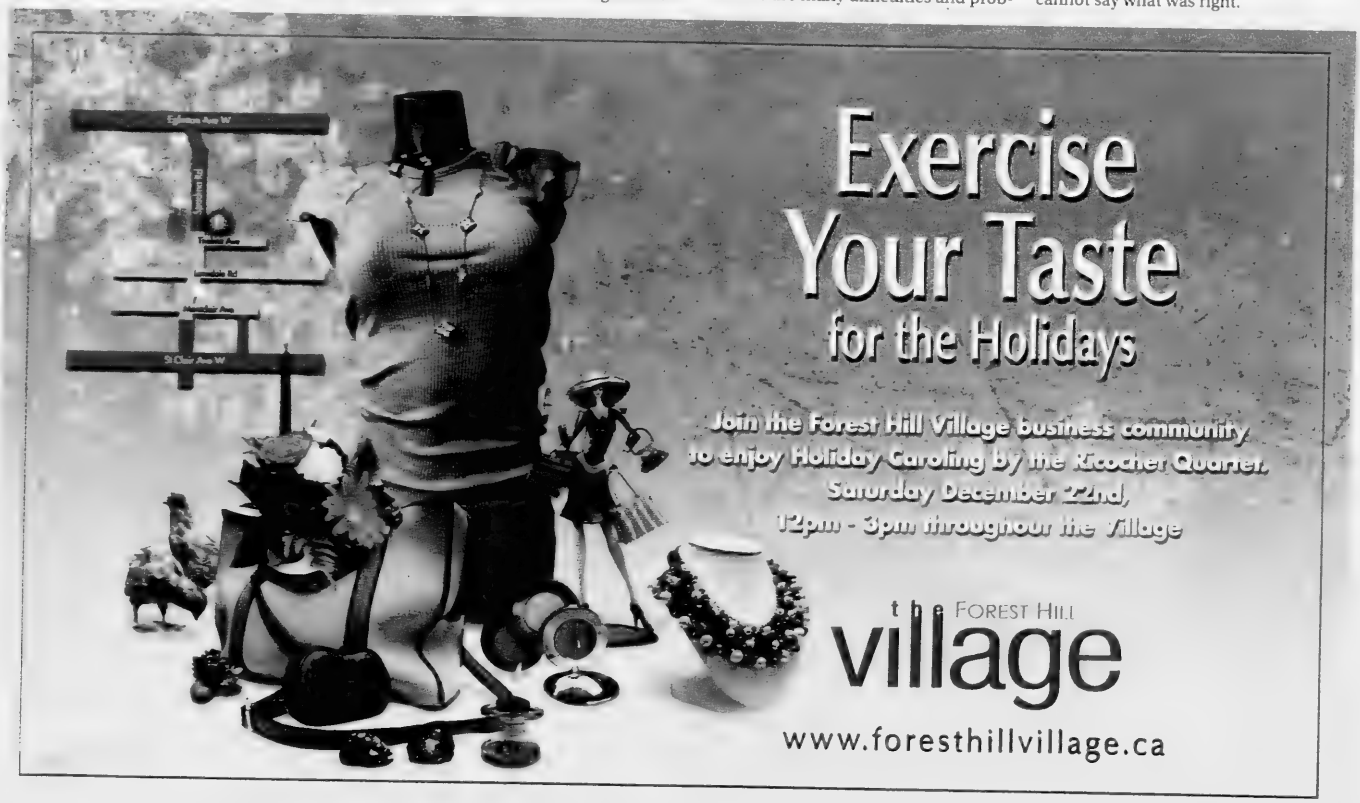
JNS.org: In what ways did Israel impress and/or disappoint you?

Yosef Mendelevich: I strove to come to Israel in order to be an active participant in the revival of the Jewish People in the State of Israel, with the understanding that there are many difficulties and problems, and I have something to do there. Perhaps if had known that Israel is a paradise where there is nothing to do, I would not have had such a longing to go there. But I came there to fight, to change the status quo.

JNS.org: How did you feel when so many Russian Jews were finally able to make a home in the Jewish state?

Yosef Mendelevich: The Soviet immigration to Israel actually began much earlier. The day I made aliyah in 1981, more than 300,000 Jews left the USSR for Israel, which is already an impressive amount. Since 1990-91, every year more people came, but it was part of the same process. There were many people who also came not out of Zionist ideals, but just to escape the USSR. Many of them are returning to Russia today. In the end of the 1980s, the Israeli government asked the United States not to accept Soviet Jews as refugees because these people have a home and a country, which is Israel.

Our whole struggle had been for the right to make aliyah, not for the right to free immigration, but I still saw this move as hurting human freedom. Even though it may have been hurtful that before this agreement some of these immigrants used the permission to leave to go to the U.S. and not Israel, who are we to tell them how to live their lives? In the long term, I cannot say what was right.



In Israel, biotech is a woman's world

Abigail Klein Kloosterman
Israel21c

Women are the superstars of the vibrant Israeli biotech industry, filling leading roles as entrepreneurs, CEOs, funders and head researchers in this exciting field.

On the business side is a passel of chief executive officers packing PhDs, including Kinneret Savitsky of BioLineRx, Anat Cohen-Dayag of Compugen, Pnina Fishman

Kinneret Savitsky, CEO of BioLineRx.

of CanFite BioPharma, Einat Zisman of Hadassit, the technology transfer company of Hadassah Medical Organization, and Yael Margolin of Gamida Cell.

On the investment side are biotech veterans such as Ruth Alon of Pitango Venture Capital, Israel's largest fund of its kind; Micha Geva of TriVentures; Hadar Ron of Israel HealthCare Ventures; Anat Naschitz of OrbiMed; Dalia Megiddo of 7 Health Ventures; Elka Nir of Giza Venture Capital; Pennina Safer of Medica Venture Partners; and Ronit Bendori of Evergreen.

On the academic side, there are members of the *Scientific American* 50, like Technion-Israel Institute of Technology biomedical engineering Prof. Shulamit Levenberg and Tel Aviv University microbiologist Prof. Beka Solomon.

Women comprise about 65 per cent of Israel's biotechnology workforce, and about 13 per cent of top management positions in companies listed on the Tel Aviv Biomed index.

"Women are more attracted to everything that has to do with people: social sciences or life sciences," says Technion industrial engineering and management Prof. Miriam Erez, head of Israel's National Council for the Promotion of Women in Science and Technology.

"Biomedical engineering has an element of life sciences, and what's happening these days is that academic researchers and research centers are becoming more multidisciplinary," Erez says, thus providing attractive opportunities for women in careers bridging engineering and life science.

"My prediction is that there will be more women in the future in areas considered to

Prenatal diagnostics expert Hamutal Meiri.

be male-dominated today."

Hamutal Meiri, 64, led the trend. After 16 years in academia, in 1991 she was asked to establish a national committee for coordinating Israel's nascent field of biotechnology, she says. Her goal was to turn scientific discoveries into a health-based industry.

"There was no infrastructure for an advanced biotechnological industry, and we had to build it," Meiri says.

Immediately, she saw women making it to the top as CEOs, CFOs and CTOs. "There were quite a number of role models women could follow," says Meiri, who now manages TeleMarpeh, a consulting firm involved in novel prenatal diagnostic technologies. "It's a smooth move from academia to industry, so women were there from the beginning and there was no barrier."

Galit Zuckerman
CEO of Medasense Biometrics

Galit Zuckerman, 34, agrees that her gender has never held her back. Founder of the four-year-old Medasense Biometrics, an Israeli company developing a non-invasive pain-monitoring device platform, Zuckerman previously led a team of algorithms engineers at Applied Materials, worked at Nokia-Siemens and Nice Systems, and consulted for several signal- and image-processing startups.

Continued on page B21

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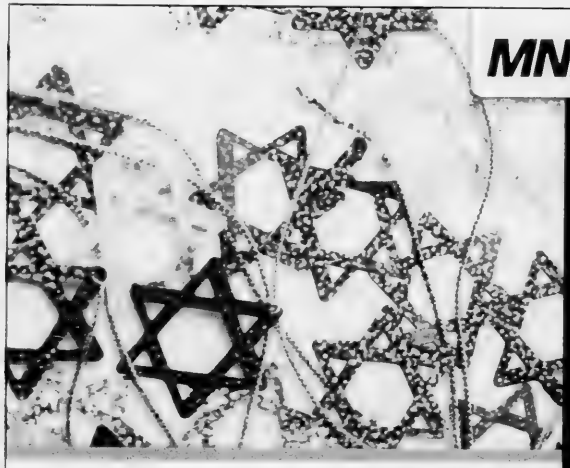

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'Government wants Arabs to be in Israeli industry'

Continued from page B20

She was one of about 20 women in her class of 60 computer engineering students at Tel Aviv University. "In my master's program in electrical engineering there were even fewer women. But science and computers always interested me, and I was good at it."

After high school, she qualified for a prestigious program that trained her to do analytics in a military intelligence technology unit. That piqued her interest in engineering.

"I would encourage other women to go into engineering," says Zuckerman. "Specifically, the medical field is amazing — it combines so many worlds and you don't have a dull moment. You're always learning and exploring because there are so many opportunities and so many things to invent."

Career opportunities in Israeli biotech are a huge draw for the many women drawn to advanced life science study. As Zuckerman told Bloomberg News, "You have all these women with growing expertise in biology. It's only natural that they increasingly market that knowledge."

Many Israeli women in biotech say this field fit their areas of interest better than the similarly growing field of high-tech, and also more easily allows for combining a science career and raising children.

Compugen CEO Anat Cohen-Dayag.

Compugen's Cohen-Dayag, mother of two teenage girls, says high-tech startups are often founded by male army buddies after finishing college. Biotech requires advanced degrees, and many women find it easier to start a family while in school, before launching a career.

"In biotech, you can allow yourself time to raise a family because in general you have about 10 years before getting a PhD. Then you can move ahead," says Cohen-Dayag, who worked her way up the Compugen ladder for seven years before becoming its third and only female CEO.

A drug-discovery company, Compugen was male-dominated at first, says Cohen-Dayag. The gender proportion evened out when it came time to add biologists to the staff of computational scientists. "Today we integrate exact and life sciences half and half, and it's also 50-50 men and women," she says. Four out of the five top managers at Compugen are female.

Among the younger women making waves in biotechnology is 36-year-old Amal Ayoub, founder of Metallo Therapy, a startup developing gold nanoparticles to enhance radiation therapy. The first female Arab-Israeli high-tech entrepreneur, Ayoub at first wanted to study medicine until she became enchanted by physics.

Echoing the Technion's Erez, she explains: "I loved physics a lot and wanted to do something that connects physics and medicine." She found that connection in the bioengineering subspecialty of nuclear medicine.

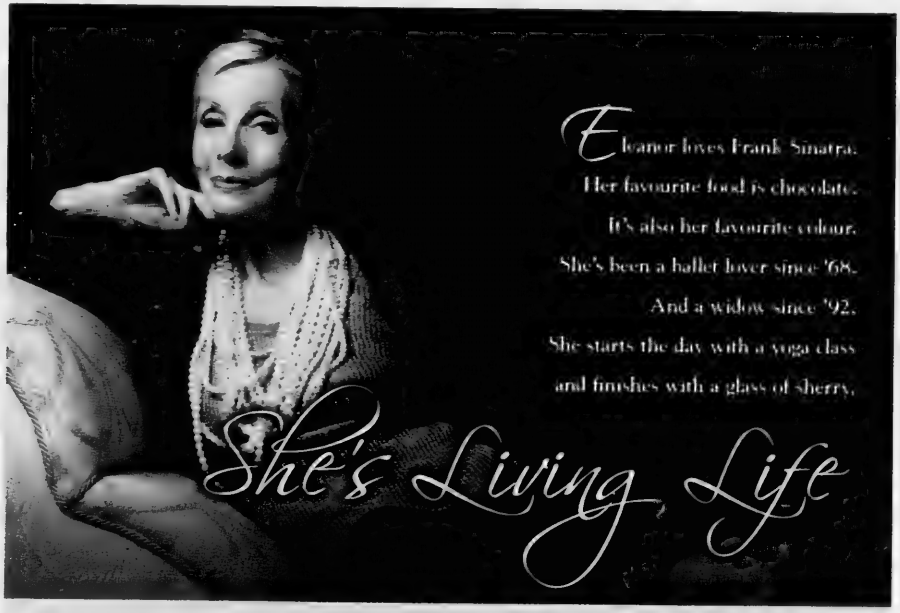
She says her interests weren't unusual for a girl in her Nazareth high school.

"A lot of Arab young women are interested in engineering and medicine," she says. "From a very young age I loved science and my teachers encouraged me to study it."

After finishing graduate studies at Ben-Gurion University, she couldn't find a suitable job for her skills and interests, so she founded a startup based on research she'd done for years on campus.

"Today it seems there are changes. The government wants Arabs to be in Israeli industry, so I think they will have more opportunities and fewer obstacles. I am a pioneer, and can be an example of a successful Arab woman who broke the glass ceiling."

Metallo Therapy founder and CEO Amal Ayoub speaking at an Israeli conference on women in business.



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MK forms pro-Israel Arab party

Philippe Assouline
The Times of Israel

It is hard to envisage an Arab Knesset member declaring that "if something were to happen to Israel, this democracy that protects everyone, the whole Middle East would be doomed."

But that is Aatef Karinaoui's declared conviction, and it explains why he is forming the first pro-Israel Arab party, El Amal Lat'gir – "Hope for Change" in Arabic – to run in the Knesset elections on Jan. 22, 2013.

Karinaoui gives the impression of a man who believes his time has come. A 42-year-old resident of the Bedouin city of Rahat in the Negev, he is a traditional Muslim but does not consider himself religious. Though involved in politics for nearly two decades, and exceedingly busy preparing his Knesset campaign, he is soft-spoken and patient. In fact, when we recently spoke, in a café at Ben-Gurion Airport, he repeatedly extended our chat to accommodate my questions – despite the nudging of his staff. And his anger at Israeli Arab politicians, who he says cultivate the division between Jewish and Arab Israelis, clearly runs deep.

"All the bad things they say about Israel and its supposed ill-treatment of Arabs is a lie, a bald-faced lie," he says intently, just moments after we've sat down. "Arab members of Knesset are setting a fire. They feed off of the politics of division and don't represent the Arab public. The Arab Knesset members do nothing to educate them or advance their situation… But [at present] there is no alternative to the current leadership."

Aatef Karinaoui

By forming El Amal Lat'gir, which he says is loyal to Israel and concerned exclusively with social matters, Karinaoui aims to provide that alternative.

Karinaoui, who is married with five children (including a daughter currently on a national service program), is the chairman of the non-profit organization Social Equality and National Service in the Arab Sector, which encourages Arabs to shoulder a share of the national service burden. He's also in charge of operating computer centres in Arab cities throughout Israel as part of the Finance Ministry's Lehava project, whose goal is to "narrow the digital gap" by providing access to the Internet in lower-income areas of the country.

"We don't need the Arab members of Knesset to obsess over marginal matters and foreign affairs as they've been doing," he declares. Arab MK Hanin Zoabi participated in the May 2010 Mavi Marmara bid to break Israel's naval blockade of Gaza, for instance, while her colleague Ibrahim Saroor last year denounced the American "murder" of Al Qaeda leader Osama bin Laden.

"We have real, pressing concerns – 15 people living in a single house, land issues, education problems," says Karinaoui. "We have plenty to deal with. But [Arab MKs] distance us from the mainstream and don't want progress. Their leadership is the real failure."

Karinaoui believes that given the chance, he can make a real difference. "Our leaders have defrauded us for 60 years. Give us a single Knesset mandate, and we will do more for the people in four to five years than they have done in 60."

His Knesset bid is just getting off the ground, he says, asserting that information from his canvassing indicates his list could win five to six seats – an ambitious estimate, since Arab parties mustered just 11 seats between them in the outgoing Knesset. He is working flat-out building up the party, all day every day, he says, and is putting together a team of volunteers to go door-to-door in Arab towns and villages, planning advertising in Arabic papers, arranging speeches in mosques and building a website.

Karinaoui is currently working out of the northern towns of Sakhnin, Arabe and Tamra – none of them Bedouin towns, he stresses, underlining the goal to galvanize the entire Israel Arab community. Coming from a clan estimated to number some 8,000 makes for a good basis, he says.

But it's not just the perceived failure of Arab politicians to deliver that drives him; Karinaoui also very much identifies with the State of Israel. He wants to see Arab Israelis fully engaged as citizens, and taking responsibility for the change that they can bring about.

"We want to prove that we are loyal and faithful citizens," he says. "And we also need more attention and support from the state… I'm a proud Arab and a proud Israeli too. I'm not Palestinian… Look at Syria. Look at Egypt, look at Libya, look at Tunisia and look at Bahrain – the problem is not Israel, it's the Arabs."

Karinaoui's tack echos a recent, widely circulated op-ed in which Abdulateef Al-Mulhim, a retired commodore of the Royal Saudi Navy, asked Arabs to stop pointing the finger at Israel. But Al-Mulhim doesn't live in Israel, a country where democracy comes hand in hand with Jewish symbols and mythology.

"I have no problem with the Star of David on the flag or with the national anthem – no problem at all," he says. "Israel is a democracy, and I respect every country that is a democracy. Israel did not expel me. I kept my land. I have the right under the law to do whatever I want to do, even to become prime minister.

"We Arabs need to thank God that we live in this democratic country."

Karinaoui volunteered for military service at the age of 26, and still completes his reserve duty whenever called, "because I am a citizen and I like it and this is what a citizen has to do."

In order to give his community a voice in government, Karinaoui joined the Likud Central Committee in 1995. Within a year, he became an adviser in Prime Minister Netanyahu's office, later advising Nathan Sharansky at the Ministry of the Interior and Tzachi Hanegbi at the Environmental Protection Ministry, under Ariel Sharon's premiership. In the 2006 elections, he ran for Knesset in the utterly unrealistic 67th spot on the Likud list.

Why was he placed so low? Because the party ranks candidates on the basis of how many votes they'll likely draw, he acknowledges, and the fact is that few Israeli Arabs will vote Likud. But he showed, he says, that there was room for him even within the "nationalist" Likud tent, underlining the capacity to build what he calls an Arab voice from within. Karinaoui's straight talk can come across as refreshing in a political system that many in Israel consider steeped in excuses and evasions. And he sees in Israeli Arab politics the same pathologies – corruption and demagoguery – that triggered the Arab Spring.

"The voter turnout in the Arab sector in Israel is a mere 47 per cent… And of that 47 per cent, the majority are fake votes!" he asserts. "I am absolutely certain that [Arab Knesset members] receive money from foreign agents – maybe Iran, Hamas, [Hezbollah leader] Nasrallah, for instance. The state needs to investigate this. Where do they get all their assets and funding? These people come into politics with nothing, and suddenly they are driving fancy cars, they own land.

Continued on page B23

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Karinaoui defends Israel as a democratic state

Continued from page B22

"It is exactly what is happening in the Palestinian Authority," he states, alluding to stories of deep-seated corruption in the ruling Fatah party. "The people are hungry, and these politicians get rich."

Noting my surprise at the fierce assertions, he adds: "I know this because I see it. I live it."

To change the way things are done, Karinaoui proposes co-operation. "What I want is to solve our problems here, as part of Israeli society, hand in hand with the Jewish public," he says.

Karinaoui has canvassed the Arab public's reaction to his ideas and found, he says, that Arab Israelis, who "currently see no hope," yearn for the kind of changes that he is proposing. He wants to embody that hope in the next Knesset. "In one month we can have a revolution, but we need help," he says, referring to the professional public relations team and infrastructure needed to conduct an effective campaign.

Karinaoui's call for co-operation with Israel is a departure from the rhetoric of current Arab Israeli politicians in Knesset, whose public identities are in large part Palestinian. "I am not Palestinian, that is nonsense," he says dismissively. "These Israeli Arab politicians who hold Israeli IDs – let them try to run for office in the Palestinian Authority. Let them see if the Palestinians and Abu Mazen [Palestinian Authority President Mahmoud Abbas] receive their candidacy as 'Palestinians.' They could be dead the next day."

Karinaoui is adamant about defending Israel's record as a democratic state – and in doing so he aspires to speak for the entire Arab community.

"Israel is a wonderful place for Arabs," he declares. "It is the only democracy in the Middle East. Look at what the Arabs are doing to each other all over the Middle East. We don't want to focus on that anymore here. People want to advance within the State of Israel, where they were born, and, yes, under the Israeli flag."

Rahat, the largest Bedouin city in Israel
[Wikipedia Commons photo]

Karinaoui stresses his conviction that rapprochement between Jewish and Arab citizens here will lead to benefits abroad as well as at home.

"If there is more co-operation between Arabs and Jews in Israel, we will broadcast that and fight the libel in the Middle East, to show the Arab public that we are part of Israel and proud of it, and that we get what we deserve," he argues. "This will bring immense benefits to Israel. And even the Iranians will have nothing to say."

As for the key issue of land ownership – a subject that regularly finds Israel's Bedouin, including those from his own hometown of Rahat, at bitter odds with the Israeli government, he says simply that such disputes cannot be solved through protests and violence, and certainly not by a resort to the brandishing of Palestinian flags. Change has to be achieved via peaceful means, he says. "In war mode, someone always loses."

Aside from avowals of gratitude and loyalty to Israel, nationalistic issues don't really concern Karinaoui. It's the growing wealth gaps in Israel and what he sees as inadequate Israeli Arab leadership that most bother him. And he considers those problems to be urgent.

"The real terrorism is not outside. It is our leadership," he says. "It is the crime, the poverty, the drugs and arms that plague our communities. It is Arab leaders teaching our kids to hate. That is the real terrorism. It is inconceivable that a young wife living in the Negev is separated from her husband all week because his only job is up north and hers is there, and yet that happens all the time. There are up to 12,000 teachers that are out of work," he continues, lamenting the joblessness rate even among the educated.

Karinaoui makes plain he wants the Jews to stay because, he says, "We want co-operation and the mixing of people and the development of businesses in our villages.... If we had the country that the present Arab leaders say that they want, we would have a situation like Syria here... Why are they doing so much damage to our relationship with Jewish Israelis?"

"We need an Arab Spring here in Israel," he adds, "against our own Arab leaders."

TimesofIsrael.com

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Lessons from a gap year in Israel

Ariel Schnitzer

If it weren't for the Hebrew exit sign that hung above the entrance, I would have never imagined I was in Israel, or rather, the Israel that I had always known. Boys played soccer, girls gossiped in tight groups. The setting was very familiar – after all, I had only just been in high school myself a few months before. However, this was my first time in an Arab high school. I had come, as a component of my gap year program, to attempt to build relationships with Arab students and engage in dialogue that hopefully would better our understanding of one another.

Each year, many Jewish high-school graduates from all over the world spend a year studying in Israel. I was fortunate to be chosen to participate in "Kivunim: New Directions" through which I was able to live in Jerusalem and study history, politics, Hebrew and Arabic. We also visited many Jewish Diaspora communities in North Africa, Europe, and Asia to learn more about their history and modern status and, as North American Jews, to extend our support.

I had visited Israel before, but had never been exposed to its largest minority. I had spent two summers living with my cousins, returning home believing that I had fully experienced what it was like to live in Israel. I was excited, yet anxious to be part of the first meaningful interaction these Arab high-schoolers would ever have with their Jewish peers. That these kids were Israeli citizens, but most had never had any kind of relationship with another Jew, Israeli or foreign-born, shocked me. Awkward at first, our conversations soon turned amiable and uninhibited.

Kivunim's January trip took us to the Neve Shalom school in Casablanca. During a discussion about anti-semitism in Morocco today, Rabbi Jacquy Sebag drew our attention to a faint scar that divided his face into two. While walking down the street, he had been attacked by a person holding an axe who targeted him because he was Jewish. Today Rabbi Sebag continues to attend to the daily needs of the school. I couldn't believe that Rabbi Sebag was willing to resume his leadership role in the Jewish community after almost dying as a victim of a hate crime. I imagined a more logical response to be to flee as soon as possible to a safer community in Israel or the U.S. A minority in a Muslim country, Rabbi Sebag still views himself as Moroccan first. Despite the acrimonious Jewish-Muslim relations that permeate much of the world, he persists in engaging with the Muslim community. Reaching out as the majority to the minority, how different was it for me to channel Rabbi Sebag's dedication to working towards living peacefully with his neighbours into my own life? How could I better connect with the Ramle students who viewed themselves, rightly or wrongly, as victims of discrimination and distrust?

I returned to my regular Ramle visits with newfound energy. While we still conversed about generic interests: hobbies, school, and movies, we also discussed, extensively, both the Arab-Israeli conflict and the conflict between the Arab and Jewish citizens of Israel. Although I still identify as pro-Israel, I listened to the students argue their opinions and describe their encounters with prejudiced Jews and biased police officers. In turn, I hoped the Ramle students would acquire a new outlook on Jewish youth, and understand that some really did want to listen to them.

Continued on page B25

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'Connecting with others begins with dialogue'

Ariel Schnitzer, fourth from left, and fellow Kivunim participant, Noah Schoen, with some of their friends in Ramle

Continued from page B24

In addition to the lessons from my interactions with diaspora Jewish and Arab-Israeli communities, I learned that it was a personal struggle for me to stay organized. An adult now, I must take responsibility for every one of my mistakes. I was traveling to thirteen countries, so it is understandable that I got harried, packing and unpacking every few weeks. However, I did make a couple of trips to Western Union to withdraw cash when my wallet was stolen. I also called the phone company more than once because I had misplaced my cellphone, and several times I retraced my steps to retrieve whatever it was I had left behind. It is so easy to overlook the small details when I am busy thinking about long-term goals. If I don't carefully think out each action that I make, I can never hope to reach my larger ambitions. Lastly, I have recently begun a journal to help me keep track of my belongings as well as appointments and any noteworthy experiences.

This past year, I saw more than I could ever hope to in such a short time. I learned lessons that now alter the way I see the world and I discussed issues I had never shown interest in because they did not directly affect me or those close to me. I developed skills to tackle the new challenges of being an adult.

Most significantly, I learned that connecting with others begins with dialogue, which can generate more understanding and tolerance and hopefully increase the possibility of coexistence.

I never realized just how eye-opening my year in Israel would be. My advice to those taking a gap year this year or to those planning one in the future: enjoy every moment. And remember to keep an open mind. You never know who you might meet and, most importantly, what they will teach you.

Ariel Schnitzer, a Los Angeles native, is a freelance writer.

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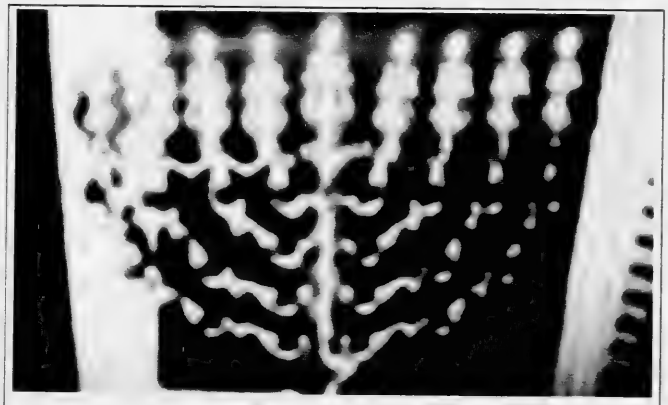

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The sun doesn't always shine in Beit Shemesh

Lauren Izso
Special to The CJN

"Get back on the bus, shiksa," a boy yelled at the girl in denim.

Our bus was parked outside a haredi synagogue in Beit Shemesh, a small community near Jerusalem. We were a group a journalists looking to get the truth about this controversial neighbourhood.

A young female reporter dressed in jeans and a T-shirt and carrying camera equipment had raced off the bus to get a shot of the chaos that was beginning to ensue outside.

I waited to see if the reporter would let this get in the way of getting her story. She didn't, and her strength impressed me.

This media tour was held after an eight-year-old girl was spat at and harassed on her way home from school eight months ago for dressing "immodestly." Three women from Beit Shemesh wanted the world to know what life is really like in their small community, and one of the women was that eight-year-old girl's mother.

Our bus was like a secular bubble travelling through an ocean of the extreme.

"Shiksa" is a Polish term that refers to a non-Jewish female, which in this case was untrue and intended to be offensive. I realized that women who do not conform with haredi dress code are not only unwelcome by this community, but are also considered to be unworthy of being Jewish altogether.

I took a deep breath and walked down the steps of the bus to join the crowd. My heart began to race. I was in direct view of many haredi men and boys. I thought they would do everything in their power to prevent non-Orthodox Jews like me from disrupting the harmony of their exclusive community.

Journalists were snapping pictures and filming interviews amid the madness. They were trying to get pictures of a sign posted on the synagogue door that said in Hebrew, "No Women Allowed." There were signs like that all over the neighbourhood.

I noticed the crowd was getting larger. A sea of black and white, members of the community, stared at us with disapproving, disappointed looks. I couldn't help but feel guilty. Were we portraying them in a bad light? Were we only getting half the story? This is every journalist's worst fear.

The door swung open atop the grand staircase that led up to the synagogue, and an elderly, overweight man stepped. He shot us a piercing glare. My guilt dissipated, and my heart once again began to race.

"Leave immediately," the rabbi shouted.

Silence came over the crowd as one by one each head snapped toward him to listen to his sermon.

"How dare you come here and disturb our peaceful learning with your nonsense? This is a sin, and God will punish you for this," said the rabbi.

He stood atop the stairs nobly, as if he were Moses delivering the words of God to the Israelites. However, the young haredi men were the Israelites, and we were the enemy. He scanned the crowd of story-hungry journalists with his squinty-eyed glare and raised his hands in the air, as if he was about to announce the moral to his holy sermon.

"Death is upon you. You will all drop like flies for this," he said.

This animosity was something I did not expect on this beautiful day in Beit Shemesh, the place where the sun is always supposed to shine. I was not afraid, but more intrigued and curious to find out whether his views were truly shared by this religious community and perhaps others as well.

It was difficult for me to understand how Jews could treat one another with such disdain. Isn't the Jewish religion supposed to embody acceptance and a sense of community? I felt many things that day, but acceptance was not one of them.

It is hard to believe that in such a family oriented and tight-knit community based on loving God, there should be such hatred. There must be some reasoning, some biblical explanation, I thought.

Continued on page B27

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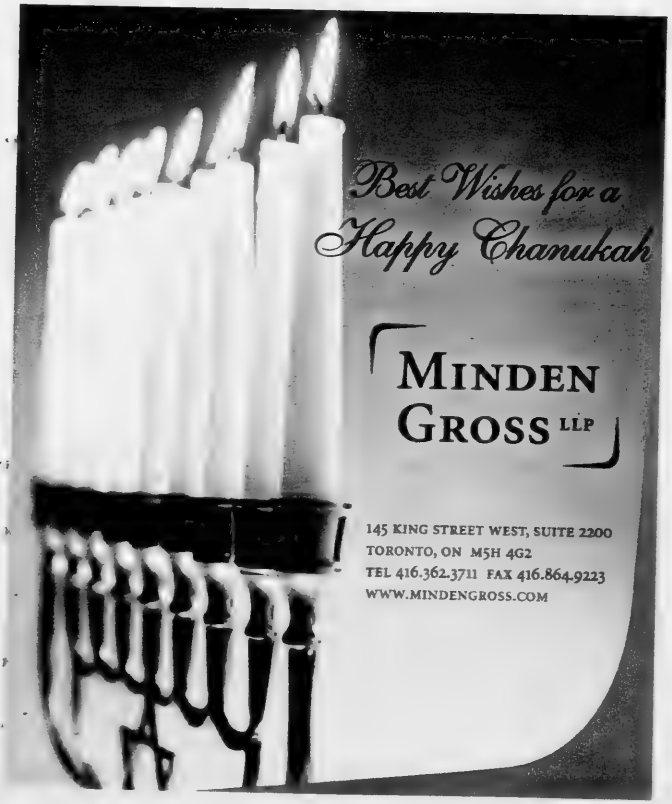


Hopes for day when 'Jews will accept one another'

Continued from page B26

We then tried to find haredi women to interview. We approached a group of women pushing strollers. Every inch of their bodies was clothed and not a strand of their hair was exposed. At least three microphones were thrust at their faces. Then one woman stepped forward.

"Do we come into your homes and tell you how to dress?," she asked. "We will not be a part of this interview. Mind your own business."

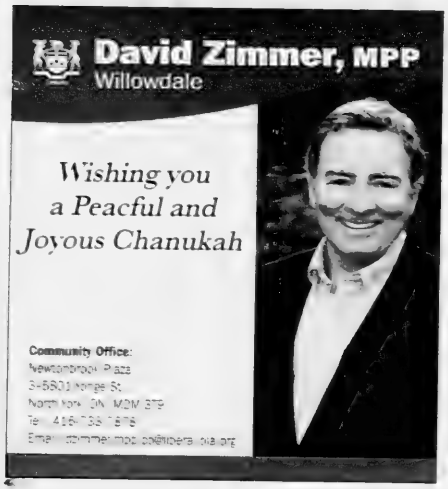
To this day, I wonder if she would have spoken at all had her husband been present.

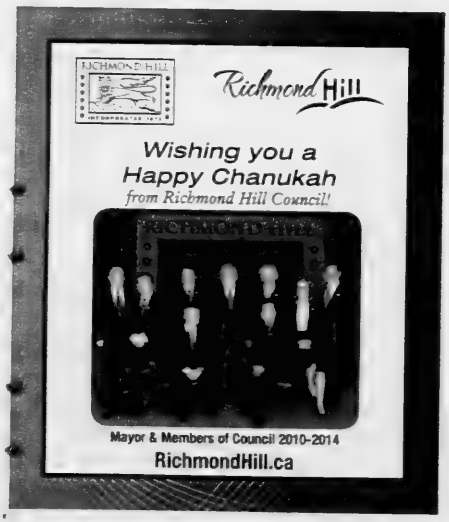
Why do these women obey a dress code and signs that tell them where to walk, just because men tell them this is the way of God? Why must there be so much conflict among the Jewish People, when there is already so much conflict surrounding us?

There is much I fail to understand about Judaism, and observing the people of Beit Shemesh only left me with more questions. For now, all I can do is continue to wonder when the day will come that Jews can accept one another, no matter their style of dress or gender. I will never stop searching for answers because, above all, that is truly the basis of the Jewish religion – asking questions.

Lauren Izso is an intern at the Jerusalem Post *and a student at Ryerson University's journalism school.*

A calm vista from Beit Shemesh





Hebrew media struggling; Israeli English press booming

Ben Sales
JTA

On Oct. 17, seven Israeli English news websites led with seven different stories.

The Jerusalem Post had a piece on Egypt's commitment to its treaty with Israel. *Ha'aretz*'s English site ran with a recently released Israeli document on Gaza. *Ynet News*, *Yediot Achronot*'s English site, led with threats to a retired Israeli security chief. Then there were *The Times of Israel*, *Israel Hayom*'s English edition, *Israel National News*, and +972 (972mag.com), a popular news and commentary blog.

Twenty years ago, only one of these seven publications existed: *The Jerusalem Post*. Two of the sites, *Israel Hayom* English and the *Times of Israel*, are less than three years old.

While Hebrew newspapers and TV channels are struggling, English-language news appears to be booming. But with the business of journalism under threat worldwide due to declining revenues, Israel's English-language media face an uncertain future.

"We see an explosion of new media because online platforms are cheap and easy to use," said Noam Sheizaf, CEO of +972. "We couldn't have done +972 four years ago. [The] Times of Israel would have been a much more expensive operation five years ago."

The past few months have been cruel ones for Hebrew-language media. *Ma'ariv*, a tabloid founded in 1948 and for its first 20 years Israel's largest circulation daily, was recently placed in the hands of a court-appointed trustee and could shut down within weeks, leaving 2,000 people jobless. *Ha'aretz*, Israel's leading broadsheet, did not print on Oct. 4 due to a staff protest of 100 proposed layoffs. Israel's Channel 10 TV is in deep debt to the government and faces possible closure.

Many in Israel blame *Israel Hayom*, a free conservative newspaper founded in 2007 by American casino mogul Sheldon Adelson, for aggravating the crisis.

"We have the most generously funded free newspaper in the world," said *The Times of Israel* founding editor David Horovitz, which has "exacerbated" the Hebrew-media crisis. Before starting *The Times of Israel* site in February, Horovitz was editor in chief of *The Jerusalem Post*. "That's made life hard for all the publications in Israel."

The boom in English-language media in Israel is due in part to the limited audience for Hebrew-language news: Israel has fewer than 8 million citizens, many of whom prefer the Arabic or Russian press to the Hebrew dailies. Editors of English publications here say Israeli media are looking for audiences overseas to sustain their operations, and there appears to be a limitless appetite around the world for news and opinion on Israel.

"There's an audience for news coming out of the Jewish world," said David Brinn, managing editor of *The Jerusalem Post*. And because most news content is free online, people interested in Israel news will visit any number of news sites – so new publications do not necessarily threaten older ones, Brinn said.

Much of the growth of Israel's English media has been online. *Ha'aretz*, *Ynet News*, *Israel National News* and *Israel Hayom* all translate their Hebrew reportage while weaving in some original English reports.

In May, *Ha'aretz*, the only one of the Hebrew papers to have an English print edition, put up a pay wall on its popular English website, charging digital subscribers $100 annually for unlimited access. It's still uncertain whether the strategy will pay off, though the pay wall experiment will be expanding soon to the *Ha'aretz* Hebrew site, too.

"It's unrealistic to rely solely on a print model to fund our journalistic operation," said Charlotte Halle, editor of *Ha'aretz*'s English edition. "We wouldn't be taking care of our journalistic future if we didn't seek additional sources of income."

Halle said the paper's "authority, breadth of coverage, and dozens of reporters and editors…in the field" have attracted thousands of digital subscribers.

The Jerusalem Post has pursued additional revenue from a range of publications beyond its daily newspaper: international, Christian and French editions – all produced, along with the daily, by just 60 employees. Most of the paper's readers are online – the *Post* says it garners some 2 million hits per week.

The Times of Israel, which combines original reporting with articles that repackage information from Israeli TV, radio and news sites, would not disclose readership statistics. But Horovitz says the site is exceeding expectations and has garnered 40,000 "likes" on Facebook since its launch eight months ago.

Horovitz says the publication's "nonpartisan agenda" stands in contrast to the right-leaning *Post* and left-leaning *Ha'aretz*. The news coverage seeks to strike an unbiased tone, he says, while hundreds of bloggers, all unpaid, opine on a range of topics – from Iran's nuclear program to the morality of circumcision.

"We strive to tell it like it is," Horovitz said. "People want to know what's going on, and they don't want to feel like it's filtered through some political agenda."

With a crowded market and challenging times for the news industry, Israel's English-language journalists are not without trepidation about the future. "There will be some sort of re-evaluation" of *The Post* print newspaper's viability in a few years, Brinn said.

Beyond competing for readership, print publications must vie with an ever-expanding cyber universe that occasionally breaks stories before they do.

"Social media has served to democratize the media market in Israel," said Avi Mayer, the Jewish Agency for Israel's director of new media and a prolific tweeter of Israel news. "When people share information through Twitter, it is a personal experience."

While many Israeli journalists have become active tweeters, +972's Sheizaf worries that publications that are thriving now are resistant to change, which could hurt them in the future.

"People are not experimenting," he said. "The readers are evolving and changing but the journalists, the stories they write, look like the stories written in the 19th century. We need to be a lot more creative."

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Writers block for professionals is one thing. But when a student can't think of how to start an assignment or doesn't know how to fine-tune an Internet search, schoolwork can quickly turn from educational to frustrating.

That's where a new Israeli startup called Skills & Knowledge comes in. The company has created an application known as sCoolWork, which helps students write essays better and faster.

"As soon as you're being tasked with writing something, that's where we kick in," Shachar Tal, Skills & Knowledge vice-president of marketing, tells *Israel21c*. This isn't a tool for cheating, but an organizational aid to format an assignment, spellcheck it, check grammar, put in a bibliography and even search the Internet more effectively.

The app has the potential to substantially influence how people in general, and students specifically, process information, and it's teacher approved.

"Making sure that line-spacing is double at all time, changing the font back when Word changes it for you – these are tasks forced upon us because of software that is incompatible with the needs of students," explains Tal. "Teachers widely agree that these tasks are a hindrance and waste a lot of time. These are really garbage tasks. If they're automated, it's a blessing for all."

The idea for the schoolwork application popped into Alexander Dayan's head when his elder son, now 16, asked for help with his homework. There are many online resources for writing an essay, Dayan says, but he never found a tool like sCoolWork. Dayan, who has led projects from the idea stage to successful products at ELTA Systems and Check Point Software Technologies, decided to create what he felt was missing in the marketplace. The idea came to him in May 2010. By the end of the year, he had a prototype in its early stages. Tal joined Dayan in early summer 2011.

The beta version of sCoolWork is free and has received positive feedback.

"SCoolWork is a great app for any student who is tasked with writing research papers in the MLA 'Modern Language Association', APA 'American Psychological Association' or Chicago 'Manual of Style' style formats. These formats can seem overwhelming at times for newer students, and this app helps walk these students through the process of setting up their papers and not getting marked down for something as 'irrelevant' as a formatting issue," according to an AppAppeal review. For now, the app is available in English only, but Spanish, Portuguese, German, French, Russian and Hebrew versions will be developed.

Skills and Knowledge recently sponsored New York's #140edu event, which explores that state of education.

American teachers and educators at the conference were not surprised that an Israeli startup was behind the technology.

"They were very aware that Israel is a startup empire and were very happy to see us. No one had a problem that we're from a country where English is not the official language. Language is not a barrier. The idea here is the technology," says Tal. The choice of English and directing the product at the American market was deliberate.

"We chose English because we're very avid advocates of English as a second language. English as a globally connecting language," explains Tal. "We chose the U.S. because we saw a lot of passion for education there. We wanted the best market for us to share our experience."

Tal says an annual subscription will likely cost $40 to $80 (Cdn), but those who cannot afford the program will be able to get it free through their educators.

"We share the same passion," says Tal, adding that most of the capital to date comes straight from Skills & Knowledge founder Dayan's pocket. "And we share the same social responsibility."

Artist paints scenes of life in South Africa

Carolyn Blackman
Staff Reporter

When Romi Samuels, 45, emigrated from South Africa about 12 years ago, most of the links with her birthplace were severed.

"I had no immediate family there, so my ties were really broken. It was very odd just to have memories," she said in a recent interview.

She has kept the country alive however, through her oil paintings of South African people and scenes.

A French teacher at Ulpanat Orot High School For Girls, where her husband Frank is principal, Samuels, a mother of three, said she had never really considered herself an artist.

"Art is not new to me, though. My mother was an artist and art critic, so art has always been in the family. I have her paintings, and she inspired me. I wanted to emulate her."

She began painting here, she said. "I took some classes and I devoted myself to something I love. It became part of my life."

"I paint only African subjects because I live here. I am reliving my earlier life, and it was wonderful. There was poverty, unemployment and crime, though, and I didn't want to bring up my family there. It is a wonderful country, but you can't be relaxed."

Her paintings, all done in oil paint, come from a combination of photographs, memories and feelings, she said.

"I reconnect with who I once was and where I once was. The paintings encompass various aspects of one place. I feature black people, because there is a huge black population, and they are the people that populate the streets."

As a Jew, she said, she understands what it is like to be discriminated against, "so by painting black people, I am giving them the opportunity to occupy centre stage of the canvas rather than be sidelined. I paint them with dignity and in the spirit of friendship."

She divides her paintings into three areas, she said. "The first is the city, which is vibrant and bustling. There are shopkeepers, hawkers, and fruit and craft vendors. You can feel the energy, but you also feel a sense of lurking danger. It is an exciting place."

The suburbs, she said, are completely different. "The communities are gated, and there are no children playing in the streets. The streets are full, though, of domestic workers and gardeners.

"It's a different life there. There are lots of servants and maids, and they exude such friendliness and warmth. They are the people who brought us up."

She painted a picture of her family's longtime nanny, she said, "and she was so excited with it. I gave it to her when I visited there."

Romi Samuels with one of her works

Her paintings also reflect struggles of everyday people, she said.

"There is a lot of poverty. You see women begging, with babies on their backs. There is an unbelievable struggle for survival, but there is no sense of resentment."

A half hour away from the suburbs, said Samuels, are the rural areas, "and South Africa is full of open areas of dry grass with lots of dusty roads, and ragged and barefoot children playing in the streets."

"You have a blazing sun and blue skies, and there is low-lying shrubbery, with a few cows and goats grazing nearby."

This rural area penetrates her soul, she said. "There is a rugged beauty to it."

One of Samuels' favourite paintings is of a family walking home from church in a rural area.

"They are using umbrellas to protect themselves from the broiling sun, and they're all wearing church outfits – white tunics and blue pants."

When she paints, she loses all track of time. "I start with charcoal and then work with oil over the charcoal. Sometimes it is a struggle, and sometimes it is as if there is a hand guiding me. Those are the paintings I like the most.

"Painting keeps me sane. It is a total escape from everyday life."

Her paintings hang throughout her house, but she has never exhibited them publicly. "I've just never gotten around to it."

Children in the veld

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Farsi album garners Iranian fan base for Israeli singer

Chavie Lieber
JTA

It's not every day an Israeli wakes up to an email inbox full of love letters from Iran. Yet they come in droves to Israeli singer Rita Yahan-Farouz.

The 50-year-old Iran native, who performs under the name Rita, is arguably Israel's most popular female entertainer. She has put out 12 albums since hitting the Israeli music scene in 1985, many of them going platinum on the country's charts.

Rita's latest album, *My Joys*, is sung in Farsi, in which she is fluent. By including old folk tunes from Iranian culture, like the traditional Persian wedding song *Shah Doomad*, Rita has won legions of listeners in a land whose leaders regularly call for her adopted country's demise.

"You wouldn't believe some of the emails I get from people in Iran," Rita says laughingly during a phone interview with JTA while traveling from Los Angeles to San Francisco as part of her U.S. tour through mid-November.

"They tell me how much they love me and how much they love Israel."

Rita describes her musical vibe as a "gypsy band," infusing classic Mediterranean spirits of complex percussion rhythms and upbeat tempos with unusual instruments of the genre like woodwinds, ouds and violins.

Growing up in Tehran under the Shah's rule, Rita remembers a vibrant childhood filled with Persian music. Still, the family kept their Jewish identity a secret from neighbours. In 1970, when Rita was eight, her family moved to Israel.

"My sister came home from school one time in tears because her teacher asked her to recite a Muslim prayer in front of the class. The teacher was shocked when she didn't know it," Rita recalls. "After that incident, my father decided we should leave Iran."

Rita says she has dreamed of creating an album that could serve as a bridge between two countries that have seen nothing but tension in recent years.

"The songs on my album in Farsi are the soundtrack of my childhood," she says. "My mother had a beautiful voice and was always singing these traditional songs to me, even when we were in Israel, so there was always a piece of Iran in me. There's more to the region than violence, bombs and darkness, and I want to share the rich culture I am a part of."

Rita Yahan-Farouz
[Wikipedia Commons photo]

Since Iran's Internet is heavily censored by the government, Rita's album is sold on the black market, fans have told her. But her music is played at weddings and nightclubs in Iran, and she says her fans love the fact that she's Israeli.

Rita says the power of music has already created a dialogue with the people of Iran. Many who email her write that they don't hate Israelis and want nothing more than to hear her perform.

"I'm completely in love with your voice – you have no idea how hard it was to send you this email!" one fan writes. "My wish is that one day I can see you perform in Israel – even if this means that upon returning to Iran, I would have to be beaten, and imprisoned for three years."

And another: "I'm writing you from Shiraz in Iran and just wanted to tell you that you're a source of great pride for us. The beautiful and emotional songs you sing in this time of war, this crazy time of Islamic control gives an overwhelming feeling of closeness and love between the countries of Iran and Israel. I ask from the great and merciful God to send you happiness and health."

Rita is happy that she can send positive messages about Israel to the rest of the world and would like to perform in Iran.

"There's a good chance I will perform in Iran very soon, as soon as the borders are easy to open," she says. "I have a strong connection to the people of Iran, and it would send an incredible message."

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New documentary reveals unknown story of 'orchestra of exiles'

Elisa Spungen Bildner
ITA

This is the Holocaust story you don't know. Almost guaranteed.

Bronislaw Huberman, a Polish-Jewish violin prodigy from the late 19th into the 20th century, is the protagonist, joined by familiar names such as Albert Einstein and the acclaimed non-Jewish conductor Arturo Toscanini. It is the tale of the founding in 1936 of what would become the Israel Philharmonic Orchestra and of how Huberman, its founder, saved more than 1,000 Jews in the process.

Orchestra of Exiles, a new documentary produced, written and directed by Oscar-nominated filmmaker Josh Aronson, tells the saga, which is almost unknown outside of Israel.

No book in English chronicles the story, which Aronson assembled primarily from the violinist's archives in Tel Aviv.

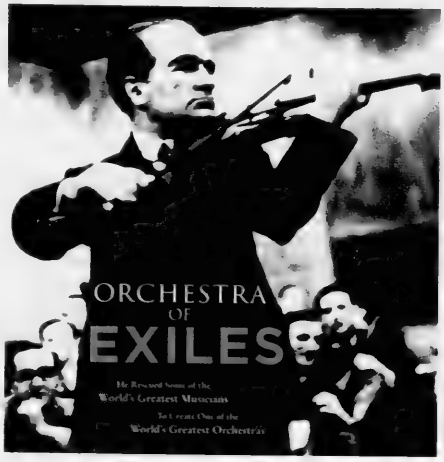
Even Aronson, a concert pianist himself and married to a professional violinist, had never heard of Huberman when he was approached by a musician friend who said she had a terrific idea for a movie.

"As a documentary filmmaker who has made more than one film, this happens often. Usually, it's someone telling you about a family drama, or a dull little story ... You are always very polite," Aronson said in an August interview with WAMC Northeast Public Radio.

"Bronislaw *who*? I have no idea what you are talking about," Aronson recalls telling the friend, Dorit Grunschlag Straus, when she broached the topic of a documentary about Huberman's pre-World War II heroics.

Yet because of Huberman, Straus' father, Viennese violinist David Grunschlag, survived the Holocaust along with his parents and two sisters, when Huberman guaranteed him passage out of Europe to play in a world-class orchestra of exiles he was assembling in Palestine.

"In a cultural 'aha moment' that would change the course of history, Huberman saw the opportunity to both save Jews and to found the orchestra that would become the great Israel Philharmonic," Aronson said.



Orchestra of Exiles poster

Huberman, who launched his European career at the age of 12, playing the Brahms Violin Concerto before the composer himself, had played before heads of government, kings, princes – in those days, says Aronson, top society lionized classical musicians. Through this privileged access, he learned of the threat that Hitler's rise posed to Germany, as well as the reticence of other nations to intervene diplomatically.

When musicians were fired in Germany after Hitler came to power in 1933, Huberman acted, influenced by his own brushes with Polish antisemitism in the 1880s and the Zionistic inklings of Einstein, a fellow violinist who later helped him raise funds for the orchestra.

Continued on page B33

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Huberman saved lives

Arturo Toscanini and Bronislaw Huberman *[Photo courtesy of TrustMovies]*

Continued from page B32

Cancelling all of his engagements in Germany – he never returned – Huberman dedicated himself to convincing the most accomplished Jewish musicians in Europe to relocate and create an orchestra in the Tel Aviv desert.

"One has to build a fist against antisemitism," Huberman says in the film. "A first-class orchestra would be that fist."

From 1934 to 1936, he auditioned, he accepted, he turned down musicians. In his homeland of Poland, Huberman conducted blind tryouts to assure himself that his choices would be based solely on musicianship.

"It would be a misnomer, though," cautions Aronson, "to say he was in a godlike position." One can't look at history in hindsight, he says: no one, including Huberman, foresaw concentration camps, and Jews were used to the vicissitudes of antisemitism.

Toscanini entered the story after he refused to honour a playing engagement in Germany which he had accepted before Hitler's ascent. When Huberman learned of the maestro's principled resistance to fascism, he immediately asked him to conduct the opening concerts in Palestine, which Toscanini did.

The de facto leader of the Jewish community in 1930s Palestine, David Ben-Gurion, also played a role in this drama – but not a supporting one.

In 1936, Huberman clashed with Ben-Gurion over bringing the 70 musicians and their families because Ben-Gurion would only extend temporary entry documents to them rather than the precious permanent ones they so desperately needed. Ben-Gurion believed that only workers would build Israel, not these performers, urbanites who would get off the boat, take one look at the camels and sand, and make a beeline back.

World Zionist leader Chaim Weizmann intervened and the Palestine Symphony held its first concerts in December 1936.

For Aronson, who calls himself a classic twice-a-year Jew, the project offered the opportunity to immerse himself in Holocaust history, something he had never done. It's not that he grew up in a family that was unaware. His father, Aronson says, would never set foot in Germany and didn't like the fact that his son owned a Volkswagen.

But for the year he researched Huberman and the Israel Philharmonic, Aronson read books he had never read, explored Yad Vashem and the Holocaust museum in Washington.

"I gave myself the education on this painful topic that I was too intimidated to go after years ago," Aronson said.

Aronson says that in producing the documentary, he was fortunate to meet the aristocracy of Israel – the octogenarians who saw Zionism at its beginnings – as well as musicians who create music today at the highest levels. Among those interviewed for the film were artists such as Itzhak Perlman, Joshua Bell, Pinchas Zukerman and Zubin Mehta. (I won't spoil a final anecdote: Good story embedded in the movie about Bell, whose violin teacher worshipped Huberman.)

In the end, how many Jews did Huberman save? Aronson suggests about 1,000, but notes that some Israelis claim it was closer to 3,000 after tallying players, parents, wives and others swept along.

There are no records, he says, since Huberman didn't need or want accolades.

"He was doing this because he saw intolerance and, unlike so many who did nothing, felt compelled to act," Aronson said. "Maybe because he had such a big heart."

Elisa Spungen Bildner is the co-chair of JTA's board of directors.

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Composer carries Jewish history on his shoulders

Maxine Dovere
JNS.org

Noam Sheriff, conductor of the Haifa Symphony Orchestra and 2011 winner of the Israel Prize (largely regarded as the state's highest honour) in music, believes decades of experience gives him a unique perspective on major prizes.

"If I were 20 or 30, the excitement would be overwhelming," 77-year-old Sheriff, one of Israel's leading conductors, said in a recent interview with *JNS.org* just before his composition, *Mechaye Hametim* (Hebrew for *Revival of the Dead*), was performed by the Israel Philharmonic Orchestra at Carnegie Hall in New York.

"Now, I see things from a different angle – a different kind of excitement. One is the feeling that, on my shoulders, I carry a very long history of the Jewish People. It does not matter from where they come – Poland, Germany, Morocco, Syria, Russia, Iraq – they are Jewish people."

The Israel Philharmonic Orchestra, under the baton of conductor Zubin Mehta, presented Sheriff's symphony during a historic program that included three major compositions, all written by composers of Jewish heritage at its gala concert Oct. 25. Arnold Schoenberg's *Kol Nidre* and Felix Mendelsohn's *Piano Concerto No. 1 in G Minor*, but Sheriff's composition, *Mechaye Hametim*, commissioned by a Dutch Holocaust survivor as a memorial to Jews murdered in the Holocaust, was the headliner.

Noam Sheriff *[Maxine Dovere photo]*

Following the concert that evening, speaking from a balcony at the Plaza Hotel in New York, Mehta greeted and warmly thanked members of the American Friends of the Israel Philharmonic (AFIPO). Mehta, who is celebrating more than 50 years as conductor and musical director of the orchestra, was exuberant. "In New York, even in Beijing, we are reaching the people," he said.

The afternoon before the gala event, Sheriff spoke with *JNS.org* about the interplay of music and language, and of music and philosophy. "A composer," he said, "sometimes is expected to act like a composer."

What does that mean, exactly?

"Absent-minded, impractical, a wild look, perhaps a red scarf – like other artists! But composers always look like bank officials – very square... Musicians, classical musicians, are not people of small talk," Sheriff said.

In July 2012, the *Mechaye Hametim* composition was played during the opening performance of what Sheriff termed the "shrine" of classical music, the Salzburg Festival in Austria. Sheriff marvelled at how "unexpectedly well" the "very selective Salzburg audience" received his music.

"If this work was accepted by the keen musicologists of Salzburg, approved and recommended, it is something which transcends nationality and becomes universal," he said. "That is my main concern – not about myself, but about all that is known as Jewish music – not only klezmer music or melodies of the hazanim [cantors]."

Months after Salzburg, on the day of the symphony's Carnegie Hall debut, Sheriff's excitement was palpable. He expressed gratitude to *New York Times* music critic James R. Oestreich, whose review, titled "A new faith in classical music", appeared on the paper's front page.

Sheriff told *JNS.org* that *Mechaye Hametim* "is a portrayal of the Jewish People" and offers a melodic narrative of Jewish history, including Diaspora Jewish life before the Holocaust and the Holocaust itself, as well as Jewish revival and renaissance in Israel. The Israel Philharmonic Orchestra premièred the piece in Amsterdam in 1987.

Continued on page B35

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Hebrew language 'actually looks like a miracle'

Continued from page B34

"For me, it is subjective – like closing a circle," Sheriff said. "Gustav Mahler, I believe the greatest Jewish composer, practised conducting in New York. In Mahler's compositions, you find the quintessential element of what I understand is being a Jew."

With a bit of laughter, he added: "Being a conductor and a composer is very Jewish… I am speaking of composing and conducting as two sides of the same coin. In the end, it is the composition that remains. Yet, it will stay dormant on paper – it needs someone to bring it to life."

Sheriff is deeply engaged in Judaism. About the Jewish state, he said, "To me, it was always Israel. I was born in Israel [in 1935]. I grew up in Israel. Israel is where I live… First I am a Jew, second I am Israeli."

He continued, "Being a Jew is not only a religion or a nationality. It is the yearning to achieve another dimension, trying to combine the dualism built in nature –the physical and the spiritual of the human being. This is not easily understood… For me, the senses are built so that you can combine them to give a virtual third dimension. Each sense contributes something different."

Referring to the physical, he noted that, "The dichotomy is reflected in the two hemispheres of the brain. When the brain is in perfect harmony, another dimension is achieved."

Conductor Zubin Mehta, centre, and composer Noam Sheriff, right, on stage at Carnegie Hall in New York following the gala concert of the Israel Philharmonic Orchestra.

Sheriff called the Hebrew language "something that actually looks like a miracle." He spoke about its influence on the creation of music.

"It is a language that came back to life – something extremely rare," he said. "Little children speak the language of the Bible… Language is the territory of the Jewish People, not only land. The real place of a nation is where its language came to life. Music has to be based in language. In this respect, I write my music from the very ancient bases."

When Sheriff was awarded the Israel Prize in 2011, he said he "had no feelings at all." After 50 years teaching conducting, "they made it official," he said of the honour.

"I know how [teaching music] should be done. The knowledge of the theoretical – of music, notes and the technical part – is only 50 per cent. The other 50 per cent is a question of personality and idiosyncrasies."

The conductor speculated that perhaps he did not have a strong reaction to the Israel Prize because he was "spoiled," recalling moments such as "being in the limelight with 'Lenny' Bernstein at the 1957 opening of the Mann Auditorium in Tel Aviv [when Sheriff's *Festival Prelude* made its première]."

JNS.org also asked Sheriff for his thoughts about politics and peace.

"*Scher tsu zein a Yid* [it's difficult to be a Jew]," he said. "I've been through five wars [in Israel]. One cannot hold a dialogue unless one creates the ground for a common terminology and defines the terms. Words are very important. They are vehicles of thinking – points of knowledge that influence a pattern of thinking. All I wish now is good health and clearness. Will there be peace? I don't know what is peace."

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Holiday recipes

SWEET POTATO LATKES

From the kitchen of Moti Buchbut, executive chef, Inbal Jerusalem Hotel (www.inbalhotel.com)

2 1/4 lbs. sweet potatoes
pinch of salt
pinch of pepper
1 1/2 cups (7 oz.) all-purpose flour
2 tbsp. spicy chili sauce
1 medium egg
oil to fry

Wash sweet potatoes thoroughly and place on a baking tray. Bake at 300 degrees for approximately 40 minutes, until soft.

Cool and peel. Place in a colander to cool completely and remove excess liquid.

In a bowl, mash potatoes until they become a smooth puree. Add remaining ingredients.

Heat a frying pan with the oil and drop latkes onto hot pan from two tablespoons or a pastry bag.

Fry 3 minutes on each side and serve warm on a bed of apple sauce with a ball of cream cheese.

Serving suggestions:

You can also serve on a platter alongside potato latkes.

Latkes can also be served with seasonal fruits such as mango and pineapple.

Continued on page B37

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ENGLISH CAKE WITH CHOCOLATE AND DRIED FRUITS

Continued from page B36

From the kitchen of Moti Buchbut, executive chef, Inbal Jerusalem Hotel (www.inbalhotel.com)

Cake

1 3/4 sticks (7 oz.) butter or margarine
1 cup brown sugar
4 medium eggs
1 3/4 cups (7 oz.) finely chopped dried fruits and nuts (such as cherries, apricots, almonds, walnuts etc.)
1 1/2 cups (7 oz.) flour
1/4 cup sweet red wine
1 tsp. baking powder
1 tsp. vanilla extract
pinch of salt

Decoration

3 1/2 squares (3.5 oz.) bittersweet chocolate (place an extra ounce aside for final garnishing)
thinly sliced seasonal fruits (such as apple, pineapple, pear etc.
icing sugar
Optional: pareve whipped cream, amaretto liquor

Cake

Preheat oven to 350 degrees. Line pan(s) (use two 7x7-inch pans or one larger 14x14-inch pan) with baking paper.

In a bowl, combine flour and baking powder. Beat butter / margarine and sugar in food processor until creamy. Add eggs, wine, salt, and vanilla, alternating with flour mixture. Process until smooth and fluffy.

Remove from the food processor and fold in the dried fruits & nuts. Pour mixture into lined baking pan(s) and bake at 350 degrees for 35 minutes.

Cool. Using a thin knife or round cookie cutter, cut into 2-inch circles.

Decoration

Melt chocolate in a double-boiler over boiling water and pour onto a sheet of baking paper. Spread thinly. Leave to cool and harden at room temperature.

When chocolate has hardened, cut out circles slightly larger than cake circles.

Brush cakes with a little amaretto liquor if desired, then place chocolate circles on top of cakes (optional: stick chocolate ring to the cake with a little cream).

Dry seasonal fruit by placing on baking paper, sprinkling with a little icing sugar and covering with another sheet of baking paper. Bake at 160 degrees for approximately 40 minutes or until dry.

Stick dried fruit to the chocolate circles by dipping first in a little melted chocolate.

To serve: sprinkle with icing sugar and add a dollop of a sweet fruity sauce on the side.

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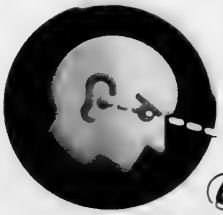
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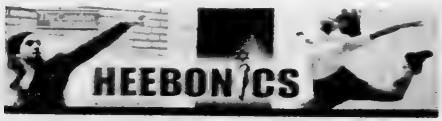
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How to make kosher mulled wine

Anna Harwood
Special to The CJN

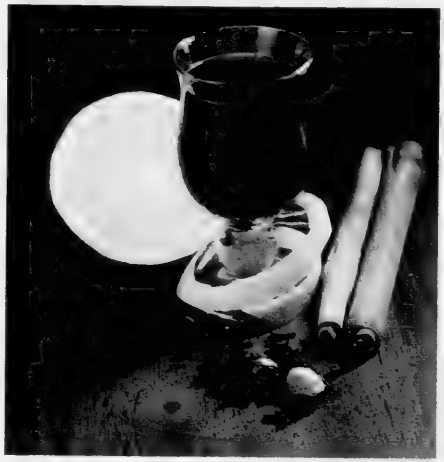
I think back to my high school days growing up in London, England, when my whole family would trek on a Saturday night to watch the school fireworks display.

We would arrive and be greeted by the sounds of fireworks whizzing above us and the comforting smell of steaming hot, mulled wine filling the air.

Mulled wine, according to Irène Sharon Hodes of the Golan Heights Winery, dates back to Greek and Roman times when herbed, spiced, and sweet wines were much favoured.

"Throughout European history, in countries where winter brings a cold chill, there has been a tradition of making hot, spiced and often strong wines. Some recipes that have been discovered date from as early as the 14th century," Hodes explains. "All recipes have a base of a light dry red wine and then sugar, or in some cases honey, is added.

"This mixture is complemented by spices such as cinnamon and cloves, as well as citrus fruits, which vary from country to country. Sometimes mulled wines are fortified with rum, brandy, port, or cordial. In England, there was a tradition of caramelizing the fruits first, whereas in France they prefer to keep the wine less sweet."



As an observant Jew, I was never able to drink this traditional delicacy, but as the memories of bygone days flood back each year, I've discovered that it's really very simple to make at home and share with the family on these cold winter nights.

In England, claret (Bordeaux wine) was traditionally used, but the kosher variety closest in taste is the Yarden Mount Hermon Red, which is readily available from kosher wine suppliers in North America.

MULLED WINE

2 bottles of Yarden Mount Hermon Red wine
¾ cup of white sugar
1 orange
peel of 1 lemon
5 whole cloves
1 stick of cinnamon
4 cardamom pods
1 large pinch of freshly grated nutmeg
1 little piece of peeled fresh ginger can be added to the pan if desired

Place the sugar in a saucepan and heat on very low heat. Peel the orange and lemon and add to the pan. Juice the orange and, together with the nutmeg, cloves, cinnamon, cardamom and ginger (if using), add to the pan. Stir in enough of the wine to cover the sugar and then bring to the boil. Boil for a couple of minutes until you have syrup and then turn down the heat before adding the rest of the wine. Gently heat for around 5 minutes, and when the wine is warm and a delicious aroma fills the kitchen, strain, ladle into glasses and serve.

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A young girl takes a big bite of her sufganiyah and appears to enjoy it.
[Israel Sun photo]

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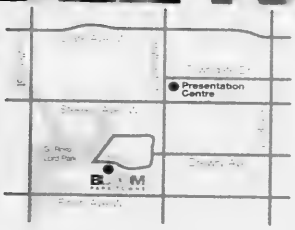

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This Week

National

Volunteers provide meals to Holocaust survivors. *Page 3*

Church supports the existence of Israel, official says. *Page 5*

Arts & Travel

Book gives voice to Toronto writers. *Page 33*

Heebonics

Comedian takes on hot-button topics. *Page 38*

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Hamas political leader Khaled Meshal, front row at right, and Hamas' prime minister of Gaza, Ismail Haniyeh, front row, second from left, gesture to supporters at a rally in Gaza City marking the 25th anniversary of the Islamist group's founding. [*Flash90 photo*]

Hamas leader urges Israel's destruction

Stuart Winer
The Times of Israel

JERUSALEM — Hamas leader Khaled Meshal praised his group's attacks on Tel Aviv last month and said Prime Minister Benjamin Netanyahu's home would be destroyed the next time hostilities between Israel and Hamas flared up.

Meshal, on a visit to the Gaza Strip for the first time, was speaking to students at the Islamic University of Gaza on Sunday.

Meshal said Gazan fighters had destroyed Defence Minister Ehud Barak's home, an apparent reference to a number of rockets that were fired at Tel Aviv, where Barak lives, during Israel's eight-day war with Gaza last month. No rockets hit the city. They either fell harmlessly or were intercepted by the Iron Dome anti-missile defence system.

"You destroyed Barak's home," Meshal said. "May you destroy Netanyahu's home, too."

During the operation, Hamas propaganda disseminated a number of false reports exaggerating its military prowess, including claims it hit areas north of Tel Aviv and downed Israeli planes.

Netanyahu criticizes Abbas for failing to denounce Meshal's call to jihad

On Saturday, Meshal celebrated Hamas' 25th anniversary by popping out of a model of an M75 rocket, the longest-range missile in Hamas's arsenal, before giving a speech to an adoring Gazan crowd.

On Saturday, Meshal gave a vitriolic public speech in which he promised to continue fighting until all of Palestine is liberated.

Meanwhile, Netanyahu denounced Palestinian Authority President Mahmoud Abbas on Sunday for his participation in an ongoing reconciliation effort with Hamas, saying that Hamas has "no intention of compromising with us. They want to destroy the state.

"Yesterday [Saturday] we were re-exposed to our enemies' true face," Netanyahu said at the opening of his weekly cabinet meeting, referring to the widely publicized calls for the destruction of Israel by Meshal at the Saturday rally in Gaza.

"It's interesting that Abbas has issued no condemnation of the remarks about the destruction of Israel, just as previously he did not condemn the missiles that were fired at Israel [before and during Operation Pillar of Defence]. To my regret, he strives for unity with the same Hamas that is supported by Iran.

Continued on page 28

Miketz
Candlelighting: 4:23
Havdalah: 5:32
Greater Toronto Area

Roma community frustrated with Canadian government – see page 16

CANADA

Cdn.-Wed Gays Split

TEL AVIV — A gay Israeli couple has been granted a divorce by an Israeli family court for the first time. The divorce of Tel Aviv University professor Avi Even, the first openly gay Knesset member, and Dr. Amit Kama was granted Dec. 2 by the Ramat Gan Family Court, which ordered the Interior Minister to register their status as divorced, *Ha'aretz* reported. They were married in Canada in 2004, but only Canadian citizens can be divorced in Canada. They also were the first same-sex male couple in Israel to have their legal right of adoption recognized. Even and Kama filed a lawsuit with Israel's Supreme Court that forced the Interior Ministry to register their marriage in 2006 recognizing the marriage abroad, bypassing the Chief Rabbinate. They bypassed the rabbinate again with the divorce ruling. The couple split three years ago, and Even now wants to marry another man abroad.

WORLD

End Tax Cuts: Rabbis

WASHINGTON — More than 275 U.S. rabbis signed a letter to Congress urging lawmakers to end tax cuts for people earning more than $250,000 a year. As part of the ongoing campaign by Bend the Arc: A Jewish Partnership for Justice, community advocacy events will be held in homes and community centres throughout the United States. Prominent rabbis from all the Jewish movements signed the letter, including Irving (Yitz) Greenberg, David Saperstein, Ellen Weinberg Dreyfus and Sydney Mintz.

Art Causes Outrage

STOCKHOLM — A Swedish art gallery owner defended his gallery's decision to show a painting made of Holocaust victims' ashes as "having no moral flaws." Martin Bryder, who owns a gallery in Lund, told *Sverige Radio* that he "sees no moral problem or flaw with exhibiting" the painting created by artist Carl Michael von Hausswolff using the ashes of victims from the Majdanek extermination camp. The exhibit is slated to open at the Martin Bryder Gallery on Dec. 15. Von Hausswolff reportedly collected the ashes more than 20 years ago. Salomon Schulman, a teacher of Yiddish in Lund said he found the display "disgusting" and called it "a desecration of Jewish bodies." The directorate of the museum at Majdanek said it's "deeply shocked and outraged" by the art. "This action is an artistic provocation deserving only to be condemned. In addition, it is certain that the Swedish painter did not enter into possession of the ashes legally," it said.

Reform Mvmt. Raps Israel On Settlements

TAMPA, Fla. — The Union for Reform Judaism criticized Israel for its decision to build new settlement housing and the Palestinians for unilaterally seeking upgraded status at the United Nations.

The new policy was adopted overwhelmingly Dec. 2 after a debate at the group's board of trustees meeting in St. Petersburg, Fla. More than 200 board members of URJ's Central Conference of American Rabbis and its Zionist wing ARZA attended.

The resolution condemned the Palestinians "for the unilateral decision to seek upgraded status at the United Nation as counterproductive to the cause of peace" and expressed "deep concern" to countries that supported them or abstained.

The UN General Assembly voted this month to give the Palestinians non-member state observer status.

On Israel's plan to build in the E1 corridor between Jerusalem and the Jewish settlement of Ma'aleh Adumim, the resolution said it "would split the Ramallah region off from Bethlehem, effectively cutting the West Bank in two and making a contiguous Palestinian state virtually impossible... Building there makes progress toward peace far more challenging, and is difficult to reconcile with the government of Israel's stated commitment to a two-state solution."

The resolution also urges the Palestinians "to return to the negotiating table immediately without preconditions, as Israel has committed to doing."

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Circle of Care delivers 'emergency' meals

Agency helps survivors get through winter

Carolyn Blackman
Staff Reporter

Circle of Care volunteers and staff recently delivered thousands of "emergency" meals to 381 Holocaust survivors.

The recipients are clients who receive services through a Claims Conference grant that funds organizations providing essential services around the world for Jewish victims of Nazi persecution.

The Claims Conference works closely with these agencies to develop strategies to keep Holocaust victims healthy and fed, to deliver care in their homes, to bring them socialization opportunities, and to obtain government benefits they may be entitled to.

Circle of Care, on behalf of the Claims Conference, provides homemaking and personal care, Kosher Meals on Wheels and transportation to eligible survivors, as well as emergency assistance to Hungarian survivors.

Arnold Foss, Circle of Care's director of communications, said the 2,286 meals – each recipient received six meals intended for either lunch or dinner – came frozen and are meant to be kept in the freezer for emergencies.

"In the event of bad weather, there will always be food in the house," he said.

The recipients also received a small Chanukah bag funded by United Way, which included Chanukah gelt and a clementine orange, "as an added little treat. Small things make a big difference. The meals were definitely well received," he said.

The volunteers and staff took their children with on deliveries, Foss said, so it was a good opportunity for the seniors to enjoy the youngsters. "It was also a learning experience for the kids. It was a good family experience."

He said that the agency plans on making this an annual event, "as long as we have funding."

Mother and sons, from left, Zane, Janice and Ethan Schwartz

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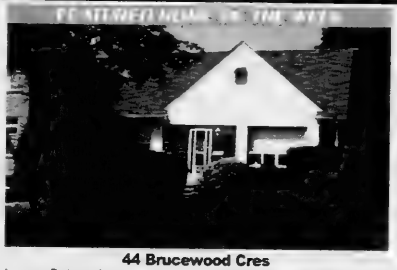

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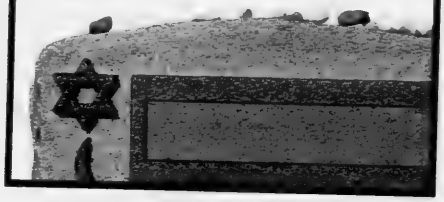

The balm of music

From the editor's desk...

Seeking a respite for the soul, some silence from the noise of the constant lies uttered against Israel, a restorative balm for emotions still roiling from the IDF's fighting with Hamas and Mahmoud Abbas' successful gambit at the United Nations, I turned last week to music.

I am sure many people, seeking the same result, did so too.

The late renowned French actor and mime, Marcel Marceau, wrote a great deal about music and silence. Because of his life's work, he understood how profoundly they combine. "Music is done with silence; silence is full of music," he wrote.

But not as many people had the good fortune to find that restorative space of music-filled silence the way I did last week: from three special performers.

Leonard Cohen. Books and biographies have been written about the hoary-headed master poet, author and songwriter. He is an international star whose poetry and music resonate across generations. (Please see the review of the Toronto concert on page 31.)

His voice is a replication of his face, craggy and deeply etched. Starting from his comfortable and comforting talking voice, it reaches to a very low base, essentially scraping the floor. But it was not his voice that held the audience in thrall at the Air Canada Centre last week.

It was the sublime combination of the provocative prose poems, the sophisticated musical arrangements, his obviously affectionate and respectful relationship with the nine musicians and singers at his side on the stage and his commitment to fully entertaining the many thousands who came to hear and see him.

Cohen held nothing back.

And in showing our heartfelt appreciation, neither did his audience.

Alon Goldstein. Fully 36 years younger than Leonard Cohen, Alon Goldstein is one of the most exciting young pianists in the international music world. He plays with flair and flamboyance, emotionally, with great poise and superior technical grace.

Goldstein's considerable skills were on display at the Roy Thomson Hall. He was the piano solo with the Toronto Symphony Orchestra under the guest conductorship of Ainars Rubikis for the performance of Tchaikovsky's *Piano Concerto No. 2.*

The program notes euphemistically describe the concerto as "mighty". In this case "mighty" refers to tempestuous, ardent and impassioned play. The score demands technical dexterity, finely honed anticipation and of course, enormous self-confidence to "attack" Tchaikovsky's highly complicated musical statements and soaring flourishes.

The composer's instructions attached to the concerto's three movements are like a road map for the upcoming musical journey: The *allegro brillante e molto vivace* suggests a sparkling and lively first movement played with a great deal of zest; the *andante non troppo* means a moderate, walking pace, but not too moderate! And finally, the *allegro con fuoco* means not only more quickly than the andante but "with fire".

The Russian composer intended for the piece to musically climb and fall, to move swiftly and cautiously; to stir and to calm. Under Rubikis' controlled direction and Goldstein's brilliant playing, they surely faithfully fulfilled Tchaikvsky's intention.

Myrna Rabinowitz. Between Cohen and Goldstein in years, is angel-voiced Myrna Rabinowitz. A child of survivors, Rabinowitz grew up in a Yiddish-speaking home in Montreal. Yiddish was the rich and emotionally yielding language through which she formed her very first understandings of our world and dreamed her first dreams.

Rabinowitz gently conveys that cultural richness and deeply-welled emotion in her CD recording *Lullabies and Longing.*

Based today in Vancouver, Rabinowitz is a singer/songwriter of Jewish music, the female vocalist for the Jewish World Band Tzimmes of Vancouver. Five of the 10 songs on *Lullabies and Longings* are original pieces that Rabinowitz wrote "in loving memory" of her parents and for her grandchildren.

Rabinowitz poignantly and at times even achingly, as in her rendition of *Moyshele Mayn Frayndl* (Moshele my friend) captures the innumerable ways in which Yiddish conveys kindliness, vulnerability and surpassing warmth.

Myrna Rabinowitz

The CD cover for Lullabies and Longings

As befitting the types of songs on the CD, Rabinowitz sings tenderly and sometimes tremblingly, seared affection embracing the plain meaning of the words and a patently shining love summoning forth the shuddering memories that her songs evoke.

Lullabies and Longings is available for purchase at the singer's website, www.myrnarabinowitz.com and in Toronto at Israel's, and at the Baycrest and Mount Sinai gift shops.

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KNITTING CIRCLE

Charlotte Sasto, 98, right, and Rose Bermanski, a few years younger, who run the knitting circle at Constantia retirement home, have donated some of the group's blankets and baby blankets, shown here, to victims of Hurricane Sandy in New York.

United Church not against Israel, says official

Frances Kraft
Staff Reporter

Rev. Bruce Gregersen, program officer of the General Council of the United Church, believes there has been much misunderstanding of the United Church of Canada's "Report of the Working Group on Israel/Palestine Policy," released earlier this year.

Rev. Gregersen spoke Dec. 3 at Holy Blossom Temple as part of the synagogue's Schwartz/Reisman Israel series. Rabbi Dow Marmur, the congregation's rabbi emeritus, interviewed him after his presentation.

Rev. Bruce Gregersen, left, and Rabbi Dow Marmur [*Frances Kraft photo*]

The United Church is the only mainstream church that has affirmed Israel as a Jewish state, Rev. Gregersen said.

"We've encouraged the purchase of Israeli goods. The only thing we've moved forward on is settlement products. We did not want to confuse it with the boycott, divestment and sanctions issue [regarding all of Israel]... All these [things] cause me to wonder, what do we have to do to make it clear that we support the existence, safety and thriving of Israel?" he asked.

To provide context, Rev. Gregersen noted that the United Church is among "other mainline churches around the world" that "have decided to initiate economic action" against goods produced in the settlements, he said.

He added that 22 organizations – mostly church-based – produced a report last month recommending to the European Union consumer labelling of products from the settlements.

Such labelling is required in the United Kingdom, Denmark and South Africa, he added.

As well, "a more comprehensive option of banning settlement products is already proposed by Ireland."

Rev. Gregersen suggested three reasons why "these kinds of actions [have become] so prevalent."

He believes that, because of Israel's expansion of settlements, "the window is closing" on the possibility of a two-state solution that would result in "a secure and safe Israel side by side with a secure Palestinian state."

As well, he cited an increase in "specific and focused travel from Christian communities to come and see for themselves what is happening in the occupied territories," and "the call of Palestinian Christians themselves." He cited "unjust and harsh treatment of Palestinians" including home demolitions, uprooting of olive groves and restrictions to water access.

This summer's document affirmed "continued support for a two-state solution" as well as for "Israel as a Jewish state... a homeland for the Jewish People and a democratic state," he said.

The report also said that "the language of apartheid is not helpful and should not be used." As well, it recognized the Palestinian right of return, which it said "has to be negotiated in a way that doesn't undermine the demographic integrity of Israel."

The church "does not support the formal divestment, boycott and sanctions movement... but don't confuse Israel with the settlements," Rev. Gregersen said.

A member of the synagogue noted from the audience that the document's recommendations could damage Israel's economy "in ways you have said you do not want to do," because of the difficulty identifying which Israeli products are made in the settlements.

Rabbi Marmur, making a distinction between pro-Arab and anti-Jewish sentiment, commented that the United Church "doesn't seem to show concern for the many Arabs and Palestinians in other Arab countries who are treated less than graciously" – only for those in Israel.

Rev. Gregersen acknowledged the seriousness of the rabbi's comment, but said he wasn't sure he could answer in a way that would satisfy the rabbi. He said that the United Church is a small church without resources and has been involved in this issue for decades, and is relying on reports from Christians in the region.

"I hope you'll forgive us Jews if we think you've moved backward," Rabbi Marmur said. "There seems to be something in the United Church that has it in for us Jews in the guise of being anti-Israel or critical of Israel."

In the question period, Rev. Gregersen said that a weakness of the report was that it "did not adequately speak about the threats to Israel and teaching of hatred against Israel."

Joan Garson, president of Arzenu, the International Federation of Reform and Progressive Religious Zionists, thanked the speakers, acknowledging their "civility, good humour and straightforwardness."

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Pro-Palestinian Jewish group linked to church

Paul Lungen
Staff Reporter

An interview on the rabble.ca website has raised the questions of just how Jewish Independent Jewish Voices (IJV) is, and what role, if any, did the United Church of Canada (UCC) play in the creation of the organization?

In a recent podcast on the rabble.ca website, a member of IJV's national steering committee traces its origins to "some members of the United Church who happened to be Jews."

Robert Allison, an IJV member from Hamilton, said in 2006, United Church members were "alarmed" that the church was being accused of antisemitism as it considered a resolution calling for the divestment from "companies contributing to the Israeli occupation.

"They along with other people started to work with members of the United Church to show there was an alternative Jewish voice, namely that not all Jews supported the actions of the State of Israel, and there were some progressive voices."

In 2008, the United Church provided IJV with a $900 grant to offset travel expenses for a conference where the group was founded. A year later, relations between the Church and Canadian Jewish Congress reached a low point when Congress complained that the Church was consulting with the group, which advocated an anti-Israel boycott.

The rabble.ca interview was seized upon by blogger Richard Klagsbrun, writing in the Eye on a Crazy Planet blog site.

Klagsbrun, a writer and filmmaker, pointed out being Jewish and a member of the United Church were mutually exclusive and "by their professed beliefs and actions, it seems clear that IJV is made up of Christians masquerading as Jews for the sole purpose of attempting to lend a sick pseudo-legitimacy to their demonization of the Jewish state."

Klagsbrun said IJV members have explicitly stated they play a special role in the pro-Palestinian movement. "They are only Jews for the purpose of demonizing Israel," he said. "They're alibi Jews. They provide cover for charges of antisemitism. They are Jews for no other purpose of providing cover."

Richard Klagsbrun

Sid Shniad, a member of IJV's national steering committee, distanced the organization from Allison's comments.

"He wasn't a member of the IJV when it was started," he told *The CJN*.

Asked why Allison described the origins of IJV as he did, Shniad said, "I don't know. It was completely erroneous."

He said IJV's membership of several hundred people is Jewish, though he acknowledged "there is a member who is Jewish who is also a member of the United Church."

"There are Jewish Quakers, Jewish members of the Unitarian Church. I assume it's similar," he said.

In its early days, IJV supporters appealed to a number of organizations "to help get it started," Shniad said. Among the groups that came through was the United Church, with $900. The grant became "highly contentious," he acknowledged.

Bruce Gregersen, the United Church's chief program officer, said "the grant was a small grant to assist in bringing speakers, specifically Muslim speakers, to the IJV conference."

The grant did create controversy within the Church, Gregersen said, but "it would be inaccurate to say UCC was involved in forming IJV, apart from saying some members would support it.

"We relate to the many voices within the Jewish community," and IJV is one of those voices, he added.

IJV shares the United Church's boycott campaign and co-operates with the Church through an organization called United Network for a Just Peace in Palestine and Israel, Shniad said.

"There was an attempt by IJV to join Canadian Jewish Congress" when that organization operated several years ago. "The application for membership was refused," Shniad said.

Congress was later incorporated in the Centre for Israel and Jewish Affairs (CIJA). CIJA CEO Shimon Fogel said "I won't apologize for the absence of a seat at the Jewish table for IJV."

"Within the mainstream Jewish community you'll not find a legitimate place for a voice that objects to the every idea of a Jewish state," he said.

Fogel called IJV "the secular equivalent of Neturei Karta (an Orthodox sect that believes only God can create a State of Israel). Their view is antithetical to the reality of a Jewish state in the ancient homeland of the Jewish people."

Fogel pointed to the views of one of IJV's founders, Diana Ralph, who believes the 9/11 attacks were a U.S. government conspiracy.

"What does that tell you about the nature of the organization?" he asked.

Shniad, a retired union staffer from Vancouver, said "we have a range of positions in IJV, from strong Zionists to strong anti-Zionists....We don't have positions on one-state or two-states, pro-Zionist or anti-Zionist.

"We're concerned about the application of international law and the refusal to recognize the human rights of everyone."

MITZVAH CORPS: Students from the "Mitzvah Corps" at Associated Hebrew Schools' Posluns Education Centre on Neptune Drive recently enjoyed a wonderful afternoon of song, art and "shmoozing" with seniors from Revera's Terrace Gardens Retirement Residence. Mitzvah Corps students meet every week to participate in community service and tzeddakah projects. Pictured from left, are Ann Harold, Lily Sherman, Shira Barth, Anne Topp, Elliot Joseph and Sadie Halperin.

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Human rights reminder

Sixty-four years ago, on Dec. 10, the United Nations promulgated and its members adopted the International Declaration of Human Rights. Ever since, International Human Rights Day has been "celebrated" on the same date.

Written after World War II as the sun had just begun to rise over the darkened, brutalized terrain of so much of the world, the document enshrines the highest values and aspirations of civilized men and women. The document hoped to open a door onto a new world.

It begins: "Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world…

"Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind…

"Whereas it is essential to promote the development of friendly relations between nations…"

How should we respond, therefore, when not one leader of the Arab world, let alone the purportedly moderate Palestinian Authority President Mahmoud Abbas, condemned the call to genocide last weekend by Hamas chief Khaled Meshal?

Meshal fulminated against Israel. "We are not giving up any inch of Palestine. It will remain Islamic and Arab for us and nobody else. Jihad and armed resistance is the only way. We cannot recognize Israel's legitimacy. From the sea to the river, from north to south, we will not give up any part of Palestine — it is our country, our right and our homeland."

Was it only a fool's grasp at a straw to hope that Abbas, the anointed of the western world, would have publicly protested: "No! That is no longer the way. We wish to live alongside, not instead of, Israel."

But it would appear that despite the new UN state status conferred upon Abbas' PLO, the Palestinian leader believes the provisions of the declaration do not apply to him. Of course, in this belief, he is at one with all the members of Arab League who applauded Meshal and the various other political leaders who regard the declaration as merely a decorative plaque to hang on a wall hiding a crack in the plaster rather than as an earnest, meaningful expression of human values.

But the protection of human rights must not only concern us when it is beyond our borders. *CJN* reporter Andy Levy-Ajzenkopf reminds us in a compelling, two-part series about the predicament of the European Roma that we must ensure our own laws – here in Canada – conform to both the spirit and the letter of the International Declaration of Human Rights.

We firmly believe that the recognition of the inherent dignity and equal rights of all members of the human family is indeed the foundation of freedom, justice and peace in the world. We must therefore practise what we believe if we are to point out the disgusting and cynical hypocrisy of men like Mahmoud Abbas.

25 years ago in *The CJN*

As riots in the West Bank and Gaza entered its fifth straight day – with six soldiers, one Israeli civilian and 13 Palestinians hurt – Israeli prime minister Yitzhak Shamir dismissed media reports of an uprising in the territories.

Dry Bones

Editorial Advisory Board: **Maurice Benzacar, Michael Brown, Donald Carr, Rabbi Michael Dolgin, Jake Goldstein, Jeffrey Kopstein, Keith Landy, Lou Ronson, Alan Sandler, Rabbi Philip Scheim, Mike Shriqui, Pamela Medjuck Stein, Rabbi Chaim Strauchler, Ehud Telem, Nelson Wiseman.**

UN vote on Palestinian status (1)

The UN General Assembly has voted 138 votes to nine in favour of granting Palestine non-member observer status ("Canada votes against PA statehood bid," Dec. 6). Part of Palestine is Gaza, which is controlled by the recognized terrorist group, Hamas. How many of the 138 nations would have voted in favour of Palestine had they been subjected to thousands of rockets being aimed at a portion of their civilian population on a daily basis for months and months leading up to the vote? I would have thought that such belligerence would be a bar to any type of UN membership rather than a ticket for admission. Now Palestine can be admitted as a member of the UN Human Rights Council, that bastion of human rights, with such members as Syria, Libya, China and Cuba.

The Palestinian Authority has been steadfast in its refusal to meet with Israel to pursue peace, notwithstanding Israel's position that it will do so anytime anywhere without preconditions. Perhaps, now that it is a member, the United Nations can assert its authority and push the Palestinians to meet and pursue negotiations, which hopefully will lead to a two-state solution.

Bert Raphael
Thornhill, Ont.

* * *

UN vote on Palestinian status (2)

I just printed a list of countries that voted no, abstained and voted yes to a Palestinian bid for non-member UN status ("Why they stood with Israel," Dec. 6). Sadly, more countries didn't have the guts to say no, but at least 41 had the guts to abstain. In this day and age, when everyone is afraid of Muslim retaliation, they were brave. All I have to say is when Jews are planning vacations, charity donations, or feel they want to help the underprivileged, they should check this list before they decide where they want to spend their dollars.

I'm not surprised by the 138 countries that voted yes. Most of them were Arab countries and many were African. Ireland and South Africa don't surprise me, either, because they are pro-Palestinian. But I was surprised that Austria, Denmark, Japan, Italy, bankrupt Greece and Switzerland voted yes.

As I write this, Ireland is planning, as I am sure other countries are, too, a boycott of Israel, so I say Boycott, Boycott, Boycott. They are doing it to us, so we can do it to them! I buy Israeli-made products whenever I can.

Linda R. Goldman
Toronto

* * *

UN vote on Palestinian status (3)

As an Israeli-Canadian who loves Israel, I am heartened that the UN General Assembly has chosen the path of peace and recognized Palestine as a non-member observer state ("Canada votes against PA statehood bid," Dec. 6). This move brings us closer to the goal of the two-state solution, as the state of Palestine is legitimized by the global community. Sadly, Canada has chosen the path of ignorance in this debate and allied itself with the reactionary hawkishness of the Netanyahu government. Canada has lost its credibility as an honest broker for peace, and more so, as a nation committed to pursuing global justice.

Avi Zer-Aviv
Toronto

* * *

West Bank construction

Israel's plans to construct 3,000 more homes in the West Bank is not in Israel's own long-term best interests. This construction activity will block east Jerusalem from the rest of the West Bank, making it less economically viable. This announcement has put Palestinian President Mahmoud Abbas into an impossible situation, in which he will be unable to negotiate with Israel on a possible peace agreement. It will embolden militant Palestinians to give up talking to Israel and to resort to violence or to appealing to the UN for recognition. Canada's Foreign Minister John Baird said, in the context of the recent Palestinian UN motion, "This [construction] will not advance the cause of peace or spur a return to negotiations."

Israel Lyon, Chair
JSpaceCanada

* * *

Iron Dome miracle

Ari Sacher's letter ("Open letter of gratitude," Dec. 6) of how the Tel Aviv anti-missile system, the Iron Dome, was set up and within hours downed an incoming missile, ranks right up there with all the other miracles of Jewish history.

Edward J. Farkas
Toronto

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The Palestinian UN upgrade: setting things straight

Alan Baker

Now that the dust has settled on the Palestinian UN upgrade bid and Palestinian Authority President Mahmoud Abbas has received his applause and cudos from the UN Plenary, from the Europeans and from many Israelis as the hero and saviour of the Palestinian people, it is time to place things in their correct proportion and to face the legal and political truths of the situation.

The UN upgrade resolution has neither created a Palestinian state, nor did it grant any kind of statehood to the Palestinians. The UN does not have the legal and political power to establish states. It merely upgraded the observer status of the PLO's UN representation to that of a non-member-state observer for internal purposes within the United Nations and its constituent organs and agencies.

General Assembly resolutions, including the Palestinian upgrade resolution, can neither determine nor dictate international law or practice. They cannot obligate any state or organization to act or to accept what they recommend. They are nothing more than non-obligatory recommendations expressing the political view of the states that voted for them. Thus, this resolution constitutes one more General Assembly recommendatory resolution on Middle East issues, added to the hundreds of such resolutions that have already been adopted by the General Assembly and that abound in the annals of the UN.

In the same way that previous politically motivated and one-sided resolutions on the Middle East generally, or regarding Jerusalem, settlements, borders or refugees in particular, have neither practically affected nor influenced the actual situation on the ground and have not affected in one iota the actual negotiating process, so the present resolution, referring to the General Assembly's vision of a Palestinian state within "the pre-1967 borders," will have absolutely no affect or influence on the situation on the ground between Israel and the Palestinians, which can only be influenced as a result of direct negotiations and agreement between them.

The internationally accepted requirements for statehood include, among other things, a unified territorial unit, responsible governance of its people and capability of fulfilling international commitments and responsibilities. Furthermore, the UN Charter requires that a state seeking membership in the UN be "a peace-loving state" that accepts and is willing and capable of carrying out the obligations of the UN Charter.

Clearly, the Palestinians have far to go until they can honestly admit to realizing these very basic qualities and requirements for statehood. With Hamas/Iran-ruled Gaza and the Fatah-ruled West Bank still at ideological and military loggerheads with each other, while thousands of rockets are periodically, intentionally and indiscriminately fired from Gaza into Israel's towns and villages in stark and wilful violation of the norms of international humanitarian law, and thousands more are still stockpiled for future use by the terror organizations openly and proudly operating in Gaza, no logical observer could reasonably endorse Palestinian readiness for statehood, let alone UN membership.

The areas of Gaza and the West Bank (Judea and Samaria) have never been determined in any legal document or agreement to be sovereign Palestinian areas. UN Security Council resolutions 242 (1967) and 338 (1973) called for a negotiated settlement of the conflict between the states concerned, and pursuant to that, Israel and the PLO agreed to settle all the relevant issues regarding the fate of the areas in question by negotiation between them.

Both Israel and the Palestinians entertain claims over the areas in dispute, the Palestinians basing their claims on long-time residence and the right to self-determination, and Israel basing itself on long-standing historic and indigenous claims, including the chain of documents originating in the 1917 Balfour Declaration, through the League of Nations British Mandate, and the UN Charter. However, notwithstanding these claims, both sides have committed themselves in the 1993-95 Oslo accords to negotiate between them the permanent status of the areas.

Palestinian Authority President Mahmoud Abbas and Israeli Prime Minister Benjamin Netanyahu met in Washington in 2010, the last time the two leaders spoke face to face. *[IGPO photo]*

Thus, any references in all of the many UN resolutions to "occupied Palestinian territories" are nothing more than an irresponsible prejudgment of an issue that has been agreed between the Palestinians and Israel to be settled in negotiations between them. It is indicative of nothing more than wishful thinking on the part of those states voting in favour of it. Such resolutions have not and cannot determine the sovereignty of the areas in question or the state or authority to which such areas belong.

Thus, the legal status of the territories that has prevailed up to now, as agreed upon between Israel and the PLO in the Oslo accords, continues to prevail after the Palestinian upgrade resolution. Neither the status of Israel in the territories, nor that of the Palestinians, has therefore changed in any way. The new claim voiced by the Palestinian leadership that Israel became, overnight, an occupant of Palestinian sovereign territory, is without any basis.

From the start of the peace-process negotiations, it was agreed between the parties, and accepted by the international community in witnessing and endorsing the Oslo accords, that the issue of settlements would be one of several issues to be negotiated in the permanent status negotiations. None of the agreements signed between the parties contain any limitation on building by the parties in the areas under their respective jurisdiction.

The attempt by the Palestinian leadership to isolate the settlements issue and to turn it into a precondition for further negotiation, as well as threats to initiate action regarding settlements in the International Criminal Court, undermine and prejudice any chance of a return to viable negotiations.

The sooner the Palestinians demonstrate a capability and willingness to return to the negotiating table, the sooner the issue of settlements will be amicably solved and removed from the bilateral and international agenda.

A central aspect of the Palestinian's UN campaign has been the premise that UN recognition would enable them to initiate charges against Israeli leaders, officers and officials in the International Criminal Court (ICC) in The Hague.

Despite the prominence given this premise, it is highly questionable.

The ICC is neither a UN organ nor a specialized agency of the UN and is thus not obliged to follow the recommendations of the UN General Assembly. It is an "independent, permanent judicial institution" as determined in its relationship agreement with the UN.

The 1998 ICC Statute provides that the court's jurisdiction may be activated only by states. In January 2009, the Palestinian Authority turned to the ICC in a formal letter declaring its readiness to accept the ICC's jurisdiction on the "territory of Palestine." However, the ICC Prosecutor announced that his office did not have the competence to determine whether the term "state" could be applied to the Palestinian Authority. He added that "competence for determining the term 'state' within the meaning of Article 12 [of the ICC Statute] rests, in the first instance, with the UN secretary general who, in case of doubt, will defer to the guidance of the General Assembly. The Assembly of States Parties of the Rome Statute could also in due course decide to address the matter in accordance with article 112(2)(g) of the statute."

It is questionable if the secretary general will take up this "hot potato." He is not obligated to do so.

In considering the issue of whether the Palestinians could be considered a state for the purposes of approaching the ICC, the fact remains that even after the General Assembly's latest resolution, the Palestinians are no more a state today than they were before. Thus, it remains highly unlikely that the court, the Assembly of States Parties or the UN secretary general, if functioning properly and legally and without political manipulation, would be able to accept Palestinian complaints against Israeli officials.

The ICC has attempted to avoid having its independent juridical character politicized or otherwise compromised. The attempts by the Palestinians to politicize the ICC and turn it into a whipping-body against Israel and its leadership would doubtless cause considerable damage to the court and its viability.

A solution to the Middle East issues cannot be imposed by UN General Assembly resolutions, whatever majority they may command and however many times they may be repeated.

As has been universally acknowledged by the Security Council and by the parties themselves in the various peace treaties and other agreements signed between them, only genuine and bona fide negotiations will produce the sought-after solution and permanent settlement, including opening the route to Palestinian statehood.

Creating false hopes among the Palestinian population will only result in frustration and disappointment, once it becomes evident to all that nothing has changed, or is likely to change, until the Palestinian leadership is capable of representing all Palestinians in negotiation with Israel. Similarly, futile attempts to initiate criminal charges against Israel and its leaders do not portend any willingness on the Palestinians' part to create the ambience of mutual trust and confidence necessary for a resumption of sincere and genuine negotiations.

Alan Baker is the former legal adviser to Israel's Foreign Ministry and the former Israel ambassador to Canada. He is the director of the Institute for Contemporary Affairs at the Jerusalem Center for Public Affairs.

Keep the cause, junk the junk

Don't try to sell me Christmas cards. I'm all stocked up. Not only on holiday greeting cards, but return address labels, gift tags and other paraphernalia festooned with "seasonal" graphics: evergreen boughs, doves, red and white caps, chubby men with white beards, diminutive men with pointy ears, snowflakes, cross-shaped stars, reindeer, and so forth. Nothing overtly religious, like a crèche or nativity scene – just, well, seasonal.

It's not an identity crisis. I didn't buy any of this stuff. The items simply appear, unrequested, in my mailbox, beginning early November and continuing for about two months. The return addresses vary, but, so far as I can tell, none of this holiday cache comes from religious institutions clamouring for my conversion.

Like most folks these days, I rarely get mail any more. People who write me personal letters use email. Perhaps I receive the occasional birthday or anniversary card, but even these, increasingly, reach me via the Internet. Some bills show up, but these, too, mostly arrive electronically. This time of year, however, my postal box is often filled to overflowing.

That's because most often, what comes to my physical mailbox are solicitations from charitable organizations. Most of them are worthy, and they need funding to further such important things as medical research, education, peace, and tolerance, and to fight such things as poverty, hunger, inequality and homelessness. And since the "holiday season" coincides with the fiscal year end, it's clearly a propitious time to ask high and low rollers to open up their hearts and purses.

There is an art and a tradition that shapes mass-mailing solicitation, and it's rare this time of year to receive a request accompanied only by a description of the cause. Instead, bulging envelopes outstrip the holding capacity of our postal box – envelopes containing unasked for "holiday gifts." The sender (or their marketing advisers) clearly hope that, reminded of the "holiday spirit," I will be overcome by the imperative of "goodwill toward men" and other "seasonal" slogans and that I will feel obligated to "pay" the sender for these gifts with a contribution to the cause.

I've put words such as "holiday" and "season" in quotation marks, because, although that's the generic language used in these campaigns, the pitch is centred on Christmas and the rituals associated with it. In our household, this kind of stuff goes straight to the recycling bin. Then we evaluate the appended solicitations based on merit.

But this year, I decided to do something different. I tossed the whole packet, contribution card and all. I'm not wiping these causes off my list permanently, but I don't want to add to the statistics of positive responses to this particular way of soliciting.

Sara R. Horowitz

in Toronto

Canada is a diverse country. So many people who support cancer or diabetes research or homeless shelters or children in need don't celebrate Christmas. It seems to me that the varied traditions of the givers deserves if not respect, then at least acknowledgment. Calling it a "holiday season" doesn't quite suffice.

Canada is also a country that values the environment, and there is no need to feed an already glutted recycling bin. Even my Christian friends toss most of the "holiday" stuff that arrives in their mailboxes. Most people like to choose the cards they send, or they send greetings via the Internet. Many of us print out envelopes via our computers, so we rarely need to affix return address labels. And it would be nice to think that more of the contributed funds go to the cause, rather than to printing out this stuff.

I wonder how much direct-mail marketing is based on outdated research that hasn't yet caught up with the demographics and social media habits of 21st-century Canada. I'm not suggesting printing even more unrequested stuff in an attempt to capture all of the religions and ethnicities of this country. Let the causes speak instead of trying to rope in contributions with cheesy gifts.

So have a festive and illuminated Chanukah, and deploy your Chanukah gelt in ways that would make the Rambam proud!

Healing that goes beyond the cure

When a prominent member of the Jewish community was diagnosed with cancer a few years ago, she learned of the U.S.-based Center for Jewish Healing. She writes in a private letter: "I inquired into the existence of a similar framework in Toronto, but was disappointed to hear that there was no such robust resource."

In fact, the Toronto Jewish Healing Project was established in the mid-1990s by a number of concerned workers in the field. Etta Ginsberg-McEwan, a retired social worker, became its extraordinarily effective volunteer co-ordinator. Rabbis and lay people from across the spectrum of the community joined the committee. Others provided modest funds that enabled us to run groups, conferences for professionals and healing services.

After some years, it became clear that the program needed a stronger framework. Following the lead of large Jewish communities elsewhere, we handed over the reins to a local Jewish agency in the hope that it would expand the activities. It didn't happen. As a result, some of the original initiators and other volunteers have now taken back the program in an effort to revive it.

The need for it has been articulated in the same letter: "I believe that for people going through personal difficulty and pain through serious illness and loss, the value of a resource for material, prayers and general guidance that draws on generations of Jewish wisdom and insight cannot be overstated." This reflects a widely held view.

The letter also articulates the reason: "As soon as one's present-day pain is seen in the context of the continuity of our lives and heritage, it becomes easier to develop the inner, spiritual resources necessary to go on living."

Rabbi Dow Marmur

in Toronto

Hence the sense of loss: "Personally, I have found the absence of such a program a void in the community and wish it did exist. It certainly could have been a great source of comfort to me. As in so many other areas, resources are limited, but this need not be a high-cost service."

Indeed it wasn't. Most of the modest funds were spent on telephone, stationery and paid announcements. Those who are now restarting the program are looking for volunteers and, yes, money to cover basic expenses. Jack Kugelmass, a social worker and therapist, has agreed to co-ordinate the work for the time being.

He'll be pleased to hear from potential co-workers and users, and individuals and institutions prepared to provide seed money. He can be reached at 647-873-4804 and at torontojewishhealing@gmail.com. More information can be found at www.torontojewishhealing.com.

Physical pain management and, hopefully, cure is the task of the medical profession. Judaism has always held doctors in high esteem. But there's more to healing than cure. We all know people who've been cured but not healed and those who are healing without being cured.

Healing isn't an alternative to medicine. It isn't a form of psychotherapy or "the laying of hands." Healing seeks to help people reach out to God. In the words of our liturgy: "Heal us, O Eternal, and we will be healed." The same prayer praises God for granting us "complete healing for all our afflictions."

God doesn't cure. Doctors might. But God helps us to carry the burden of illness. Jewish sacred texts provide the context. Many who've come together to study in the hallowed way of Jewish learning testify that that they've been strengthened both by sharing their pain with others and learning from what tradition teaches. The pain hasn't disappeared, but the experience of sharing and learning made it more bearable.

Heeding Holy Writ brings students in touch with the teachers of long ago. The ancients carried similar burdens as we do and asked similar questions. Asking the questions can be no less helpful than finding the answers.

One of the important insights of this kind of study is the discovery that our forebears never lost hope and never gave up on God. They suffered no less than we do, but they sought to transcend the pain, at times even discern a purpose in it. And if they could find hope and faith, so can we. That's the testimony of many who in the past have availed themselves of the Jewish healing program.

Its anticipated return to the Jewish community in Toronto – and hopefully, in time, to other places – will provide a new resource for Jews in need. It won't remove problems, but it may make them smaller, and thus more bearable.

UN resolution passes, but status quo remains

On Nov. 29, the 65th anniversary of the United Nations' unfulfilled Palestine partition plan, the Palestinians took a symbolic but significant leap forward toward statehood when the UN upgraded their status to non-member observer state and reaffirmed their right to self-determination on the basis of the pre-1967 lines. The UN's General Assembly passed this historic resolution by a lopsided margin of 138 to 9, with 41 abstentions.

The motion, though non-binding, was an embarrassing setback to Israeli Prime Minister Benjamin Netanyahu's government, underscoring the strong international consensus that has coalesced around the concept of Palestinian independence and laying bare Israel's virtual isolation on this combustible issue.

Sheldon Kirshner in Toronto

Israel's vehement rejection of the resolution was supported by only a short list of nations: the United States, Canada, the Czech Republic, Panama and a handful of remote South Pacific islands. Countries normally friendly to Israel, such as France, Italy and Costa Rica, backed it, as did powers such as Russia and China and the entire Asian and African bloc. Nations usually close to Israel, ranging from Germany and Poland to Australia and Britain, abstained.

For Israel, this was nothing less than a diplomatic debacle.The Palestinians rejoiced in their victory, concluding they will be able to legally challenge Israel's settlement policies at the International Criminal Court. But in the West Bank – one of the territorial components of Palestinian statehood aside from the Gaza Strip – the status quo prevails.

By virtue of the Oslo accords, which divided the West Bank into Area A, Area B and Area C, Israel remains firmly entrenched in at least two of these places.

In Area C, which accounts for almost two-thirds of the West Bank and contains more than 100 Jewish settlements, Israel retains full civil and military control. Israel, in Area B, shares joint security responsibility with the Palestinian Authority. Only in Area A, where major Palestinian towns are found, is the PA fully in charge of its affairs.

Israel also maintains a tight grip on the West Bank through a system of checkpoints, which regulate the flow of people and trade. Palestinian statehood is thus directly dependent on Israel's goodwill, consent and co-operation.

Before the PA brought its case for statehood to the UN, Israel threatened to rescind economic agreements with the PA and cancel work permits for Palestinian workers employed in Israel. Although Israel did not resort to any of these draconian measures, its response to the resolution was nonetheless punitive.

Israel announced it would withhold $100 million in Palestinian tax revenues. But on a more strategic level, Israel authorized the construction of 3,000 new housing units in eastern Jerusalem and the West Bank and disclosed that preliminary zoning and planning preparations would be undertaken in an empty section of the West Bank known as E-1.

The United States – Israel's chief ally – as well as western European governments condemned the measures as counter-productive, saying they would impair the prospect of enticing the PA back to the negotiating table and achieving a two-state solution. UN Secretary General Ban Ki-moon was equally critical, describing Israel's plans as a major blow to the attainment of peace.

To its detractors, the E-1 plan is of particular concern because it would partially cut the West Bank into separate entities and block access to eastern Jerusalem from Ramallah and Bethlehem, thereby rendering a contiguous Palestinian state extremely problematic.

This is an issue that goes to the heart of the matter, especially as far as the Palestinians are concerned. Since 2008, when the last substantive talks took place, the PA has refused to resume negotiations unless Israel stops all construction in the West Bank and eastern Jerusalem and recognizes the pre-1967 lines as the basis for future negotiations.

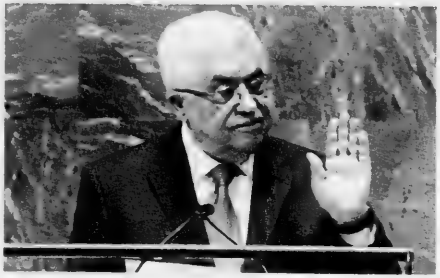
In his speech to the UN on the eve of the passage of last month's resolution, PA President Mahmoud Abbas expressed a desire to "launch a final serious attempt to achieve peace" based on an Israeli withdrawal to the pre-1967 lines and a solution to the Palestinian refugee issue. Last May, in a letter to Abbas, Netanyahu rejected these conditions. Netanyahu has set down his own set of pre-conditions for restarting talks: the PA must recognize Israel as a Jewish state, accept Israeli settlement blocks in the West Bank, acquiesce to an Israeli military presence in the Jordan Valley and end all claims against Israel.

Netanyahu professes to support the notion of a contiguous Palestinian state, having said last April it should not look like "Swiss cheese." But by having doubled the portion of the national budget allocated to settlements in the West Bank, as Finance Minister Yuval Steinitz disclosed recently, Netanyahu's commitment has been called into question.

Three years ago, Israel imposed a 10-month partial settlement freeze in the West Bank, but with the Palestinians demanding a total building moratorium, in line with the Obama administration's policy, negotiations were not resumed. The United States asked Israel to extend the freeze, but Netanyahu declined.

Almost two weeks before the General Assembly upgraded the Palestinians' status at the UN, Abbas laid down two potentially important markers. He said he would be prepared to resume talks with Israel once the national aspirations of the Palestinians were recognized by the UN. And in his clearest definition of what future Israeli borders would be acceptable to the PA, he declared, "I believe that the West Bank and Gaza [are] Palestine, and the other parts [are] Israel."

Commenting on Abbas' statement, Israeli President Shimon Peres described him as "a real partner for peace." Netanyahu, however, dismissed Abbas' formulation, claiming there was "no connection" between his words and deeds.



Mahmoud Abbas addresses the United Nations on Nov. 29.

Cognizant that the peace process is irretrievably bogged down and that Israel's occupation of the West Bank may well erode its character as a democratic Jewish state, Israeli Defence Minister Ehud Barak has suggested that the impasse can be broken with a unilateral Israeli pullout from much of the West Bank, leaving only the settlement blocs in Israel's hands. By all accounts, Netanyahu does not regard Barak's proposal seriously.

Recently, the UN released a report suggesting that a two-state solution is imperilled by three overlapping factors: the current stalemate in negotiations, Israel's continuing presence in the West Bank and the PA's economic woes.

Yaakov Perry, the former director of the Shin Bet internal intelligence agency, has taken note of the paralysis that ails the peace process, having warned that Israel's "sit and do nothing policy" in the West Bank is pushing Israel toward a binational state, which, he asserted, "could spell the destruction of the Zionist vision."

Shaul Mofaz, the leader of Israel's opposition and a former Israel Defence Forces chief of staff, has spoken to this issue, too, having raised the possibility that the threat of a binational state is far greater than the threat posed by a nuclear-armed Iran.

Their warnings may well explain why Ehud Olmert, Israel's former prime minister, went out on a limb and endorsed the PA's bid for non-member state status at the UN. "The Palestinian request," he said, "is congruent with the basic concept of the two-state solution."

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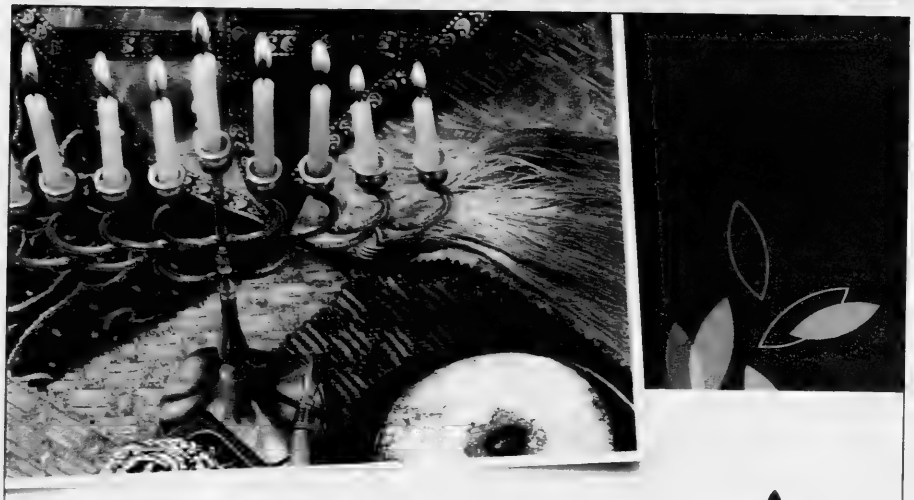
HOLIDAY STUDY: Paul Penna Downtown Jewish Day School Grade 5 students, from left, Dalia Piatigorsky-Roth, Ezra Rosenberg, Noah Kriss, and Amen Goltz-Pinkas explore the wonders of Chanukah and of science. As part of a unit on the nature of science, students developed questions, decided on a plan to gather data, gathered their data, and drew conclusions related to candles. Their questions were will my Chanukiyah burn brighter if I dip the wicks in oil and will the candles burn differently if they're wider?



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Zionism was a response to modernity, prof says

Sheldon Kirshner
Staff Reporter

Israel offers Jews "a way of Jewish life" that was missing in the Diaspora for 2,000 years, says Hebrew University law professor Ruth Gavison.

Delivering the Pearl and Jack Mandel Lecture in Jewish Studies at the University of Toronto recently, she said that Israeli Jews enjoy the benefit of living in their own land, speaking their own language and no longer being members of a persecuted minority.

Gavison, whose topic was "The State of Israel and Modern Jewish Identity," called the Zionist movement a response to the challenges of modernity.

The enlightenment in western Europe, which resulted in the emancipation of its Jewish citizens, drew a distinction between individual Jews and Judaism and demanded a "privatized" sense of Jewish identity, she observed.

But even as emancipated Jews gave up the public components of their Jewish identity and began regarding Judaism through the prism of culture, they remained strangers in European societies.

Zionism, rebelling against the status quo and rejecting the Diaspora, posited the hypothesis that Jews constitute a people and should rebuild their ancient homeland in Palestine.

Zionism was essentially attractive to Jews who wanted to remain Jewish without practising Judaism, explained Gavison, a sabra.

The message of Zionism, though supported by a minority of Jews, was revolutionary in its implications, she added.

At the end of the day, Zionism enabled Jews to belong to and identify with "a community larger than themselves," noted Gavison, a founding member of the Association for Civil Rights in Israel.

Israel is there for any Jew who desires to live in the Jewish state. "Israel will not close its gate to Jews, or send ships back," she said.

In historical terms, Gavison said, Israel stands as a rebuke to antisemites who murdered Jews during the Holocaust.

"Israel is a good place, a model for public Jewish identity," she added.

Singling out the types of Jews living in Israel, Gavison listed haredim, who prefer isolation to public engagement; national/religious Jews, for whom Israel signifies messianic redemption; traditional Jews, who once formed the core membership of the Zionist movement, and liberal nationalists and liberal cosmopolitans.

The Jewish component of some Israeli Jews is minimal or non-existent, she pointed out. They are more committed to liberal values than to building a Jewish national home in Israel.

Gavison warned that Israel cannot be taken for granted, claiming it may not survive as a distinct Jewish state over the next century.

Israel's Jewish character depends on the size of its Jewish population and the desire of its Jewish citizens to be Jews.

In her view, Israel – an imperfect but impressive nation – was built to maintain Jewish rather than Israeli identity.

Victims of hate reflect on past experiences

Cara Edell
Special to The CJN

Two victims of hate and injustice spoke about their experiences at an event organized by the Friends of Simon Wiesenthal Center for Holocaust Studies at Beth Sholom Synagogue last week.

The Dec. 3 presentation, entitled Confronting the Past and Moving Forward, featured Marina Nemat, a former Iranian political prisoner, and Max Eisen, a Holocaust survivor.

Moderated by *National Post* comment pages editor Jonathan Kay, the informative discussion gave the speakers a platform to tell their traumatic stories and to explain how they were able to move forward with their lives.

As a young Russian Eastern Orthodox Christian in Iran, Nemat opposed the oppressive policies of the Islamic government. She attended demonstrations and wrote anti-revolutionary articles in a student newspaper. In 1982, at age 16, she was arrested for her views.

Nemat was tortured in the notorious Evin Prison, well known for atrocities against political inmates, and sentenced to death. After two years of incarceration, she was rescued by a prison guard who forced her to marry him.

The guard was later assassinated, and Nemat secretly married her teenage love in a Christian church. The couple escaped to Canada in 1991, where Nemat began writing her memoir.

Eisen, raised in Czechoslovakia, was 15 years old when he was sent to Auschwitz in 1944. He and his family were celebrating the first night of Passover when they were thrown out of their home and eventually deported.

In Auschwitz, Eisen was forced into slave labour. He is the only Holocaust survivor of an extended family of 65 people.

Max Eisen, left, with Marina Nemat and Jonathan Kay

Eisen immigrated to Canada in 1949 and has participated in 10 March of the Living trips to Poland and Israel. Under the auspices of Toronto's Sarah and Chaim Neuberger Holocaust Education Centre, Max is one of a group of survivors who has dedicated the latter part of his life to educating the next generation.

Like Eisen, Nemat devotes her time to sharing her story "about what it means to be free" with students and in public lectures.

While she recounted the cycle of beatings she endured in Evin Prison and how the guards "tried to destroy [her] soul," Nemat said she managed to "retain [her] humanity" and "have faith in the acts of kindness" she witnessed among her fellow prisoners.

Nemat spent 20 years in silence before being able to talk about the horrors she faced in Iran. "I was in an emotional coma. Survivors need time for the dust to settle."

She said being a witness is "a full-time job," which comes before all other priorities, including family.

Eisen said it took him three years to "become a normal person" after being liberated. "I was scared to leave the camp. I didn't know how the world would greet me."

He said he understands how many Holocaust survivors cannot discuss their pasts, but feels it's his obligation. "It's important to talk about, because people need to know. We're a dying generation. Time is short."

Every day, there are dangers of hate, Eisen said. He remembers visiting Czechoslovakia in 1992 and being called a "kike," an experience that he said proves Canadian Jews must never take freedom for granted.

For Nemat, "forgiveness is a process, not an event." She said she does not wish evil upon those who caused her so much pain, but would rather see "real justice" in her country.

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Dangers lurk amid successes for Jews, panel agrees

Ron Csillag
Special The CJN

A panel of three international experts offering a "State of Our People" address last week concluded that while these are anxious, stressful and even dangerous days for Jews worldwide, they also hold unprecedented examples of how far Jews have progressed in just a few decades.

The event, held by Aish Toronto at Shaarei Shomayim Congregation, was a benefit for Aish Campus Canada, a university outreach program that supports and trains students across the country to advocate for Israel.

In an informal discussion with moderator Allan Gould, the trio weighed in on several global developments that are fraught with challenges for Jews everywhere.

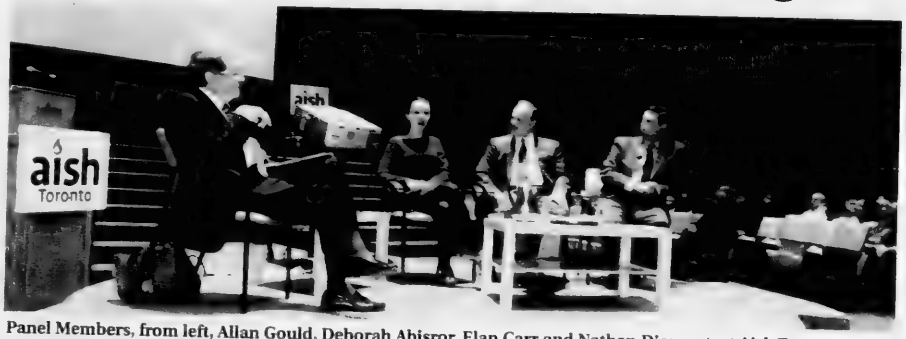
Bluntly, Elan Carr, an American Middle East terrorism expert and former legal adviser to Israel's justice ministry, predicted that the ceasefire between Hamas and Israel will not hold.

"No, it will not last," said Carr, a former U.S. military officer who served in Iraq. "Look, Israel voluntarily disengaged from Gaza [in 2005], in the hope of peace and what did it get? Israel got 10,000 rockets."

He said he agreed with Israel's decision not to send ground troops into Gaza in the most recent round of fighting.

"You don't risk heavy casualties until you cut off the [Hamas] supply routes," which in this case is Iran.

When Iran is defanged, Israel can mount an offensive "to destroy Hamas once and for all," he said.



Panel Members, from left, Allan Gould, Deborah Abisror, Elan Carr and Nathan Diament, at Aish Toronto's State of Our People event discussing some of the major challenges facing the Jewish people in Europe, the Middle East and North America.

Fellow panellist Nathan Diament, director of the Institute for Public Affairs of the Union of Orthodox Jewish Congregations of America (the largest U.S. Orthodox umbrella organization, more popularly known as the Orthodox Union, or OU) agreed the ceasefire will not hold.

Deborah Abisror, executive director of the European Union of Jewish Students, said that "for the first time," European media covering Israel's Operation Pillar of Defence did not portray Palestinians as victims.

"The media are beginning to understand a little that Hamas is the problem for Palestinians, not Israel," said Abisror, whose umbrella organization works to protect some 200,000 Jewish students on 400 campuses from Ireland in the west to Romania in the east.

However, she added that European media are not at the point where they accept Israeli Prime Minister Benjamin Netanyahu's recent announcement that Israel has approved the construction of 3,000 new homes for Jews in post-1967 boundaries.

In fact, it's barely worth trying to sway the media in Europe on that issue. "We won't try," Abisror said. "We'll talk about something else."

Carr said Israel's new settlement plan was a direct response to the Palestinian bid to seek upgraded status at the United Nations: "If you're going to engage in unilateral action, we can as well."

Besides, Jewish settlements are not an obstacle to peace, Carr stressed. They weren't in Sinai and Gaza, both of which Israel quit after dismantling settlements.

The Oslo peace agreements do not prevent Israel from building settlements, he went on, but they do prohibit Palestinians from seeking unilateral actions before direct talks with Israel or prior even to recognizing its existence.

"We now have a world so reversed that when the Palestinians violate their agreements and go to the UN for a vote, the world not only does not address them with reprobation, but actually votes in their favour. And when Israel responds by doing something it is permitted to do under prior agreements, the world reacts with hysteria."

To loud applause, Carr said, "Thanks goodness for Prime Minister Stephen Harper."

In the United States, current talks over the so-called fiscal cliff could have negative consequences for Jews, Diament said. If limits are placed on tax deductions, "it will have dire consequences for Jewish charities."

He said the biggest obstacle facing Jews worldwide is Jewish "illiteracy."

Carr said the chief threat to Jewish survival is "ignorance and apathy." More immediate, however, is the threat of a nuclear Iran.

All the panellists were optimistic about the future.

"Optimism is a Jewish religious principle," Carr said. "Even when things look difficult, we are optimistic. Today it's a blessing to be Jewish. We are awash in blessings and affluence."

No one would have predicted even a few decades ago that one day, Chanukah candles would be lit by presidents and prime ministers in the world's capitals, the panel noted.

Max Kalles accepted Aish's Flame of Leadership Award on behalf of 14 recipients, while Laella Saffer accepted the Leading Light Award on behalf of 52 young honorees.

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Did Israel's reaction play into Abbas' hands?

Last week's According to Reports looked at Palestinian Authority President Mahmoud Abbas' Nov. 29 UN gambit and Israel's reaction. It ended on a note about the *National Post*'s Jonathan Kay's Nov. 30 rebuke to Israel regarding its settlement policy.

Let us recall: in his UN address Abbas repeatedly referred to Israeli settlements as *the* roadblock to a two-state solution of the Palestinian-Israeli conflict. This not only reinforced the longstanding Palestinian narrative, it also played into the widely held assumption in the West that many of those generally sympathetic to Israel increasingly show signs of sharing.

According to Reports

By PAUL MICHAELS

This column has frequently argued (especially since the collapse of the Annapolis talks in 2008 when Abbas did not reply to Israel's proposal for a viable, contiguous Palestinian state) that the issue of settlements is complicated but resolvable.

The outline of a deal is well-known to both sides: leaving the major settlement blocs around Jerusalem and the Jewish neighbourhoods of eastern Jerusalem in Israel's hands and giving the Palestinians land trades.

The real impediment to a deal lies elsewhere, in the Palestinians' persistent rejection of Jewish claims to Jerusalem and their insistence on the principle of the "right of return" to Israel. In short, the Palestinian rejection of Israel as the Jewish state.

Nonetheless, since settlements are concrete and visible, they consistently attract media attention while such conceptually abstract issues as Palestinian rejectionism receive almost no attention at all. Media, especially television, rely on optics and emotional reactions and abhor complexity.

Accordingly, anything that brings a focus on settlements reinforces the popular perception that settlements are indeed *the* stumbling block to a genuine two-state peace agreement that the Palestinians are anxious to accept.

So, the Israeli government announcement that, in response to Abbas' unilateral move at the UN, it intended to build 3,000 housing units including in the highly sensitive zone ("E1") in the West Bank, was seen in the international community, including U.S., as extremely provocative.

Mahmoud Abbas

Media reaction was swift in rebuking Israel. Although its editorial stand had been very supportive of Israel during its recent war against Hamas' missiles, and when Abbas skirted negotiations by appealing instead to the UN, the *Globe and Mail* took strong exception in its Dec. 4 editorial to Israeli Prime Minister Benjamin Netanyahu's declaration on settlement growth.

As the *Globe* wrote: "When the Palestinian Authority took unilateral action and sought increased status at the United Nations, Canada vigorously denounced the move as a blow to the peace process... Now Israel has announced plans to build homes in controversial settlement on occupied land, a move which, if carried out, threatens to do far more damage to the process."

Despite Netanyahu's assurances (made once again on Dec. 5 in an interview with the German newspaper *Die Welt*) that settlement growth does not contradict Israel's commitment to a two-state agreement, there's growing skepticism about this, most worryingly by those who have been sympathetic to Israel and have until now given it the benefit of the doubt.

In Israel, several mainstream Israeli journalists and analysts recognize the public relations predicament facing Netanyahu and Israel on this subject.

To mention these issues, it needs to be emphasized, is not to dispute the rights of Jews to live in areas of their historical homeland. Rather, it's to raise valid discussion about the political wisdom of pursuing those rights under any circumstances.

David Horovitz, the highly respected editor of *The Times of Israel*, argued, in his Dec. 3 column, that the Israeli government announcement of an additional 3,000 housing units "actually undermines the claims of those who regard West Bank settlement as an essential repopulation of historic Jewish territory, and suggests rather that settlement is a tool with which to hammer away relentlessly and spitefully at Palestinian aspirations for statehood."

This, Horovitz claims, only plays into Abbas' desire to "depict Israel as the recalcitrant player, the rejectionist," when the truth is the other way around.

Paul Michaels is director of research and senior media relations for the Centre for Israel and Jewish Affairs.

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Is Canada saying 'none is too many' to the Roma?

Andy Levy-Ajzenkopf
Staff Reporter

The spokesperson for the Roma Community in Canada says her community feels disheartened and frustrated by Canada's new immigration laws.

Gina Csanyi-Robah, executive director of the Toronto Roma Community Centre has harsh criticism for Bill C-31, the Protecting Canada's Immigration System Act, which she criticized as being specifically anti-Roma and which she said seeks to bar her people from entering the country based on a racist philosophy.

Second of a two-part series

She made the comments while speaking at an intercultural discussion at congregation Darchei Noam on Nov. 18.

Csanyi-Robah said the new law, which was highly touted by Citizenship and Immigration Minister Jason Kenney earlier this year, falsely labels Roma who are seeking entry into Canada as "bogus" claimants linked to human smuggling operations and as criminals who are trying to abuse Canada's welfare system.

"Kenney has succeeded in convincing Canadians that [Roma] are here to take advantage of the country rather than fleeing terrible persecution. By doing so, he's re-victimizing them," Csanyi-Robah said.

The immigration minister has said the new law aims to curb false applications to Canada.

While not referring specifically to Hungarian Roma, in an interview last April with *The CJN*, Kenney said 95 per cent of all Hungarian refugee claims worldwide target Canada.

They do so to access Canada's generous social benefits and obtain federal work permits, as well as to get supplemental health benefits that exceed what they get in Hungary, he said.

"One would have to be blind to the facts to suggest there aren't other factors at play in this... 'irregular migration.' This [situation] undermines and abuses our immigration system," Kenney said. "Thousands of unqualified claimants consume massive resources and slow down the system for those bona fide claimants that need Canada's protection."

But the Roma community in Canada thinks the new law is rooted in racism.

The stereotype of "the Gypsy" in Canada continues to permeate and be promoted, Csanyi-Robah said.

Case in point: on Sept. 5, *Sun TV* host Ezra Levant launched into a hateful tirade against the Roma, known pejoratively as Gypsies, on his show *The Source*.

Sun TV later apologized to viewers.

His comments however, prompted the Toronto Roma Community Centre to launch a hate speech complaint with Toronto police on Oct. 11.

Levant said on his show that "Gypsy culture" is synonymous with "swindlers" and that most Roma make false claims to immigrate to Canada.

"The words 'Gypsy' and 'cheater' have become so interchangeable historically" that they spawned the verb "gypped," he said, adding: "And too many have come here to... gyp us again, to rob us blind, which they have done in Europe for centuries."

His rant continued for about eight more minutes. The investigation into his comments is ongoing, and police have referred it to the Crown attorney's office.

"I am praying that we will receive some justice, finally. The only way to stop this barrage of institutional and media racism is to hold them accountable for their words," Csanyi-Robah said.

According to Kenney's office, Canada receives more asylum claims from the European Union than from Africa or Asia. The top source country for asylum claims is Hungary. Citizenship and Immigration Canada said Hungarians constituted 18 per cent of all claimants to Canada in 2011. It notes that the "vast majority of all asylum claims from the EU are abandoned, withdrawn or rejected." Indeed, between 2009 and 2011, 94 per cent of Hungarian refugee claims were abandoned, withdrawn, or rejected by the IRB. Most of those were Roma.

Bill C-31 will also create a list of "safe countries" – or designated countries of origin (DCOs) – whose asylum claimants would be treated differently, because they hail from democratic countries that protect their citizens.

Gina Csanyi-Robah

"Designated countries of origin will be those nations that do not normally produce refugees, that are liberal democracies that respect human rights. The designation process is in no way arbitrary. It would require both well-defined quantitative and qualitative criteria be met. This includes the number of claims that are rejected, abandoned and withdrawn," said Alexis Pavlich, a spokesperson for Kenney.

The list is scheduled for release on Dec. 15. Hungary and the Czech Republic – another country with large numbers of Roma who've applied *en masse* to Canada – were rumoured to be on it.

In April, prior to the new law's passage, Kenney's office said the new immigration bill would benefit all refugee claimants, regardless of country of origin. It said claimants would still receive IRB hearings based on the merits of their cases and in an expedited fashion.

"Bill C-31 will benefit genuine refugees, as they will receive Canada's protection in a matter of a few short months, compared to the current system, in which they must wait an unacceptable two years," a spokesperson for Kenney, said at the time.

Jason Kenney

But the shorter wait time isn't an incentive and instead harms claimants' chances of staying in Canada, according to Toronto immigration lawyer Max Berger. He also told *The CJN* that the new law is designed to "scare" claimants from DCOs, particularly Roma, from applying to Canada.

"Those who do come in large groups may be detained with no review of detention for 14 days and then not again for six months. There will be no right to the new Refugee Appeal Division that claimants from other countries have. There will be expedited hearings in 30 or 45 days after arrival, which is hardly enough time to retain counsel and prepare," he said. "Even those who win their refugee claims will not be able to get permanent residence or sponsor their spouses or children for five years.

"The DCO label is like a scarlet letter that sends a message to refugee board judges that these claims ought to be rejected."

The law has other detractors as well, including the Canadian Civil Liberties Union, the Canadian Association of Refugee Lawyers (CARL), and Jewish Immigration Aid Services (JIAS) Toronto, among others. All of them contend that provisions in the law give too much power to ministers and don't give refugees enough time to establish their cases before Canada's Immigration Refugee Board (IRB).

Echoing Csanyi-Robah's sentiments, they also all claim the government is not properly taking into account the reasons behind the surge in Roma applicants.

On Dec. 6, CARL said it was preparing to challenge the law in court.

"There will be many constitutional challenges to the new provisions, including the DCO list, that will be argued by many lawyers, including myself," Berger said.

According to EU statistics and reports, the Roma community continues to struggle with institutionalized discrimination. Its children are placed in segregated schools, forced evictions from homes are ongoing, and its women endure forced sterilization at the hands of the state.

"[Roma] are living in the same kind of abject poverty that can be found in sub-Saharan Africa. And that same filter of information still exists" in the western media, Csanyi-Robah said. "We don't have an accurate reflection of the reality of the Roma in Europe anywhere in our media in Canada."

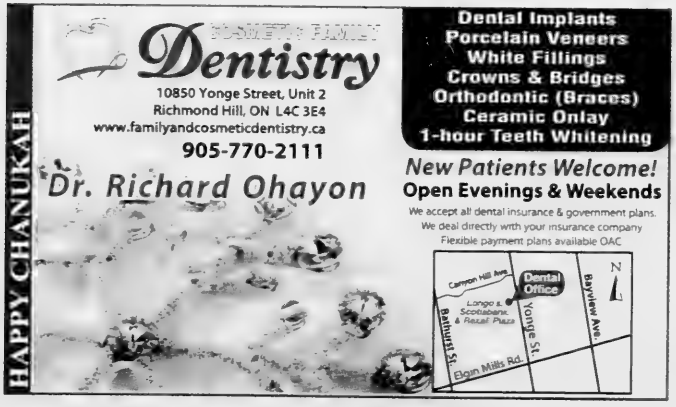
Last April, Kenney said he believed many claimants, specifically Roma from Hungary, were making false claims and abusing Canada's refugee system.

IRB statistics show a spike in Roma claims from 2010 to 2012. Roma from the Czech Republic and Slovakia have also been trying to reach Canada in greater numbers since the mid-2000s, though Czech Republic claims have dropped since Canada put a visa requirement on the country in 2009.

Hungarian Jews are also starting to feel skittish about an increasingly xenophobic landscape in Europe.

The rise of neo-Nazism, particularly in Hungary, where the ultranationalist Jobbik party and its paramilitary groups constantly harass Roma and Jews, is creating new fears among ethnic minorities there, Csanyi-Robah said.

Continued on page 26



We should acknowledge their sacrifice

Guest Voice

Rabbi Erin Polansky

It's that time of year again. Christmas decorations are popping up everywhere and every-other song on the radio is about jingle bells, silent nights or reindeer. We can't escape it! We Jews often complain about how Christmas takes over everything – and not just on Dec. 25, but from just after Halloween to after New Year's Eve!

For Jews-by-birth, it is an annual tradition to complain about the prevalence of Christmas. But how often have we stopped to think about how Christmas affects those members of our families who have either converted or decided to join our families?

Toronto Jews are proud. We don't hide our heritage and we educate others about it. Yet this pride can be chauvinistic or elitist. Many parents of intermarried children are embarrassed that their child has "married out" and try to hide this from their friends and synagogue communities. Those who have "married out" are looked down upon as if they didn't achieve the ideal marriage – even if the spouse is wonderful and a perfect match, there is still a sense of loss and failure.

Let's flip our perspective. Joining the Jewish community takes years of study and soul-searching in order to decide to abandon one's religion and embrace another. It means putting the heirloom Christmas decorations into a box and never taking them out again. It means not passing on beloved customs from one generation to the next.

Parashat Miketz always falls during this time of year. We learn that Joseph was assimilated into Egyptian society, took on an Egyptian name, dressed like an Egyptian and spoke the language. He marries Asenath, daughter of an Egyptian priest. A few chapters later, Joseph brings their two sons to receive a blessing from his father, Jacob, and to be inducted into the family tradition.

Let's flip our perspective. Asenath is lucky enough to marry one of the most handsome, strong and desirable men in the land – he is powerful as Pharaoh's right hand man and he has fully embraced Egyptian culture. Effectively, he has "converted" to the Egyptian way of life. (Though he never abandons the God of his father.) Joseph is a catch!

Then, all of a sudden, his family shows up. They are ragged and poor – hardly the nobility to which Asenath is accustomed. They have strange traditions and speak a strange language. Could Asenath ever have imagined such in-laws?

Her husband decides that their sons will now be raised in his ancestral tradition and gives them to his father. What does Asenath say or do? Does she object or consent? We do not know. The Torah is silent.

This is clearly not what Asenath signed up for in marrying Joseph. And yet, regardless of what her reaction may have been initially, in the end, her sons become fathers of two tribes of Israel. Asenath has, through her agreement or silence, given permission for her children to be raised in a tradition not her own.

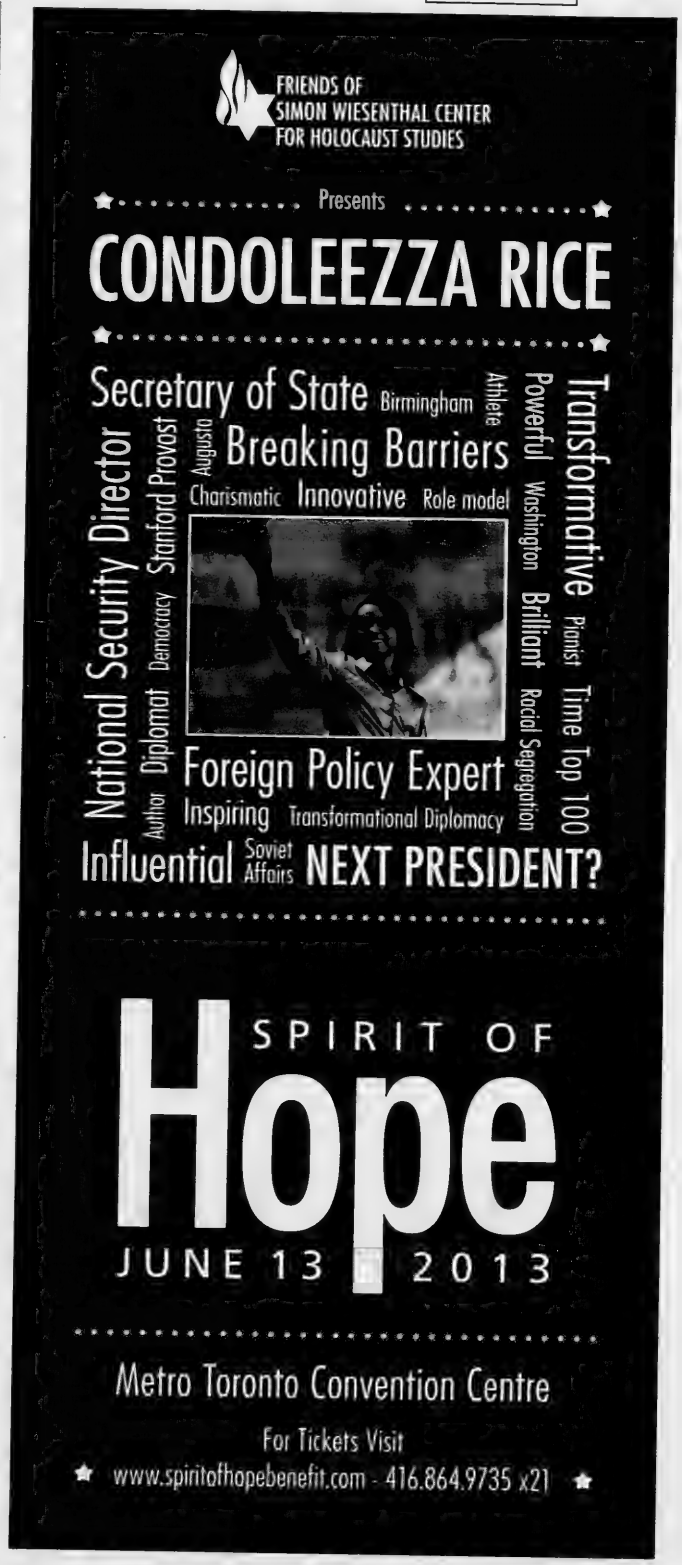
Nowhere is Asenath acknowledged for her generous sacrifice. She gave her most precious things in the world to a foreign people and tradition. She strengthened our community and receives no credit for it.

We have many Asenaths in our midst: non-Jewish parents raising Jewish children, supporting their Jewish education, celebrating the Jewish milestones of their lives, embracing new traditions. We have Jews-by-choice who have given up their faith for ours and add strength to the Jewish People. Even though they chose this life, with every change there is a sense of loss. Think of moving from our childhood home. It was time to move on, yet we still miss that house with all of its memories.

At Christmastime, these righteous and generous partners in our midst are reminded of what they have given up. This year, let us acknowledge their contribution to strengthening our people. Let's remember to say thank you, not to take their involvement for granted as if we, by our good graces, allow them to sit at our table.

We owe them a debt of gratitude – not only for giving up what they had, but for embracing what we have to offer and enabling it to pass to the next generation. This year, when we hear the carols and see our streets aglow, may we remember to offer the goodness of Judaism generously and with thanks.

Rabbi Erin Polansky is the spiritual leader of Neshamah Congregation of York Region in Vaughan, Ont.



שישאר בינינו

גידי קורן וחברים

Late Quartet

"קוורטט מאוחר" הוא סרטו של הישראלי יורן זילברמן ואשתו המפיקה תמר אשל. היו בעשור האחרון די הרבה סרטים ישראלים מעולים, כולל כמה מועמדים לפרס האוסקר, ולמרות זאת "קוורטט מאוחר" יוצר שיא חדש ומרשים לסרט ישראלי: כל קדמיו הופקו בארץ עם שחקנים ישראלים באולפנים ישראלים. הסרט הזה הוסרט בניו יורק על ידי צוות אמריקאי באולפן אמריקאי, עם חמישיית שחקנים ענקיים באיכות של אוסקר, ובראשם סימור הופמן המדהים. כל זה אומר שהבמאי והמפיקה הישראלים שיכנעו את צמרת הביזנס באיכות הסרט שלהם. והם צדקו בגדול.

זהו סיפורה של רביעיית מוזיקה קאמרית שפועלת מבית ספר ג'וליארד המפורסם בניו יורק, ועל היחסים הסבוכים ביניהם אחרי עשרים וחמש שנה בצמרת הענף. הכל מתחיל כשהצ'לן שלהם, שמבוגר מהאחרים בעשרים שנה, מגלה שחלה במחלת פרקינסון ויש סיכון רב שלא יוכל להמשיך לנגן. העלילה המסתבכת מסופרת על רקע קוורטט נצחי של בטהובן שקשה מאוד לביצוע.

אינני מתכוין לקלקל לכם את העלילה. רק אומר שזה אחד הסרטים הכי שלמים שראיתי בחיי, וזה שהוא נוצר על ידי ישראלי בן 46 ואשתו גרם לי להתרגשות רבה. אחת עשרה בסולם קורן (שבדרך כלל הולך מ-0 עד 10).

אוצו רוצו.

נחיתה בבן גוריון

מטוס של אל-על נחת בבן גוריון, ובזמן שהמטוס זחל לכיוון המסופים, הודיעה הדיילת:

"נוסעים יקרים, נא להישאר חגודים במקומכם עד לעצירה מוחלטת.....לאלה שעומדים כבר עם התיקים על הגב, שיהיה לכם חג חנוכה שמח. לאלה שעדיין יושבים חגודים ..... חג מולד שמח".

פרידה ודייגו

בגלריה לאמנויות של אונטריו (AGO) מוצגת תערוכת חייהם וציוריהם של זוג האמנים המפורסם ביותר של המאה העשרים: פרידה קאלו ודייגו ריביירה. דיאגו היה כבר צייר בעל שם עולמי כשהכיר את פרידה קאלו הצעירה, וחייהם הסוערים מלווים את ציוריהם. היא התפרסמה בזכות סגנון אישי, ששורשיו בתרבות העממית המקסיקנית, והוא הטביע את חותמו בקירות מונומנטאליים שהנציחו את חייהם של האנשים הפשוטים, ואת המאבק של מעמד הפועלים. היא הנציחה את נכותה הגופנית בציורים מלאי צבע שלא משאירים אף צופה נייטראלי, והוא עיטר מוזיאונים ומבנים בכל רחבי העולם. התערוכה מלווה את חייהם במאות תמונות, מכתבים וקטעי היסטוריה.

אם אתם רוצים לפנק את עצמכם בתקופת החגים במשהו שילך איתכם שנים רבות- פרידה ודייגו הם המקום שלכם.

זנבות-הזדמנות אחרונה

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The virtual war of words, Part 1

It was the tweet heard around the world. On Nov. 14, the Israel Defence Forces killed Ahmed Jabari, head of Hamas' military wing, and delivered the news via Twitter – along with a YouTube video of Jabari's car exploding.

Since then, the video, *IDF Pinpoint Strike on Ahmed Jabari*, has garnered more than 4.6 million views. [**http://bit.ly/yrfgoe**]

As violence escalated between Israel and Gaza, a parallel, virtual war was taking place on computers, phone and tablets around the globe. Both sides were turning to social-media tools such as Twitter and Facebook to get their message across. The rockets and bombings may have subsided, but the use of social media by the combatants continues.

Another widely reported tweet from the @IDFSpokesperson carried this none-too-subtle message: "We recommend that no Hamas operatives, whether low level or senior leaders, show their faces above ground in the days ahead." And in a fascinating use of social media, the Alqassam Brigades Twitter account actually retweeted the IDF message and then responded with one of its own, "Our blessed hands will reach your leaders and soldiers wherever they are (You Opened Hell Gates on Yourselves)." [**http://bit.ly/istweet1**]

The use of these networking tools did not start in November. Rebecca Stein, a professor of anthropology at Duke University, has researched how Israeli military officials have been using social media. She told *Reuters*' Gerry Shih that in 2008 "Operation Cast Lead marked the first time the Israelis 'weaponized' social media. But back then it was very improvisational." And then in 2010, the Israeli government seemed to be caught off guard when activists on a humanitarian convoy bound for the Gaza Strip stirred up sympathy by tweeting and

Jewish & Digital

Mark Mietkiewicz

webcasting from their boats after they were boarded by Israeli troops. Shih writes, "That year, the Israeli foreign ministry invested more than $15 million to better grasp how the government could use social media in a broader campaign to burnish the nation's image." [**http://bit.ly/istweet2**]

Not all tweets are designed to trumpet its side's strength. Will Ward, writing for ArabMediaSociety.com, points out that "groups supporting both Israel and the Palestinians also used social media to do just the opposite, inviting supporters to advertise their side's plight on the social networking site Facebook." Ward explains that "users were asked to 'donate their status,' that would automatically display an up-to-the-minute tally of the rockets hitting southern Israel or a running count of the Palestinian dead and wounded... The *Jerusalem Post* reported that 10,000 users signed up to display the 'Qassam count' in the conflict's first three days." [**http://bit.ly/istweet3**]

Ironically, sometimes information can do more harm than good. Several days into the conflict, a graphic credited to an Israel civilian named Evyatar Tabib was circulated via Twitter. In black print on a blood red background, the note warns Israelis not to divulge the location where missiles landed. It concludes, "The enemy is not stupid. The enemy is listening." The message was reminiscent of the World War II warning, "Loose lips sink ships" updated for the social-media age. [**http://bit.ly/istweet4**]

Next time, the people behind the social-media war and a look at its effectiveness.

Highway@rogers.com

Strengthening the chain across generations

There's a famous question regarding the mitzvah of lighting the menorah. Is it a mitzvah that every individual is responsible to perform, or is it a mitzvah that every family must do?

This question has been debated at different times, and many opinions have been given.

The opinion of the Rosh (1259-1327) is that the mitzvah is upon the family.

Family has a central value in Jewish tradition. There are cultures, including our own modern one, that put the individual at the centre of the world, so that the purpose of man is to concentrate on himself and forget about everything else.

Sephardi Window

Rabbi Ilan Acoca

In Judaism, the family was always responsible for transmitting the message from generation to generation. Everyone considered himself part of a chain that sees members of the senior generation as emissaries who transmit the message to the next generation, ensuring the future of *Am Yisrael*.

In the Sephardi tradition, there are many customs that emphasize the importance of family values.

My wife recalls as a child growing in Montreal a large family who prayed at the same synagogue as her family. Upon the *Birkat Kohanim* (priestly blessing) being recited, all the children, grandchildren and great-grandchildren went under the great-grandfather's tallit to get his blessing. It was an unforgettable sight that marked my wife for the rest of her life. It's something my wife encourages our children to do, asking them to cover themselves with my tallit every time the *Birkat Kohanim* is recited.

Another custom that I dearly cherish is to kiss one's parents hands every Friday night and the *chacham's* hand every time we greet him.

This custom is based on tractate Avodah Zarah (17a), where the Talmud recalls that when Ulah, who was a talmudic scholar, would return from the beit midrash (study house), he would kiss his father's hands. Rashi explains that it was customary that when one left the synagogue, he would kiss the top of the hands of his parents and those greater than him.

The holy Zohar (Parshat Lech Lecha) states that Rabbi Elazar, son of Rabbi Shimon Bar Yochai, would kiss his father's hands, as would other students of Rabbi Shimon Bar Yochai.

The Arizal (Rabbi Isaac Luria, in *Sha'ar HaKavanot*) adds that even if one does not lives with one's parents, nevertheless, if it's possible to go visit them, kiss their hands and request their blessing, it is proper to do so.

Another prevalent Sephardi custom, based on the Talmud Shabbat, is to name a newborn baby after a living relative. It's a sign of honour that emphasizes the continuity and future of the family.

I believe that only out of this tight relationship between generations can we ensure that the chain won't break.

Let us all be inspired by these divine customs and bring up a generation of proud and dedicated Jews.

May HaShem grant us wisdom, love and inner peace to guide our children in the proper path through the lesson of the menorah.

What's the blessing for returning to earth?

In the opening scene of a recent episode of *The Big Bang Theory*, Howard Wolowitz, the Jewish mechanical engineer, is returning to earth after a stint on the International Space Station. The Soyuz capsule rattles and rumbles as it barrels earthward, and Howard screams uncontrollably in fear. The Russian cosmonaut sitting next to him yells, "Calm down!" In response Howard sings "*Baruch Atah Adonai, Eloheinu Melech haolam, hamotzi lechem min haaretz.*" Mike, the American astronaut asks, "What's that?" and Howard replies, "The Jewish prayer for eating bread! We don't have one for falling out of space!"

He's right. We don't have a prayer for falling out of space, but should we?

The misappropriation of blessings is too common in Jewish education.

Two summers ago, I visited a Jewish day camp where the educators had set up a compost heap. Hanging above the pile of table scraps and grass cuttings was a large sign with the blessing, "*Baruch Atah Adonai, mechayey hametim*" – "Blessed are You, God, who revives the dead." The second brachah of the *Amidah*, recited three times each day, speaks of the resurrection of the dead during messianic times, a central tenant of traditional Judaism set out in Ezekiel's vision of the valley of dry bones. But the blessing can hardly be construed as a reference to the compost cycle.

A few years earlier, I was on a hike with a leading Jewish nature educator when our students came upon an injured snail in the middle of the path. As we crowded around the debilitated snail, the educator urged us to "back away! It's *pikuach nefesh*." *Pikuach nefesh* is the cornerstone Jewish principle that the preservation of human life overrides virtually any other religious consideration. The educator could have enacted the mitzvah of *tzaar baalei chayim*, concern for the welfare of animals, instead of granting the snail a soul akin to that of a human. But he didn't.

Class Act

Daniel Held

Texts are the backbone of our study and our prayer. We pour over millennia-old verses of biblical and rabbinic texts to bring meaning to our contemporary lives. In public celebrations and private introspection, we turn to the centuries-old words of the siddur to root our innermost thoughts in tradition.

As an educator, I am at once disappointed by the compost heap and the snail encounter, but encouraged by Wolowitz.

Excellent educators envisioned Jewish tropes in the compost heap and reacted to the encounter with the snail with an eye toward teaching Jewish values. But their responses overreached. In doing so, they jeopardized the authenticity of the text and the way learners connect to the rich Jewish canon.

Wolowitz, on the other hand, reached into the deepest places of his Jewish knowledge and authentically pulled words that spoke to him at the moment he most needed them. While his selection of a blessing seems odd, for him it was the right text at the right time.

There's no need for a blessing for landing a spaceship. Wolowitz found words that are imbued meaning. But there's a need to carefully consider the ways we teach our students to use texts as touchstones for connecting their lives to the canon of tradition.

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Baycrest exhibits Mosaic Menorah

Compiled by CJN Staff

The *Mosaic Menorah* is now on exhibit at Baycrest as part of a permanent art installation there.

This intergenerational art project took two years to complete. Many of the people who call Baycrest home helped to create it, along with volunteers and staff..

The colourful menorah, designed by Brenda Gasner Lass, started out as a six-foot-high wood structure. Each tile was hand-fashioned from clay, and painted and glazed by Baycrest residents.

From left are art specialists Brenda Gasner Lass and Diana Robson and PhD student Andrea Wilkinson with the *Mosaic Menorah*.

The technique used to make the menorah's tiles is the same one that's used to produce bowls, trays, vases and other pottery produced in the Apotex Creative Arts Studio, Gasner Lass said. "It's a technique that utilizes a series of steps that are easy for our residents to employ, even with a multitude of varying abilities.

"The menorah is meant to look alive, and full of vibrant colours. Just like the people who call Baycrest their home. It is like the tree of life, sitting in a giant flower pot, made to invoke the look of the therapeutic work done in the Apotex Creative Arts Studio."

Gasner Lass said that Baycrest was to use the *Mosaic Menorah* for the first time on the first night of Chanukah, Dec. 8, when Shaarei Shomayim Synagogue was to make a musical Chanukah Havdalah for Baycrest residents and their families.

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Culinary battle raises funds for hospital

Susan Minuk
Special to The CJN

Some 450 food enthusiasts gathered at The Fairmont Royal York Hotel Dec. 1 for the third annual Chef's Challenge – The Ultimate Battle For a Cure, held by the Mount Sinai Hospital Auxiliary.

Participants in the challenge cooked alongside host and celebrity chef, Guy Fieri, along with Food Network Canada star chefs Lynn Crawford, Chuck Hughes, Mark McEwan, David Rocco and Michael Smith.

"This cause is very important to me. I lost my sister, Morgan, to cancer, a year and a half ago. It doesn't matter who you are: cancer has no prejudice," said Fieri, the evening's host, who is known for his hit series *Diners, Drive-Ins and Dives*.

No tickets were sold for the event, but spectators and participants were required to raise a minimum of $2,500. The top 50 fundraisers earned a spot to compete on stage, and the top 25 attended a VIP brunch at a private home the next day, together with top sponsors and celebrity chefs. The evening also included a live and a silent auction.

Funds raised at the event, co-chaired by Simmie Frieberg Antflick and Ivy Knight and presented by World MasterCard, will be used for breast and ovarian cancer research and education at the Samuel Lunenfeld Research Institute and the Marvelle Koffler Breast Centre at Mount Sinai Hospital.

Fieri's five-course dinner began with Crispy Tartare Trio and included Pepito Crusted Halibut, Niagara ice wine, pomegranate sorbet, steak Diane and Baklava Cigars. Meanwhile, the competition was unfolding on stage.

For the competition, the top 50 fundraisers were divided into five teams. Each celebrity chef was randomly assigned 10 culinary participants who competed in the battle, which involved the preparation of three courses within a given time limit.

Celebrity chefs who were part of this year's Chef's Challenge to raise funds for cancer research included, from left, Mark McEwan, Chuck Hughes, Lynn Crawford, Guy Fieri, David Rocco and Michael Smith.
[*Susan Minuk photo*]

The chefs were not allowed to touch the food or the equipment, although they were able to give instructions.

In the past two competitions, participants worked from a recipe supplied by the hosting chef, but this year, teams had to create their recipe on the spot.

The twist was a mystery ingredient that had to be included in each dish, announced by Fieri at the beginning of each round.

After every round, the team chef leaders presented their creations to the panel of celebrity judges, media personalities Kris Reyes, Antony Robart, Michele Henry, Amy Rosen and John Moore, who scored the dish based on taste, creativity, and presentation. All tasting was blind – the judges did not know who prepared any dishes.

Chef Lynn Crawford and her team won the challenge for the second time. She also won in 2010.

Food Network chef Corbin Tomaszeski said that food should do one of two things: "create memorable experiences or remind oneself of an unforgettable time."

He followed that principle when he led the audience in a cupcake challenge in which guests decorated cupcakes with a supply of confectionery.

Participant Tania Chugani Green, a lawyer from Montreal who is passionate about cooking, said, "I am proud to [be] a participant in the Chef's Challenge since its inception and am one of the top 10 fundraisers this year. You meet amazing people from all walks of life who have a common passion. There is nothing like it. The fun factor is huge, but we still have that competitive edge."

"If you want to work in this industry, you have to be passionate, it's a labour of love," said chef Hughes.

Chef Michael Smith, an advocate for simple, sustainable home cooking, recommended his Stovetop Mac and Cheese with Broccoli recipe because it is "Easy to make, healthy and perfect for families."

To see recipe, go to cjnews.com

TOY DRIVE: **This year marks Beth Emeth Bais Yehudah Synagogue's eighth annual Chanukah toy drive, dedicated in memory of Barbara Frances Grimson. All toys and gift certificates go to JF&CS' Drive for Dreidels. Standing in front of two full pickup trucks overflowing with toys are, from left, Seth, Michael, Shaina, Aaron and Rochelle Kerzner, who sought donations from Beth Emeth, Associated Hebrew Schools, Chabad of York Mills, Uptown Chabad and many friends and family. As member of Beth Emeth's Marty Keshen Chesed Committee, they do this toy drive in memory of Rochelle's mom, Barbara Frances Grimson, who loved the holiday of Chanukah.**

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OLIVE PRESS: Grade 3 students at Netivot HaTorah Day School had a hands-on lesson in the production of olive oil during a workshop conducted by Tzvios Hashem. They learned how to squeeze fresh olives with a hand press and to fashion a wick out of cotton. Pictured are Shirell and Aiden.

CHANUKAH STORY: Students in Grade 3 at Bialik Hebrew Day School created visual representations, along with Hebrew text, of various parts of the Chanukah story. Pictured, from left, are Russell R., Sarah M., Sadie H., Taylor W., and Hannah M.

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Mazel Tov
מזל טוב

Shiny & Larry Baine celebrated their 50th wedding anniversary in Israel with their grandson Jacob Herman at his bar mitzvah. Love, your kids and grandchildren.

Happy 50th anniversary Sarah & Dan Zietlow, Nov. 4, 1962. We love you, Deborah, Rob, Naomi and Jonah.

Marla & Norm Klein and Camille & Edmond Guindi are thrilled to announce the engagement of their children Rachel & Allan. Fall 2013 wedding planned.

Mazel tov to Robin Goldstein who will be turning 30 on Dec. 27. Love from Mom, Dad, Darren, Grandma Toni and Mingus.

Mazel tov Jacob Herman on your recent bar mitzvah in Israel. Mom & Dad, Sherri Baine & Stan Herman, siblings Joshua, Eliya, David and Jonathan.

Happy first birthday to our miracle Kaley! You have been a blessing and a gift to our family. With lots of love, Mom & Dad!

Email your digital photos to cblackman@thecjn.ca or go online to www.CJNews.com and click the "Family Moments"

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What's New

By LILA SARICK

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Deadline reminder: There is no issue on Dec. 27. Dec. 20 is deadline for issue of Jan. 3, and Dec. 27 is deadline for Jan. 10. All deadlines are at noon. Phone 416-391-1836, ext. 269; fax 416-391-0829 or email whatsnewcjn@gmail.com. This week's What's New was done by Carolyn Blackman.

Saturday, Dec. 15

JEWISH CABARET

Music cabaret with songs in Yiddish and English featuring **Gloria Valentine** and **Nina Shapilsky**, 8 p.m., Winchevsky Centre, 585 Cranbrooke Ave. Co-sponsored by United Jewish People's Order-Toronto, the Morris Winchevsky School and the Yiddish Vinkl. Tickets $15 at the door. Refreshments will be served. Call 416-789-5502 for information.

CITY SHUL SHABBAT

Rabbi Shawn Zevit brings his unique spirit and talent to Saturday services at City Shul, co-leading with **Rabbi Elyse Goldstein**, 10 a.m. Wolfond Centre, all welcome. 36 Harbord St. For information, 647-799-3557.

SUSHI & SAKE

Join Young Professionals (22-36ish) at Beth Tzedec Congregation for Sushi & Sake, featuring a presentation by a master sushi chef. 8 p.m., $20 at the door. Call 416-781-3514, ext. 234. Singles and couples welcome.

Monday, Dec. 17

MEDICAL HALACHAH

Rabbi Mordechai Torczyner, Rosh Beit Midrash, Yeshiva University Torah Mitzion Beit Midrash Zichron Dov, will discuss "Human Dignity as a Factor in Medical Halachah," Shaarei Shomayim Congregation. 8 p.m. Physicians, health professionals, laypeople welcome. No charge. For information, 647-234-7299, or info@torontotorah.com.

Tuesday, Dec. 18

ISRAEL IN 2013

Israeli Consul General **D.J. Schneeweiss** will discuss "Israel in 2013: Challenges and Opportunities," Temple Har Zion, 8:30 p.m. Q & A, meet and greet reception follows.

Other News

CELEBRATING CHANUKAH

Anshei Minsk Synagogue presents an evening of shmooze, live music and sizzling latkes, Dec. 15, 8 p.m.

Al Green Theatre. Tickets on sale for Judy and David Chanukah Live, 2012, Dec. 16, 3:30 p.m., Al Green Theatre. Benefits City Shul. Buy online at www.cityshul.com.

BAYT Youth presents its annual Chanukah family skate party, Dec. 15, 7-9 p.m., Woodbridge Memorial Arena. Raffles, music, refreshments. $5 per person, $10 family, $15 family non-members, www.bayt.ca or call **Rich Winkler**, 905-886-3810, ext. 135, rich@bayt.ca.

Continued on page 23

Children write about the Holocaust

Marvin Glassman
Special to The CJN

Students from Fieldstone Day School in Toronto recently listened to Kathy Kacer talk about her eighth book on Holocaust remembrance for children, *We Are Their Voice*.

Kacer is not the book's sole author, as the book is primarily written by 85 schoolchildren in the form of personal essays on the Holocaust. Some of the child authors wrote essays as the voice of child survivors, while others wrote personal commentaries about survivors.

The book was a two-year project for which Kacer collaborated with educators and principals from 45 schools, primarily from Canada and the United States. Six educators and Kacer judged each essay before selecting the 85 essays from 125 submissions.

"This book may be the best one of all that I wrote, even though I was more the editor than author. *We Are Their Voice* fulfills my personal mandate to pass on the torch of responsibility for remembering the Holocaust to the next generation of children," said Kacer.

Included among the essays in the book are moving dramatic stories such as *The Only One Left*, in which child author Rachel McCarthy imagines herself to be the last survivor of her family. In the memorable story *Courage*, child author Shanice Pereira writes to Anne Frank, as if Anne was alive and her best friend.

These child-authored stories are testimonies to the skill of each author to place himself or herself in the minds of Holocaust survivors. Survivor John Freund, now 82, spoke to the children about how he, at the age of nine, was one of 69 Jewish boys who were slave labourers at the Auchwitz concentration camp from 1939 to 1945. His family, who were from Czechoslovakia, was murdered at the camp.

"I was forced to do unthinkable things for Dr. Josef Mengele, who spared us from dying, but [we] had to watch torture every day. I felt like I was watching the devil at work," said Freund.

He was liberated by American troops and immigrated to Toronto in 1948, where he became an accountant. Freund has three daughters and 10 grandchildren. He wrote his autobiography, *Spring's End*, in 2006.

Schwalb Gelbard never saw a concentration camp, but shared with the children her own personal horrors of overcoming fear, loneliness and mistrust of strangers. Her father, who smuggled her out of Vienna, was sent to a concentration camp. Schwalb Gelbard's mother moved her and her young brother to Belgium and later France. To protect her children, Schwalb Gelbard's mother sent them to a home for Jewish children in southern France.

Kacer Kacer (centre) with students from the Goodwin School at Kathy's event on Wednesday in Toronto at the Fieldstone Day School. The Goodwin students came from their school in Trenton, Ontario to hear Kathy and the two Holocaust survivors, Edith Gelbard and John Freund, talk.

"My brother and I were protected with other Jewish children in a small town in France by pretending to be Christian. I was baptized. Every day I worried if that the Nazis would discover we are Jewish, but was also blessed that the whole town of France knew of Jewish children being protected from the Nazis and took chances on their own lives to protect us," said Schwalb Gelbard, now 80. She lives in Toronto and has four children and nine grandchildren.

More of Schwalb Gelbard's story of survival can be found in the book *Hiding Edith*, written in 2009 by Kacer.

Kacer's first book, *The Secret Of Gabi's Dresser* (1998), tells how Kacer's mother escaped the Nazi concentration camps by hiding in a dresser at her home.

"I come from a family of survivors who were willing to talk about what they went through," she said. "There are so many survivors willing to speak and whom I met over the years that there is no shortage of stories for me to write about in the future."

Kacer has won numerous awards for her books over the years.

She worked for 20 years as a psychologist before becoming an author in 1997. Kacer is married to attorney Ian Epstein. Her son is actor Jake Epstein, best known for his work on the television series *DeGrassi: The Next Generation*. Her daughter, Gabi, is a jazz singer and actor who recently recorded her CD *Show Off*.

We Are Their Voice is published by Second Story Press.

For more information, visit www.kathykacer.com.

Continued from page 22

Congregation Shir Libeynu's Chanukah party, Dec. 14, 6 p.m., 175 St. Clair Ave. W., First Unitarian Congregation building, Sunderland Hall. $20 per person, $5 for children younger than 13. Register by Dec. 11. For more information, www.shirlibeynu.ca or call 416-465-5488

Am Shalom Congregation's Chanukah party, Dec. 15, 11:30 a.m. Play and sing-along, children's activities and games, latkes and potluck lunch. No charge. Call synagogue office, 705-792-3949.

P.E.P. Group will meet at Earl Bales Community Centre Dec. 13 for its monthly meeting and Chanukah party. Entertainment by **Yitzak Argaman**, refreshments. Guests $5. Call Terri, 416-785-0335.

Temple Kol Ami is holding a festive Chanukah/Shabbat service, Dec. 14, 6:30 p.m., followed by latke dinner. RSVP jaykowal@gmail.com for dinner. For information, call 905-709-2620 or www.kolami.ca.

Shaar Shalom Singles Oneg Shabbat, abbreviated Shabbat service with Chanukah theme, led by **Cantor Ben Silverberg**, Dec. 14, 8 p.m., Shaar Shalom Synagogue. Kiddush mix and mingle follows service. For information, **David**, 416-224-9494.

Bialik Hebrew Day School choir performs a Chanukah concert, Dec. 14, noon-1 p.m., the Concert Balcony at Loblaws, 396 St. Clair Ave. W. Free admission.

PLAYERS WANTED

Temple Har Zion holds a mah-jong drop-in, Wednesdays, 1 p.m. Contact Debbi, 905-881-8025, debhave@gmail.com.

Beth Emeth Bais Yehuda Synagogue welcomes experienced players for mah-jong and Rummikub, Monday and Wednesday afternoons, 416-633-3838.

Shaar Shalom Synagogue welcomes people for a friendly game of bridge, Mondays, 1:30-3:30 p.m. $2 per member, $3 non-members. Call 905-889-4975 for more details.

CAREGIVER SUPPORT

A support group for caregivers the last Wednesday of each month at Dementia Support Seniors day centre, 1140 Sheppard Ave. W., Unit 12, 7 p.m. No charge. Call 416-638-8600.

ANCIENT WISDOM

Draw inspiration as **Rabbi Berel Goldberg** weaves talmudic and mystical interpretations of the weekly Torah portion. Men and women welcome. Thursdays, 8 p.m. at the Chai Centre, 1089 Spadina Rd. 416-271-0659 or thechaicentre.com.

BEREAVEMENT GROUP

Bereaved Jewish Families of Ontario provide support following the death of a child. They offer eight-week self-help groups to bereaved parents. For information, **Beth Feffer** at JF&CS, 416-638-7800, ext. 6244, or bfeffer&jfandcs.com.

OPEN BEIT MIDRASH

Yeshiva University Torah Mitzion Beit Midrash and Congregation B'nai Torah present Monday nights Open Beit Midrash, 8-10 p.m. Open for everyone to come and learn. For information, call 647-234-7299 or info@torontotorah.com.

MELAVA MALKA CONCERT

A show under the auspices of Beth Tikvah, Beth Emeth Bais Yehuda, Beth Radom and Beth Jacob Hamilton synagogues with cantors **Tibor Kovari, David Edwards, David Rosen** and **Eyal Bitton**, accompanied by a live band, Jan. 26, 7:30 p.m., Beth Tikvah Synagogue. $10 in advance, $15 at the door, children 13 and under free. Call for tickets: Beth Tikvah: 416-221-3433; Beth Emeth: 416-633-3838; Beth Radom: 416-636-3451; Beth Jacob (Hamilton): 905-522-1351.

JF&CS GROUPS

Registration is required for all programs. Groups and workshops are open to all members of the community, and fee reductions are available. All classes at Lipa Green Centre, 4600 Bathurst St., unless otherwise noted. Call **Shawna Sidney**, 416-638-7800, ext. 6215, or www.jfandcs.com.

Raising Your Child or Teen in an Age of Overindulgence: A 1-session workshop for parents who want to learn more about what indulgence is, its consequences, and ways to avoid overindulgence, Dec. 13, 7:30-9 p.m., Lipa Green Centre.

When You're About to Separate, What to Tell the Kids: A workshop for parents about to separate or in the early stages of separation. How and when to tell the children, how to handle moving day, as well as ideas and strategies to best meet your child's needs will be discussed. Dec. 13, Lipa Green Centre from 6:30 to 8:30 p.m.

FOR SENIORS

Charming Earl Bales Seniors Club in the Park. (60+). Valerie, 416-395-7881. Casinorama, Dec. 19, complimentary buffet lunch. Tuesdays, seniors gentle fitness with personal trainer, 10 a.m.; Wednesdays, social bridge, 12:30 p.m.; Thursdays, social bridge, 12:30 p.m.; Membership registration now open for 2013.

Seniors Cultural Club meets Tuesdays, 10 a.m., Borochov Cultural Centre, 272 Codsell. 416-630-9444.

Bernard Betel Centre, 416-225-2112. Wellness lecture, Dec. 13, "Vision Loss, Eye Care," with **Sue Marsh-Woods**, CNIB, 1:30-2:30 p.m., free. Lecture, Dec. 18, Notes & Frames: The Neglected Art of Film Music, with **Kevin Courrier**, 10-11:30 a.m., $3 members, $6 non-members.

New Horizons is a Jewish Hungarian seniors club that offers kosher food, card games and casino trips. 416-256-1892.

Bridge club at Forest Hill Library has reopened and is looking for new members. Call **Lea**, evenings, **416-487-7630**.

Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub. Refreshments $2. Call **Sheila**, 416-665-3333, or **Marcia**, 416-932-1229.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com.

Art appreciation with **Osnat Lippa**, "The Impressionists," Tuesdays, 1-3 p.m., starts Jan. 15.

Film lectures, "More Produced and Abandoned Films," with **Kevin Courrier**, Wednesdays, 1-3 p.m., starts Jan. 16.

Opera with **Iain Scott**, Thursdays, Jan. 17-Feb. 21, 1-3 p.m. Reduced fee for series.

Referral promotion – fitness members who bring in a person who signs up for a membership get a gym bag. First 50 people also get towel, water bottle and day pass for a friend. Email: sarah@prossermanjcc.com.

MILES NADAL JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org.

Toronto Jewish Film Society 2013 subscriptions available. esthera@mnjcc.org.

Register now for art appreciation with **Osnat Lippa**, Dutch paintings, Tuesdays, 1-3 p.m., starting Jan. 15.

Registration for winter programs is now open. Aquatics, family programs, music, Hebrew Institute courses, movie lectures and more, ext. 0.

Toronto Jewish Film Society is celebrating 35 Years. Eight movie nights on the big screen of the Al Green Theatre from January to December 2013. All movies are discussed and introduced by noted writers, critics or filmmakers. Subscriptions, $100.

Play in the MNJCC Klezmer Ensemble led by **Eric Stein** of Beyond the Pale, Tuesdays, 7:30-9:30 p.m. (October-May) Pro-rated registration available. Info: music@mnjcc.org.

Join the Women's Chorus, Mondays 7:30-9:30 p.m. No audition. Email conductor Gillian Stecyk, gillians@mnjcc.org.

Adult daytime choir, Tuesdays 1-2:30 p.m., conductor **Gillian Stecyk**, join anytime. $5 drop-in. Info: gillians@mnjcc.org.

SCHWARTZ REISMAN CENTRE

Lebovic Campus, 9600 Bathurst St., Vaughan. 905-303-1821, www.srcentre.ca.

Saturday night pool party, Dec. 15, 6:30-8:30 p.m., with musical Havdalah, ice-cream sundae bar and swimming in the indoor pool. Members $7.50 per family, non-members $10 per family. Call ext. 3017 to register.

CHANUKAH GIFTS: Club Beersheba of Na'amat Toronto, with the help of Jewish Family and Child, collected Chanukah gifts for children and teens. From left are Charlotte Goodman, Judith Ross, Helen Bienstock and Norma Barkin. ***[Mollie Rothman photo]***

SINGLES EVENTS CAN BE FOUND ON PAGE 20

York becoming a hotbed of intolerance

Danielle Shachar
Special to The CJN

The increasingly hostile climate toward Jewish and Zionist students at York University is, sadly, not a new or surprising phenomenon. In 2009, pro-Israel supporters were pushed into the Hillel offices by a mob – led by a vice-president of the York Federation of Students (YFS) – chanting antisemitic slogans.

In 2010, Hamas supporter George Galloway was invited to speak on campus by this same undergraduate student union. Rather than refusing to provide Galloway with a platform, the university saved its moral outrage and legal threats for the Toronto rabbi who rightfully accused the university of tolerating antisemitism and ignoring the safety concerns of Jewish students.

Guest Voice

Last month, these patterns were continued when the York University Graduate Students' Association endorsed the boycott, divestment, and sanctions (BDS) campaign against Israel.

The BDS campaign is backed by York's Students Against Israeli Apartheid (SAIA) group, which is currently circulating a petition urging the YFS, which represents 52,000 undergraduates, to endorse the motion as well. They require 5,000 signatures, or approximately 10 per cent of the student body, to get the council to vote on the measure.

Although SAIA hides its agenda behind human rights rhetoric and appeals for justice, it misleads students with euphemisms that question Israel's inherent right to exist, but these euphemisms aren't recognized as such by people unfamiliar with Middle East politics. This is best exemplified (although other cases abound) by a sign prominently posted outside of SAIA's campus office that states "Zionism isRAEL racism." It goes without saying that such delegitimization techniques entirely eliminate all peace-advancing dialogue from taking place at the university.

The key issue at stake is not Israel's economic future. York's divestment from companies such as Hewlett-Packard and Lockheed Martin clearly won't have any impact on the Israeli economy, and BDS campaigns as a whole are mostly ineffective in this regard. At risk, however, are the thousands of students who will come to associate Israel with apartheid, colonialism and ethnic cleansing; who will be instilled with a hostility and hatred towards the Jewish state, and who, under the premise of supporting equality and humanitarian ideals, will isolate the only democracy in the region while giving tyrannical, abusive regimes such as Syria and Iran a free pass. It's precisely within this kind of atmosphere that moral intellectualism dies and virulent antisemitism rises. At York, it already has.

The problem is further exacerbated by a lack of objective information available to students. While the student unions on campus are dominated by pro-Palestinian agendas and are focused almost exclusively on condemning Israel, no alternative educational avenue exists on campus for those students who want to learn about the other perspective on the conflict, save for tabling efforts by Israel advocacy groups such as Hasbara or Hillel.

How do I know this? I approached the editor of York's student newspaper, the *Excalibur*, to write an opinion piece against the BDS campaign when news of the graduate students' endorsement first broke. Although the editor was initially enthusiastic about the idea, she refused to run the article when she realized that I had carefully explained – using direct quotes from the BDS campaign's own website – why BDS is hateful and antisemitic. In the height of hypocrisy, the article was deemed too biased.

I was told, too, that the editorial board did not agree with my opinion, despite the newspaper's policy that states clearly, "We love printing articles that express diverse opinions, encourage intellectual debate and serve the interests of the York community." This policy should render such personal disagreements irrelevant. Quite simply, any perspective at York that pokes holes at the distorted and untrue claims propagated by the student union or SAIA is shut down.

The York campus is rapidly becoming a hotbed of intolerance and intimidation instead of an academic institution defined by moral clarity and scholarly debate. The administration has proven time and again that it's not capable of creating an environment of safety and equity for Jewish students. Although York is quick to distance itself from charges of antisemitism, the continual demonization of Israel and the intimidation and harassment of Jewish supporters point to the contrary.

Danielle Shachar is a first-year student at York University.

Sign found on the campus of York University

OBITUARIES
and Related Notices

Steeles Memorial Chapel

Husdan, Claire	Nov. 20/12	Private
Saxe, Betty	Nov. 20/12	484 Steeles Ave. W
Wolfe, Joseph	Nov. 21/12	
Miller, Mireille Francoise	Nov. 22/12	205 Cummer Ave
Perlamutrov, Semyon	Nov. 23/12	Private
Samson, Tomer Shalom	Nov. 23/12	Private
Krochek, Arnold	Nov. 25/12	Private
Liberman, Irina	Nov. 24/12	Private
Saidov, Martha	Nov. 25/12	205 Cummer Ave
Heilbron, Milla	Nov. 26/12	11 Roxborough Lane
Glazer, Lily Jeanne	Nov. 26/12	10 Seniac Rd
Stern, Lionel	Nov. 25/12	125 Grant Blight Cres
Toplitsky, Max	Nov. 26/12	133 Torresdale Ave
Trattner, Leslie	Nov. 26/12	Private
Goodman, Irving	Nov. 9/12	2121 Bathurst St
Sussman, Florence	Nov. 27/12	Private
Cooper, Evelyn	Nov. 27/12	170 Castlerodk Dr
Grojecki, David	Nov. 27/12	26 Coreydale Crt
Zomer, Ilana	Nov. 22/12	1 Karl Crt
Smilovici, Beatrice	Nov. 28/12	1131 Steeles Ave. W

BENJAMIN'S PARK MEMORIAL CHAPEL

Phil Kornblum	Nov 22/12	44 Charles Street West
Anne Sloman	Nov 24/12	20 Fashion Roseway
Evelyn Sher	Nov 22/12	825 Millwood Road
Lelach Kohen	Nov 24/12	48 Maple Sugar Lane
Maria Firtel	Nov 24/12	43 Anthony Road
Shirley Raskin	Nov 23/12	3303 Don Mills Road
Leo Spellman	Nov 24/12	58 Purdon Drive
Melvyn Perlmutter	Nov 24/12	331 Homewood Avenue
Sheyna David	Nov 19/12	33 Christie Street
Marguerite Warner	Nov 25/12	1121 Steeles Ave. W.
Hilda Wise	Nov 26/12	90 Fisherville
Myer (Mike) Solomon	Nov 26/12	254 McNicoll Avenue
Lil Sone	Nov 26/12	3900 Yonge Street
Mickey Firestone	Nov 26/12	2121 Bathurst Street
Ralph List	Nov 26/12	6 Montressor Drive
Jared Gary Uger Zeldin	Nov 28/12	48 Nottingham Drive
Paul Herschman	Nov 26/12	1900 Consulate Place
Frank Bronstine	Nov 29/12	186 Grandravine Drive
Freda Menaker	Nov 29/12	370 Ridelle Avenue
Rose Mendelsohn	Nov 30/12	77 Dunfield Avenue
Esther Matlow	Dec 1/12	561 St. Clements Ave.
Hannah Debora	Dec 1/12	120 Promenade Circle

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Sask. teacher learns about prewar European Jewry

Brian Moscowitz
Special to The CJN

SASKATOON — A veteran Saskatchewan educator is overhauling his Holocaust education curriculum to introduce rural students and teachers to the rich tapestry of European Jewish culture before the rise of Nazism.

After participating this past summer in Yad Vashem's international seminar for educators titled "Teaching the Shoah and Antisemitism," Larry Mikulcik said he realized the importance of informing students and the public about the nature of pre-Holocaust Jewish culture in eastern Europe.

"I really want to take some time in my course, and in public presentations, to bring out the arts and flavour of Jewish culture pre-Holocaust," said Mikulcik, who has been teaching history to Saskatchewan high school students for more than 25 years.

"I teach in a small rural community that has, up to my knowledge, no people of Jewish ancestry," said Mikulcik, referring to Strasbourg, Sask., a town with 752 residents.

"Therefore, we have to ask: what is Jewish culture? I'm now going to take even more time to help my students understand the little bit that I know and learned over the seminar."

Mikulcik, 54, grew up about 45 kilometres south of Saskatoon and said the first time he ever met a Jew was at Saskatoon's Folkfest, an annual multicultural festival held each summer at community centres and places of worship across the city.

The only applicant from the Prairies, Mikulcik joined 41 other educators from across Canada and other countries for the intensive 19-day Hebrew University accredited graduate course geared to giving experienced educators the tools to teach the history and lessons of the Holocaust.

Mikulcik said he became especially interested in how pre-World War II Yiddish and Hebrew literature, theatre and art helped sustain Jewish resistance to persecution in the ghettos and death camps.

"Through a study of the literature, I was able to get much better insight into some of the worldview of the Jewish people of the era, and how they dealt with the destruction of their civilization" said Mikulcik, adding he was "enthralled" with professor Alan Rosen's class on Yiddish literature, which covered works by Sholem Aleichem, S. Ansky and other seminal figures in Yiddish literature.

"From gauging participants' reactions, it's clear that this program leads to dramatic changes in their lives as educators," said Yaron Ashkenazi, executive director of the Canadian Society for Yad Vashem.

Ashkenazi said that over the last five years, more than 160 international educators have travelled to Israel to take the course, which began in 1981 and continues to run with support from the Asper Foundation and private donors to the Canadian Society for Yad Vashem.

"This intensive program provides educators with techniques for teaching the relevance of the Holocaust in our time, and especially in a multicultural society," Ashkenazi said.

In 2010, Mikulcik participated in the March of the Living educators' tour through Poland and parts of Germany, an experience that led him to apply to the Yad Vashem seminar.

"What I loved about both the March of the Living and the Yad Vashem experiences were that about a third of our group in both cases were Jewish people themselves, either descendants of victims or survivors of the Holocaust," Mikulcik said.

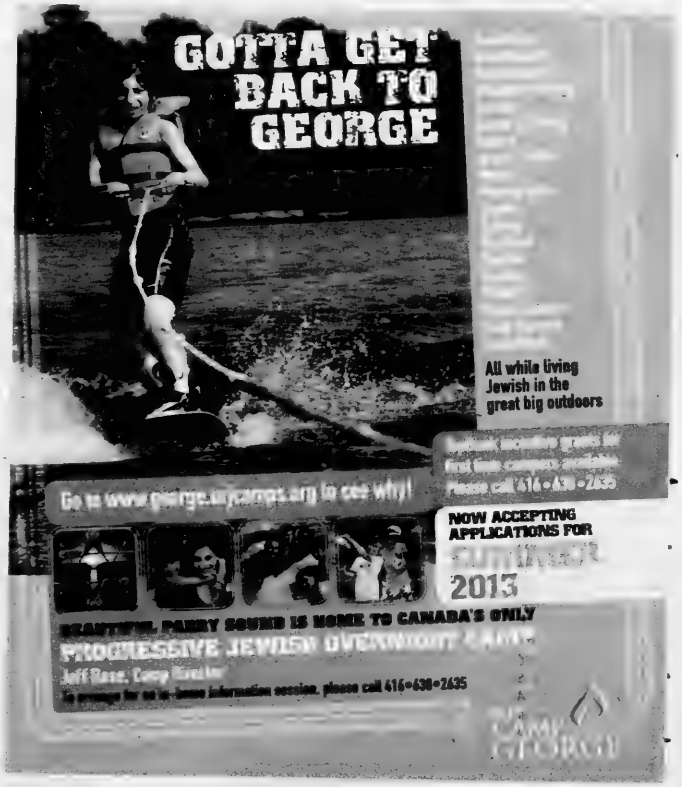
Larry Mikulcik with the old city of Jerusalem in the background

"They were so open about helping us gentiles understand what it means to be Jewish, and the different degrees from ultra-conservative to a more contemporary view of maintaining Jewish faith in the modern world," he said.

Currently, Mikulcik is preparing for speaking engagements around Strasbourg, and he's been included in a national committee that's planning a summer conference in Toronto that will bring the program's alumni together.

"Part of my obligation, because I've attended Yad Vashem, is to be involved in public education," he said. "We have fewer and fewer survivors of the events left to testify, and I think it's incumbent on our generation and younger generations to continue to make the truth known."

TOP TALENT: University of Toronto student Jonathan Green, right, won NCSY Canada's first Top Talent Live competition. Green, 20, was among four finalists to perform at the youth organization's Dec. 2 event at the Toronto Centre for the Arts. A graduate of Anne and Max Tanenbaum Community Hebrew Academy of Toronto, Green won $1,000 and the opportunity to sing a duet with Jewish music superstar Avraham Fried, centre, who served as a judge. Pictured with Green and Fried is Rabbi Glenn Black, CEO of NCSY Canada. ***[Shyndee Kestenbaum photo]***



CIJA has begun outreach to Canadian Roma

Continued from page 16

Numerous Jewish bloggers and activists in Hungary are being targeted for reprisals by neo-Nazi groups for taking part in pro-Roma and counter-Jobbik rallies.

In March, Hungarian-Jewish author Akos Kertesz, 80, fled to Canada and sought asylum. He told the *Hungarian News Agency* he faced harassment and threats after making controversial statements last summer about Hungary's role in the Holocaust.

Shimon Fogel

In June, the Toronto Board of Rabbis wrote to Prime Minister Stephen Harper and Kenney asking them to reconsider the DCO list, because it might turn away legitimate asylum seekers fleeing persecution, including Jews, from countries such as Hungary, despite growing concerns of rising anti-semitism and anti-Roma attitudes.

"As Jews, we know that countries where the majority lives in safety can be dangerous for minority groups. Roma people living in Hungary, for example, face persecution that has been documented by the Simon Wiesenthal Center and other human rights groups," the board wrote.

Kenney travelled to Hungary in October to meet with Roma and Jewish leaders there. At the time, his office said he sought to "better understand the nature of discrimination faced by the community and the reasons for a large wave of irregular migration to Canada.

Asked last week whether the meetings have had any impact on Kenney's formulation of the DCO, a spokesperson said no decisions have been made about which countries will appear on the list.

Follow-up questions to Kenney's office asking whether the delay in releasing the DCO was due to Kenney's reconsideration of the situation in Hungary were not answered.

Shimon Fogel, CEO of the Centre for Israel and Jewish Affairs (CIJA), said his group has begun outreach to the Canadian Roma community and that it monitors the situation in Hungary and the EU through its affiliation with the World Jewish Congress (WJC).

"There have historically been co-operative efforts between the Jewish and Roma communities. We haven't met with them formally recently, but it's something we're prepared to do, and we're exploring whether there are things we should do to address some of the challenges they face, which are similar to the problems with perception issues our community has had over the decades," he said.

Last month, WJC president Ronald Lauder slammed Hungarian Prime Minister Viktor Orbán for not taking decisive action against racism and antisemitism.

Particularly galling to the WJC were remarks by Hungary's ambassador to Norway, Géza Jeszenszky, who wrote in a university textbook used at Budapest's Corvinus University that all Roma are mentally ill.

Lauder said it was scandalous that a representative of a democratically elected government "should hold such absurd views on an ethnic community that has lived in his country for many centuries."

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Winnipeg congregation aids Jewish refugee from Malaysia

Myron Love
Prairies Correspondent

WINNIPEG — It has been said that countries don't need a Jewish population as a precondition for preaching antisemitism.

The perfect example is Malaysia, a predominantly Muslim East Asian country whose president has promoted the antisemitic *Protocols of the Elders of Zion* and other Jewish conspiracy theories despite the paucity of Jewish residents of Malaysia.

What Jews there are in Malaysia live secret lives. One of those Malaysian Jews lives in Winnipeg and is trying to secure refugee status. Her claim was rejected during her first hearing with the Refugee Board of Canada.

Ruth Livingstone, past president of the Reform congregation Temple Shalom, which is backing the refugee claimant, said that while the board found the claimant credible, board members didn't believe her life would be at risk should she return to Malaysia. The claimant would rather not be identified in this article for fear that it might prejudice her case and expose her to harm should she have to return to Malaysia.

"The board members reasoned that although she had faced persecution, she hadn't been tortured," Livingstone said. "They failed to reason that she hadn't been harmed because she and her family kept their Judaism secret."

Livingstone said that she tried to testify at the hearing as a character witness but was not allowed to speak.

The claimant – whose family hails from India – first came to Canada and Winnipeg in 2009. She came to Winnipeg to look after her ailing mother, who received Canadian citizenship five years ago. The claimant began attending Temple Shalom three years ago, Livingstone said.

"She should be the poster child for the perfect immigrant," Livingstone said. "She has a work permit and is working full time. She looks after her mother, and she is actively involved in our congregation. She attends services and has taken part in several of our programs.

"She is an amazing person," Livingstone said.

The claimant is appealing the Refugee Board decision to the Federal Court.

Joy Smith, MP for Kildonan-St. Paul in north Winnipeg, has taken up the case with Immigration Minister Jason Kenney, Livingstone said.

"We [Temple Shalom] held a fundraiser to help pay for her legal expenses," Livingstone said. "We are also collecting names on a petition and organizing a letter-writing campaign on her behalf."

Livingstone said the claimant's passport is being held by Immigration Canada and will be returned to Malaysian officials only if she is forced to return to Malaysia. Without a passport, she can't seek refugee status in any other country.

And if she does have to go back to Malaysia, Livingston added, she will be held for questioning and possibly face imprisonment and torture for claiming refugee status and being Jewish.

Canada frowns on Israel's settlement plans

Canada believes Israel went too far when it declared its intent to build 3,000 new settlement units in a controversial tract of the West Bank in response to the Palestinians achieving non-member state status at the UN last week.

In a Dec. 1 phone conversation, Prime Minister Stephen Harper told Israeli Prime Minister Benjamin Netanyahu that the planned construction of new settlements by Israel hampers prospects for peace, according to a Dec. 6 report in *The Globe and Mail*. Calls by *The CJN* to Harper's office for further comment were not immediately returned.

Speaking in the House of Commons during question period on Dec. 5, Foreign Affairs Minister John Baird elaborated on Canada's position on Israeli settlement plans.

"The Palestinian Authority's action and provocative rhetoric at the United Nations would obviously elicit a response from Israel. Neither is helpful to advance the cause of peace and we do not support either," he said.

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Syrian chemical weapons 'a red line'

Yoel Goldman
The Times of Israel

JERUSALEM — Israel's ambassador to the United States on Sunday addressed Israeli fears about potential spillover from the civil war in Syria, telling Fox News that if Syria's chemical weapons fell into the hands of Hezbollah, Israel would consider it a "game changer."

"We are watching the situation very carefully," Michael Oren said. "Syria has a very varied, deep chemical weapons program. It is geographically dispersed as well. Were those weapons to pass into the wrong hands — Hezbollah's hands, for example — that would be a game changer for us."

Last week, U.S. President Barack Obama warned the embattled Syrian President Bashar Assad against using chemical weapons, saying that would be a "red line."

Ambassador Michael Oren

On Sunday, Oren echoed Obama's statement.

"We have a clear red line about those weapons passing into the wrong hands," Oren said. "Can you imagine Hezbollah, with its 70,000 rockets, could get its hands on chemical weapons? That could kill thousands of people."

Still, Strategic Affairs Minister Moshe Ya'alon said Monday that Israel did not currently regard itself as being under threat from Syrian chemical weapons. If that changed, he said, Israel would know what to do in order to protect itself.

Meanwhile, a meeting of the Friends of Syria group was set to begin on Monday in Marrakech, Morocco, without U.S. Secretary of State Hillary Rodham Clinton, who was forced to delay her trip due to a stomach virus.

The Obama administration is expected to recognize the Syrian opposition's new leadership council as the sole legitimate representative of the Syrian people. Clinton is likely to announce that step at a meeting of the international diplomatic collective on Dec. 12.

The State Department said Sunday that Clinton's illness has forced her to move her flight to Morocco from Monday to Tuesday.

The meetings in Marrakech are expected to focus on providing the Syrian opposition with more financial and material support.

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UN adopts Israeli resolution

Yifa Yaakov
The Times of Israel

NEW YORK — The UN on Dec. 7 passed an Israeli resolution concerning entrepreneurship as a driving force for development, with 129 countries voting in favour of the resolution, 31 voting against it and nine abstaining.

"Talent is everywhere, opportunity is not," read the slogan on a brochure produced by the Israeli mission to the UN to encourage member states to support its resolution, "Entrepreneurship for Development."

"Entrepreneurship empowers people. It generates solutions and helps communities to overcome old problems with new ways of thinking," read another one of the campaign's brochures. "Entrepreneurship is a major tool for reducing poverty, improving social conditions and confronting environmental challenges."

The resolution campaign was accompanied by a diplomatic effort to thwart attempts by Arab member states to have the resolution tabled.

The campaign urged member states to view the concept of "entrepreneurship development" as "a powerful engine that can propel the global agenda forward."

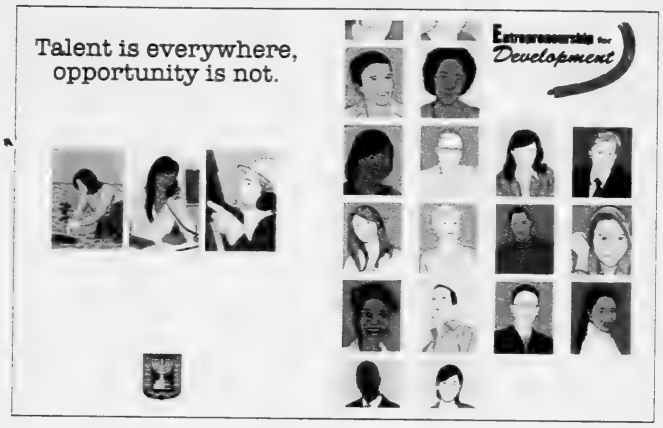
The Israeli resolution raised suggestions for several practical methods to promote entrepreneurship in developing countries, such as taking steps to remove the bureaucratic obstacles blocking the entrepreneurs' path and facilitating access to financial services.

"The Israeli spirit of entrepreneurship and creativity prevailed at the UN today. As a state that was founded in difficult circumstances, we have been able to create opportunities for talented people and have become an enterprising superpower," said Ron Prosor, head of Israel's mission to the UN. Creating a culture of entrepreneurship can work miracles and drive economies forward. Investing in human resources is a real message that Israel conveys to the developing world."

Concerning the Arab states' opposition to the resolution, Prosor stated that these states had, to his regret, "chosen once again to struggle against a move that was meant to aid them, just because Israel was the one standing behind it."

According to a statement released by the Israeli mission to the UN after the resolution passed, the vote was the first time the UN had passed a resolution concerning entrepreneurship as a method of combating poverty and encouraging growth.

TimesofIsrael.com



'Virtual' march marks '87 Soviet Jewry rally

NEW YORK — More than one million people have signed on to join a "virtual" march commemorating the Washington rally 25 years for the Soviet Jewry movement, according to a coalition marking the 1987 event.

Freedom 25, a coalition of 20 organizations, was aiming to attract one million people online to remember Freedom Sunday, when some 250,000 demonstrators gathered on Dec. 6, 1987, to demand that Jews be allowed to leave the Soviet Union. The rally advanced the Soviet Jewry movement, eventually allowing millions of Russian Jews to leave for the United States, Israel and elsewhere, and influenced U.S. foreign policy.

The coalition is hoping to educate a younger generation about the protest, which Freedom 25's founders believe are unaware of the significance it deserves.

"Despite such a record of unprecedented achievement and its enduring effect on contemporary society, Freedom Sunday and the movement in general are for the most part a footnote in history," Daniel Eisenstadt, a founder of Freedom 25 with Michael Granoff, both of Philadelphia, said in a statement. "They are not taught in any elementary or secondary schoolbooks; they aren't even a part of the curriculum at Jewish schools. In short, the history and lessons of the Soviet Jewry movement have slipped off the Jewish and national communal agenda."

Freedom 25 will work with Jewish schools, camps and organizations to integrate education of the event. Its website provides information on the march.

'We cannot recognize Israel's legitimacy'

Continued from page 1

"We want peace but will not repeat the same mistake of a one-sided withdrawal," Netanyahu said, referring to the removal of Israeli forces and the dismantling of all settlements in Gaza in 2005. He said the Israeli government wants "real peace with our neighbours" but is "under no illusions" and won't, this time, "stick our heads in the sand.

"I have always been astonished at the delusions of others who are prepared to continue this process and call it peace. You would hand over more territory, in this case in Judea and... to the same people, and the result, of course, will be a Gaza on the outskirts of Tel Aviv, Hadera and Kfar Saba," said Netanyahu, vowing his government won't bow to international pressure and risk Israel's security.

At the Hamas rally in Gaza on Saturday, Meshal promised to liberate Palestine "from the sea to the river," and said that Hamas was "not giving up any inch of Palestine. It will remain Islamic and Arab for us and nobody else. Jihad and armed resistance is the only way... We cannot recognize Israel's legitimacy."

At the main stage in Gaza City, a roaring crowd greeted Meshal and Gaza Prime Minister Ismail Haniyeh

Hamas' green dominated the gathering, where some children wore military uniforms and others carried guns. Masked gunmen holding automatic rifles flanked the podium where Meshal gave his fiery speech.

He said he would continue to secure the release of Palestinian prisoners from Israeli jails, referring to a swap last year when abducted Israeli soldier Gilad Schalit was exchanged for more than 1,000 Palestinian prisoners.

"From the sea to the river, from north to south, we will not give up any part of Palestine. It is our country, our right and our homeland," said the Hamas chief. "We are all one," he added, referring to Palestinians residing in the West Bank, the Gaza Strip and inside Israel. "We are all united in the way of resistance."

The 56-year-old Meshal, who left the West Bank as a child and now leads Hamas from the Gulf state of Qatar, entered Gaza on Friday via Egypt, for the first time and after a long exile from Palestinian territory, to attend the mass rally.

Palestinian sources reported that the terror group's supporters from throughout the region had arrived in Gaza to participate in the festivities. Israel Radio said supporters had come from across the Middle East and that 100 Muslims had also travelled from the United Kingdom.

Israel said last Thursday that it did not control who entered Gaza from Egypt. The Foreign Ministry noted that the entry of Meshal and other supporters to Gaza underlined that Israel did not maintain a hermetic land blockade on the strip.

A spokesperson for Hamas' military wing, Izz ad-Din al-Qassam, warned Israelis to prepare their passports.

"We fought the Zionist entity with limited power," he said. "What will happen when we fight with all our might?

"Zionists, you should prepare your passports and get ready to disappear," he added.

TimesofIsrael.com

Dragon boat race brings 'benefit campaigns' to Israel

Viva Sarah Press
CJN Israel Bureau

The winners of the Dragon Boat race in May 2012 *(Photo courtesy of UJA Canada)*

TEL AVIV — The inaugural dragon boat race on the Sea of Galilee last May was such a success that Canadian organizers have raised their expectations for the upcoming sophomore event.

"Last year's event [2012] far exceeded our expectations," Linda Kerzner, chair of the sponsorships committee, told *The CJN* during her recent visit to Israel. "We're only going to build on the success of last year. Our goal is to have the same number of teams, but we plan on doubling spectators. Last year, we had 2,200 people at the event. This year [2013] we expect to have 5,000 people."

While the sport of dragon boating was considered foreign – and even peculiar – to the Israelis who took part last May, with news of a second festival came a swell of blue-and-white participants who wanted to take part.

The second annual Dragon Boat Israel festival is planned for May 9 and 10, 2013. The 20-team quota for Israeli teams is already filled. And 14 of 20 international squads set to attend the event are confirmed from Canada, Germany and the United States.

It was a Canadian dragon boat team that brought this traditional Chinese team sport to Israel. Based in Ottawa, the team members thought it would be fun to combine their love of dragon boat racing with their love of Israel. That gave birth to Dragon Boat Israel (DBI), a joint Canada-Israel initiative.

But the real reason Kerzner and Debbie Halton-Weiss, chair of the Jewish Federation of Ottawa, were in Israel recently was to help the Israeli side of this festival with fundraising.

"We want a parallel steering committee," Halton-Weiss says, explaining that an important part of dragon boating is fundraising.

Last May, the event raised $50,000 for two educational charities: Youth Futures, which provides disadvantaged youth with mentors, and Net@, which trains young people in high tech. This year, the goal is to raise $75,000 for the Bayit Cham (Warm Home) centre for children at risk and the Kav Hazinuk leadership training.

While the goal is to transition the event to be run by organizers in Israel, what Kerzner and Halton-Weiss didn't know was that "benefit campaigns" are still pretty mysterious to Israelis.

"We're helping to create a new model for philanthropy in Israel. People [in Israel] aren't used to giving money to their friends to participate in a fundraising event. We're getting a lot more support," says Kerzner.

Kerzner and Halton-Weiss helped secure the event's first corporate sponsor.

"We're developing a model to help Israelis ask for money for these kinds of events," says Halton-Weiss. "We didn't realize this was a foreign phenomenon for them."

In addition to setting up the infrastructure of the festival, the two Ottawa residents were also busy implementing projects that would use the dragon boats on a year-round basis. In the coming months, the boats will be used regularly by a group of blind paddlers and they'll also be used for corporate team-building fun days.

"We're focusing on developing dragon boating in Israel," says Halton-Weiss. "We're trying to make it a group activity."

And though interest in these long colourful boats is only gaining momentum, there are no plans to purchase more boats just yet. However, there will be more to do this year on the grounds of the festival while participants and fans are waiting between races. Organizers are adding workshops in krav maga (a non-competitive martial art), yoga and wine tasting, as well as children's activities, for the May 2013 event.

"It's going to be a great festival," Halton-Weiss says.

Peres tweets Pope

Israeli President Shimon Peres officially welcomed Pope Benedict XVI to the social network Twitter with a personal message, the *Associated Press* reported. "Your holiness, welcome to Twitter. Our relations with the Vatican are at their best and can form a basis to further peace everywhere," Peres tweeted. Despite Peres's message, relations between the Vatican and Israel have been strained lately. The Vatican warmly welcomed the Palestinians, who recently upgraded to the same UN status as the Vatican, and also published a highly critical article of Israel's recent Jerusalem construction announcement in its daily newspaper, *L'Osservatore Romano*. The Pope, whose twitter handle is @pontifex, will not be personally tweeting.

Kadima loses two-thirds of MKs

Two-thirds of the Kadima party's 28 lawmakers are leaving the party. Several announced their intentions to leave when the party's elections list was released. The list was created by a party committee rather than through primaries. Seven lawmakers quit Kadima to join Tzipi Livni's new party, Hatnua. Kadima chairman Shaul Mofaz is number 1 on the Kadima party list, followed by Knesset members Israel Hasson and Yohanan Plesner.

War crimes accusation

Human Rights Watch accused Israel of committing war crimes during the last Gaza war. In a report released Friday, Human Rights Watch said Israel "violated the laws of war" when an airstrike hit the home of the Daloo family in Gaza City on Nov. 18, killing 10 family members and two other civilians. One of the casualties was Mohamed Jamal Dalu, 29, an officer in Gaza's Hamas-controlled police corps. Human Rights Watch says Israel's attack was unlawful because of the large number of civilians killed. The Israeli army said in a statement that it worked to minimize noncombatant casualties and civilians were never targets. The army blamed militants for using civilian buildings as hideouts.

Palestinians turn to Security Council

The Palestinians appealed to the UN Security Council to stop Israel from making plans to build 3,000 apartments in a controversial area outside of Jerusalem. In a letter to the Security Council, the UN General Assembly and the UN secretary general, the Palestinian representative to the United Nations said the plans represent "Israel's contemptuous response" to the international body's vote to approve enhanced observer statehood status for the Palestinians. Authorization for the construction planning was made by the nine-member security cabinet on the evening of Nov. 29 in the hours after the General Assembly vote. The housing would be built in the E1 corridor connecting Jerusalem to the large Ma'aleh Adumim settlement, an area that the Palestinians say is necessary to keep the borders of a Palestinian state contiguous. The housing is in the planning stage. Construction is a long way off, according to reports. Palestinian official Nabil Shaath said that the Palestinians would take Israel to the International Criminal Court (ICC) over the E1 plan and the announcement that Israel would withhold $100 million in taxes collected for the Palestinians, which it will apply to the PA's outstanding electric bill. "By continuing these war crimes of settlement activities on our lands and stealing our money, Israel is pushing and forcing us to go to the ICC," Shaath said.

-JTA and JNS.org

CHW Children Healthcare Women

Canadian Hadassah-WIZO (CHW) deeply mourns the passing of Honourary National President and Woman of Valour

Esther Matlow z"l

Esther was a true Zionist and mentor, a devoted wife, mother and a proud grandmother. She will be truly missed for her wisdom and leadership.

A memorial fund has been established through CHW with proceeds going to the Esther Matlow Opthamology Department at Assaf Harofeh Medical Center, Israel

May her memory be for a blessing.

Marla Dan
CHW National President

CHW National Directors

Alina Ianson
National Executive Director

E-mail: info@chw.ca CHW Toronto: 416.630.8373 Web: www.chw.ca

Israeli firm behind popular game app

David Shamah
The Times of Israel

TEL AVIV — It's one thing to develop an online game, but it's another thing altogether to design one for a major motion picture franchise. And to design one that wins an award from top entertainment industry doyens – as the most entertaining game of the year – is something that most game designers wouldn't dare hope for in their wildest dreams.

But that's exactly the ladder that Israel's Funtactix has climbed. The company that designed the online version of The Hunger Games Adventures, based on the blockbuster movie hit *The Hunger Games*, was named the best mobile game tied to a TV or film franchise by *Variety*, the bible of the entertainment industry.

A panel of judges from top gaming, entertainment, and online news sites gave the nod to the Israeli company's offering, which beat out tough competition from other wildly popular games such as The Walking Dead: The Game; and Veggie Tales: The League of Incredible Vegetables, both based on popular entertainment franchises.

This is the first year that *Variety* has awarded the prize. It was given in 10 different categories for excellence and innovation in the entertainment app industry. The awards were distributed at a special dinner Nov. 29 at the Sheraton Universal Hotel in Los Angeles, where the elite of Hollywood's technocracy came to pay tribute to the winners.

The Hunger Games Adventures was originally released last February as a Facebook application. The game was a huge success – with more than five million downloads – and was ranked one of the top five adventure games on Facebook, prompting Funtactix to produce an iPad edition last September. Within days of its release, the app became one of the most popular games in the iTunes App Store.

"It is incredible to see how our game has become a hub which brings together fans of the books and movies. It allows Suzanne Collins, the author of *The Hunger Games* trilogy of novels, to enjoy constant contact with her fan base," said Yaron Leifenberg, one of the founding partners of Funtactix. "The game will continue to be developed and updated for many more years on a weekly basis, giving players ongoing access to the wonderful world of *The Hunger Games*."

The Hunger Games movie, one of the biggest box-office films of all time, is based on the first book in the trilogy (three more films based on the books are planned), and describes a bleak post-apocalyptic America in which a decimated population is enslaved to produce goods and services for a decadent Capitol. As punishment for an insurrection years earlier, the 13 districts of the country, now called Panem, must send a teenage boy and girl to fight to the death in the Hunger Games.

The heroine, Katniss Everdeen, finds solace from her difficult life in the forest beyond the electrified fence surrounding her home in District 12, and the online game lets players follow adventures that she, along with the story's other heroes and villains, experiences in the forest.

Funtactix is considered one of the leading social-game companies in Israel. The company creates social computer games based on blockbuster films through close co-operation with leading Hollywood studios such as Lionsgate and Paramount. Some of Funtactix's earlier games include Mission Impossible IV and Rango, both based on popular films. Established in 2006, Funtactix has 30 employees in its various offices in Israel and the United States.

Funtactix is a portfolio company of Jerusalem Venture Partners (JVP), an Israeli venture capital firm that has made a commitment to content development, seeing content as emerging as a strong growth sector for Israeli companies in the coming years. Among the other content companies in which JVP has invested are Animation Lab, which develops animated films, and AnyClip, which lets users search in a database for their favorite movie clips.

"One of the most important decisions we made several years ago at JVP was to develop and invest in the field of digital media," said Gadi Tirosh, JVP's general partner and a Funtactix board member.

"Investments in Funtactix have certainly proved their worth. JVP will continue to lead in this field."

TimesofIsrael.com

Aussie company buys stake in Leviathan field

A gas rig in the Mediterranean ***(Flash90 photo)***

Gabe Fisher
The Times of Israel

TEL AVIV — Australia's largest natural gas and oil company, Woodside Petroleum, has taken a 30 per cent stake in Israel's Leviathan offshore gas drilling operation.

Leviathan will pay up to $2.5 billion (all figures US) for the stake, contradicting earlier reports that the deal was valued at only $1.2 billion. According to terms of the agreement, Leviathan is valued at some $8.3 billion.

"Leviathan is truly a world-class field that offers significant development opportunities through the growing Israeli domestic gas market and Asian and European export markets," Woodside CEO Peter Coleman said in a statement, praising Leviathan as "one of the biggest recent gas discoveries worldwide."

Located in the Mediterranean 130 km west of Haifa, Leviathan is estimated to contain up to 17 trillion cubic feet of usable natural gas, making it one of the largest fields in the world.

Shares in Leviathan, one of several gas fields off the shore of Israel discovered within the last few years, are now divided between Israel's Delek Group (which has a majority stake), Noble Energy of Texas, and Ratio Oil Exploration of Israel. Each of those companies will transfer a percentage of their stake to Woodside as part of the deal. The agreement also makes Woodside a strategic partner in the drilling process.

Leviathan's discovery in 2010 raised political tension between Israel and Lebanon, because it is near the disputed borderline between the countries' territorial waters. Lebanon later retracted a claim that the field was inside its waters.

Initial production for the Israeli gas market is slated for 2016.

According to the U.S. Geological Survey, the subsea area, or the Levantine Basin, that runs northward from Egypt to Turkey, contains upward of 120 trillion cubic feet of natural gas, and reserves in Israeli territorial waters account for some 40 per cent of that total.

TimesofIsrael.com

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Leonard Cohen puts on a stellar performance

Sheldon Kirshner
Staff Reporter

Men of his age and perhaps dotage are settling into retirement, winding down to pursue hobbies, spend winters in Florida, travel to exotic locales and renew relationships with children and childhood friends.

Troubadour Leonard Cohen, Canada's internationally recognized man of words, defies this kind of facile conformist categorization.

Well into his 70s, he is still belting out searing songs of love, loss, yearning and retrospection, winning new fans and satisfying old ones in the process.

Last week, at the cavernous Air Canada Centre, where the slap of hockey pucks and the bounce of basketballs are normally heard, Cohen was in high performance mode, stopping in Toronto for two nights on his *Old Ideas* North American concert tour.

He didn't quite fill the auditorium, his star power notwithstanding, but the place felt full as a roar of approval rose up from the audience as he bounded on to the stage and approached the microphone.

The crowd, almost evenly divided between aging baby boomers and millennials and generation Xers, was a microcosm of Cohen's diverse fan base.

Cohen, a son of Montreal, was nattily dressed in a dark suit and a fedora as he launched into his first number, *Dance Me to the End of Love*.

He sang in his trademark style, a low, growling whisper that was at once intimate and distant.

Basking in the thunderous ovation, and lit up by two powerful spotlights cutting through the darkness, Cohen thanked everyone for the warm welcome.

"We've been on the road for quite a while," he said in reference to the tour that ends later this month.

Sounding a plaintive note of mortality, he added, "We may or may not see each other again."

As if to assuage fans who fear they may never see him again, he said, "I promise you we'll give you everything we've got."

At 78, Leonard Cohen still delivers the goods.

With that, a middle-aged woman next to me burst out, "Even at 78, he's sexy."

As he performed the next few songs, accompanied by a chorus of three women in black outfits with lovely voices, Cohen dropped to his knees occasionally and knelt on a carpet in apparent supplication.

Between songs, he removed his fedora, revealing a lined and sensitive face, and introduced the members of his band, hailing from all corners of the world.

His rendition of *Everybody Knows*, which he expressly wrote for the Canadian film *Exotica*, was pitch perfect, an ode to his talent as a published poet.

"Everybody knows the dice are loaded/ Everybody knows the fight is fixed/ Everybody knows the boat is leaking."

"Love you, Leonard," an anonymous woman shouted out in near delerium.

After a 20-minute intermission, Cohen was back in full-throated flight, singing perennial favourites such as *Ain't No cure for Love* and *Suzanne*.

Cohen, his aura as a legendary ladies man shining through, continually harped on his advancing years.

"I'm old, but I'm still into that, a 1,000 kisses deep," he said slyly in a knowing nod to one of his songs.

Still later, he crooned, "I ache in the places I used to play." And then, in a tacit confession, he moaned, "I'd like to hold you, baby, but my arms are old and weak."

Cohen's ability to connect was on display yet again when he performed the classic, *I'm Your Man*.

"I'll step into the rain for you/ I will steal for you/ I'll disappear for you/ If you want a lover, I'll do anything you ask for."

With the three-hour concert reaching its finale, Cohen injected new life into *Hallelujah*, one of his signature tunes.

"Thank you so much for your hospitality," he said, finishing his last number in strong and indefatigable fashion. "I do so appreciate it."

He returned for an encore, prompting rapturous applause for a Canadian icon.

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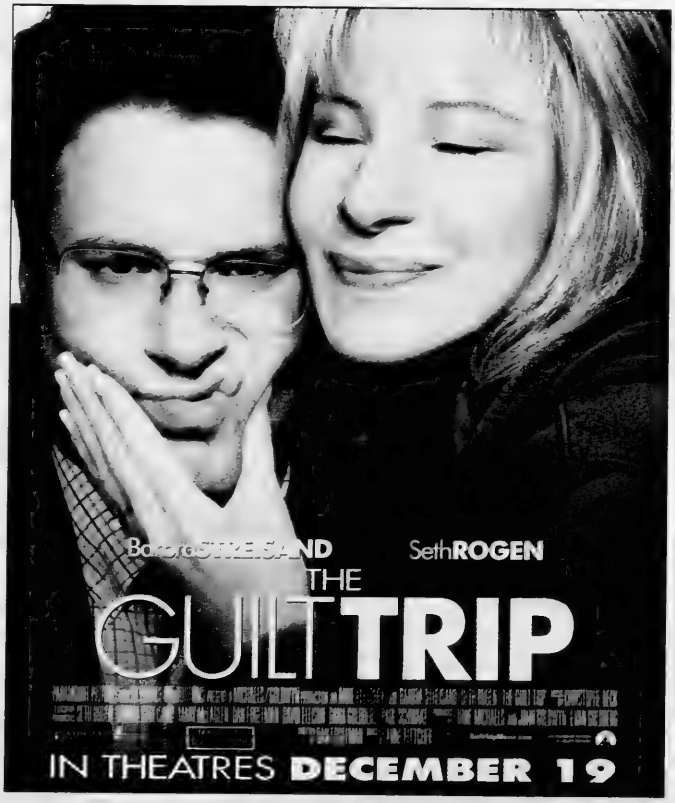


EYE ON ARTS

By BILL GLADSTONE

PLAY ABOUT ISRAEL COMING TO FACTORY THEATRE

Toronto Fringe's Next Stage Festival presents *The Peace Maker*, a play by **Natasha Greenblatt** about a young Canadian Jewish idealist who travels to Israel on a Birthright trip to make sense of the conflict for herself. She also visits the Palestinian territories as she wrestles with ideas of identity and justice and peace-making, all to the accompaniment of a live band spinning out klezmer, Arabic and other music.

Next Stage also offers *Pitch Blond*, a lighthearted comedy that explores Jewish actor **Judy Holliday**'s early career and her "best performance" before the McCarthy inquisitors who questioned her about her Communist sympathies. Actor-playwright **Laura Anne Harris** has won accolades for this performance that demonstrates just how clever one needs to be to play the ditzy blond.

Factory Theatre, 125 Bathurst St. Jan. 2 to 13. Visit http://fringetoronto.com and click on "Next Stage Festival."

* * *

Beatle Ballads: Toronto Beach residents **Martin Gladstone** and **Frank Caruso** have released a new CD titled *Beatle Ballads*, comprising 17 timeless Beatle standards, with guest artist **Brenton Chan** on cello. Martin was the founder and lead singer in the popular "Beatle clone" band **The Grottybeats** of the 1980s and works as a lawyer when not attending to his musical and political activities. He is a brother to the compiler of this column. The CD is available for sale at www.cdbaby.com, and a portion of proceeds will be donated to the Friends of Glen Davis Ravine. www.martinandfrank.com

* * *

Come to the Cabaret: Veteran singer **Gloria Valentine** and pianist **Nina Shapilsky** perform a Jewish Music Cabaret with songs in Yiddish and English in a program sponsored by UJPO (United Jewish People's Order), the Winchevsky Centre and the Yiddish Vinkl. $10 in advance, $15 at the door, includes refreshments. Winchevsky Centre, 585 Cranbrooke Ave. Saturday, Dec. 15, 8 p.m. Reserve at 416-789-5502, info@winchevskycentre.org

* * *

Names in the News: The 16 titles on the long list for the Charles Taylor Prize for Literary Non-Fiction includes **Carol-Bishop-Gwyn**'s *The Pursuit of Perfection: A Life of Celia Franca*. The book is a biography of the ballet dancer and founder of the National Ballet of Canada, who died in 2007. The daughter of a Jewish immigrant family from Poland, Franca was born in London's east end in 1921. Also on the long list is **Noah Richler**'s *What We Talk About When We Talk About War*.

* * *

Arts in Brief

• **Hadara Lazar**, **Dalia Rosenfeld**, **Robin Roger** and **Miri Varon** are among the authors featured in JewishFiction.net's recently released ninth issue, which includes a Chanukah story from Israel. All 14 writers in the latest issue are women. JewishFiction.net

• Teatron Toronto Jewish Theatre presents the Canadian première of *Rabbi Sam*, by and featuring **Charlie Varon**, at the Toronto Centre for the Arts, 5040 Yonge St., Jan. 3 to 13. Prices range from $26 to $48, but Teatron has added a specially priced matinee ($19) on Jan. 3. www.teatrontheatre.com

• Woody Allen Past and Present is the topic of **Kevin Courrier**'s upcoming series of five lectures with film clips as part of the Miles Nadal Jewish Community Centre's Media Mondays. Find out how audiences responded to **Woody Allen**'s movies, from the 1960s to today, from *Annie Hall* to *Midnight in Paris*. Jan. 14 to Feb. 11. $56 for the series, $12 per session, $6 for students and Toronto Jewish Film Society subscribers. film@mnjcc.org, 416-924-6211, ext. 606.

• Shir Libeynu presents Chanukah in Chelm!, a celebration with menorah-lighting, chazzan, latkes, the **Jewstice League Klezmer Ensemble** and tales about Chelm. First Unitarian Congregation, Sunderland Hall, 175 St. Clair Ave. W. (near Avenue Road) $20, children $5. Dec. 14, 6 p.m. 416-465-5488, www.shirlibeynu.ca

Singer Amy Sky hosts cancer research fundraiser

Susan Minuk
Special to The CJN

Canadian singer-songwriter Amy Sky, whose mother died of cancer, hosted the recent Israel Cancer Research Fund (ICRF) event, an evening of music and storytelling at Glenn Gould Studio in Toronto.

"Cancer took my mom, Sandy Shiner, from our family," Sky said. "Her first yahrzeit is Nov. 29, so, naturally she is on my mind. Every time I am engaged in activities that help others, I know that this is, in part, my mother's legacy of caregiving that she passed on to me. She was also a music lover – she lived for the arts. This evening would have been doubly rewarding for her – music and a meaningful cause."

A Toronto native, Sky burst into the national limelight in 1996 with her debut recording *Cool Rain*, which achieved gold status in Canada for record sales and spawned four hit singles, including *I Will Take Care of You*.

Sky also writes songs for dozens of international recording stars, including Anne Murray, Reba McEntire, Diana Ross and Olivia Newton-John.

As both a writer and performer, Amy has been nominated for Juno, SOCAN, Canadian Independent Music and American Songwriting awards, among others.

Her opening number, *Help Me To Heal*, was written by Sky and Newton-John for Newton-John's 2010 CD, *Grace and Gratitude Renewed*.

"I had the good fortune to be with Olivia Newton-John when she gave the song's world première at the Kennedy Center in 2010 at the first-ever Susan G. Komen Awards Gala," Sky said.

"I saw a roomful of well-known cancer survivors and advocates, in addition to Olivia, who is herself a survivor. I reflected that these people gathered there that night because of the promise that Nancy Brinker had made to her dying sister, Susan Komen, to do everything in her power to end breast cancer forever. That promise launched the Global Breast Cancer Movement, and it reminded me of Margaret Mead's well-known quote, 'Never doubt that a small group of thoughtful committed citizens can change the world. Indeed, it is the only thing that ever has.'

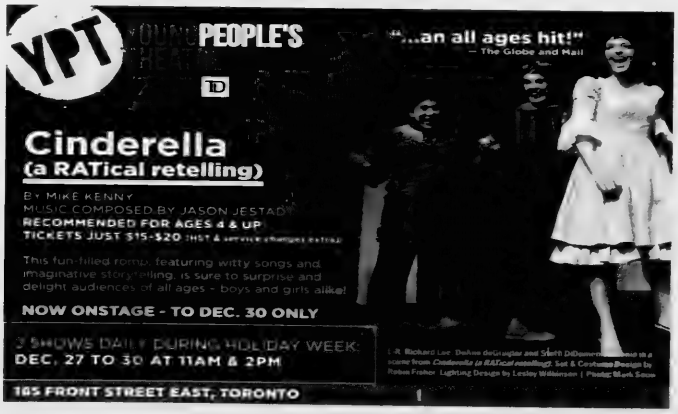
"Looking around the room here tonight, I feel the same energy, the same belief and commitment to fund the research that will make the breakthroughs that will save countless lives in years to come."

The guests at the fundraiser received Sky's latest CD, *Alive and Awake*, a collection of songs chosen to reflect Amy's belief that art and music can be tremendously healing.

Sky devotes a great deal of her time to women's health issues and has spoken out extensively on her own experience with postpartum depression.

Her husband, singer-songwriter Marc Jordan, also entertained the crowd with his group, Lunch At Allen's, an ensemble that features veteran performers and songwriters Ian Thomas, Cindy Church and Murray McLauchlan.

Around $150,000 was raised for cancer research that evening.



Book gives a voice to Toronto writers

Cara Stern
Staff Reporter

As a reaction to recent government cuts in arts funding, a group of writers are hoping to showcase the strength of the Toronto arts community and introduce people to writers who live, or have lived, in the city.

They also wanted to give their fellow artists a platform for their work.

"Sometimes writing can be a solitary endeavour," said Jenna Harris, creator and editor of a new book, *City Voices: A Book of Monologues by Toronto Artists*. "[This book is] something that can bring people together to strengthen the network of these individual artists."

Harris, who is originally from Kingston, Ont., lived in New York City before moving to Toronto several years ago. When she discovered that it was sometimes difficult for artists to share their work, she created a project that would showcase work from artists with different backgrounds and careers.

The editors of *City Voices: A Book of Monologues by Toronto Artists* are, from left, Anila Pant, Jenna Harris and Ronit Rubenstein. [Max Telzerow photo]

"It's an industry where I realize you do need to create your own opportunities or people won't know you're there or the work you're doing," she said.

In the book, 28 writers share two-minute-long monologues that range in style from theatrical to spoken word and poetry, Harris said. Some of the monologues are based on plays the authors wrote, but the material is all brand new.

Harris said this kind of book is especially necessary, given that Toronto has not been particularly supportive of its arts scene in recent years.

Arts funding is vital to show artists that their work is valued, Harris explained.

"This is who I am. It's what I do, but it's also what feeds me on a daily basis," she said of her work. "When that [support] goes away, it does feel like what artists are doing isn't worthy."

Adding to the political nature of the book, the editors approached NDP member of Parliament Olivia Chow to write a foreword. Harris said they chose her because of her ongoing support for the arts.

Chow wrote her introduction in the form of a monologue, portraying herself as a character talking about Toronto and the fantastic arts community, Harris said.

Despite focusing the book on Toronto's art scene, none of the three editors grew up in the city, noted co-editor Ronit Rubenstein, who is from Montreal. The third editor is Anila Pant, who grew up in Kingston, Ont.

"I think we've all really found a lot to appreciate about the arts scene here," Rubenstein said, citing its vibrancy and its youth.

At the same time, it's hard, when you are just starting out, to know how to get your work out there, she said. So this project will hopefully give young writers a chance to see their work in print.

One of the big concerns at the start of the project was whether there would be enough authors interested in submitting a monologue to a self-published collection, Harris said. But she put out the word and received 150 submissions, which she said proved to her there was a need for this type of project.

In order to ensure the monologues were picked based on merit and not influenced by a writer's reputation, the editors read all monologues without knowing the author, Rubenstein said.

The writers they selected range in age from 13 to over 80, Harris said. Some are seasoned writers, while others are relatively new.

Kat Sandler, for example, is one of the more experienced of the group. Her 2012 Fringe Festival production, *Help Yourself*, won the Fringe New Play contest.

Rubenstein said she hopes readers will learn about the community of writers in the city who are writing plays that they may enjoy, and perhaps in the future, they'll be drawn to see a performance if they recognize a name from the book. But it's not just for locals, she added. Anyone can curl up with it and enjoy it for the most part.

"We've created [the book] as a journey. So you start with one monologue and it leads into another as if you're reading a short story," Harris said. "This really is a showcase of the type of people who are speaking out in our city in 2012, and we hope that the diversity within it is reflective of Toronto."

To find out more about *City Voices*, which will be launched at a Dec. 19 event, visit cityvoices.ca.

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Illustrated histories of New Mexico and Israel

Joseph Serge
Arts Editor

El Iluminado, A Graphic Novel (Basic Books) is a humorous yet informative look at the history of the Crypto-Jews of New Mexico.

Written by Ilan Stavans, who's known primarily for his funny translation of *Don Quixote* into Spanglish – the Spanish-English hybrid spoken by many Americans – the book reveals how the region's roots are far more Jewish than most people think.

The main character in this story is the author himself, a real-life professor at Amherst College in Massachusetts. The story has him visiting New Mexico to deliver a lecture on Crypto-Jews, Jews who were force converted to Christianity but continued to practise in secret during the Inquisition.

After the lecture, he is approached by a woman who tells him about Rolando, her cousin, who died under mysterious circumstances recently. Rolando, she tells him, believed he was Jewish and was slowly unearthing a mystery that would prove it.

Ilan is drawn to her story and slowly gets pulled into an ever-widening mystery.

Rolando, he learns, was obsessed with the history of Luis de Carvajal, a 16th-century Spanish man who learned of his Jewish ancestry, and started the Crypto-Jewish community in Santa Fe, before being killed during the Inquisition.

Ilan learns that before he died Rolando was in possession of some secret documents that could shed light on the history of New Mexico's Crypto-Jewish community.

With the help of Rolando's Spanglish-speaking cousin, Ilan tries to trek down these documents, all the while being thwarted by hecklers, detectives, priests and a rival academic.

Illustrated by Steve Sheinkin of the popular Rabbi Harvey graphic novels, *El Iluminado* is a quirky tale with enough conspiracy, church history and secret documents to fill a Dan Brown novel. At the same time, it illuminates the little-known true history of New Mexico's Jewish past.

* * *

In his final work before he died in 2010, Harvey Pekar also used himself as the protagonist of his graphic novel, *Not the Israel My Parents Promised Me* (D&M), illustrated by JT Waldman.

Pages from *Not the Israel My Parents Promised Me* (left) and *El Iluminado*.

Pekar was born after World War II to immigrant parents. His mother was a left-leaning secular Zionist, his father was a religious Zionist.

Not the Israel My Parents Promised Me intersperses a quick retelling of Israel's history with events from Pekar's own life, all in the form of a conversation between himself and Waldman.

It starts off with Adam and Eve, Abraham and the Canaanites, and moves swiftly through the emergence of rabbinical Judaism after the destruction of the Second Temple.

It's sort of a primer on Israeli history, touching upon Islam, Spain, the Crusades, Israel Baal Shem Tov and the Chassidim, the Enlightenment, Herzl, the world wars, the birth of the nation and the conflict with the Arabs, all the way to the present.

All you wanted to know about Israel in less than an hour.

But the retelling of Israel's history is only the setting for the real aim of the book, which is to show the events that pushed Pekar from being a devoted Zionist to an outspoken critic of Israel.

Over the course of a single day in Cleveland, Pekar (well-known for his graphic autobiography *American Splendor*) and Waldman wrestle with the mythologies and the realities surrounding the Jewish state. Waldman, who in his mid-30s was half Pekar's age, serves as a bit of a counterpoint to Pekar's viewpoints – or at least giving the book the feel of a debate.

Pekar's main argument is that the Arabs have a legitimate beef, something that David Ben-Gurion, the first Israeli prime minister, and Israeli military leader Moshe Dayan both admitted. "They see but one thing – we have come and we have stolen their country. Why would they accept that?" he has Ben-Gurion saying.

He is critical of the "my country right or wrong" attitude that a lot of Jews have toward the government of Israel.

For a long time, he argues, Israel was the darling of the West, especially during the 1967 and '73 wars, but all this evaporated by the 1980s. Since then, it's all been downhill for Israel in terms of world sentiment. The occupation is the main reason for this, Pekar believes.

Pekar died before this book was completed, and it was left to the illustrator and friend Waldman to finish it. Pekar's late wife, Joyce Brabner, wrote the epilogue.

The historical parts of this book offer nothing new. It's Pekar's own stories that make it interesting. Obviously, this book has a strong left-leaning bias and preaches to the choir. While it is unlikely to change people's minds, readers open to discourse will find it worth reading.

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Smoskowitz gets new lease on life with the Mississauga Steelheads

Paul Lungen
Staff Reporter

What a difference a change of scenery can make.

Last year, Dylan Smoskowitz was riding the pine, seeing very little ice time while playing for the Barrie Colts. With a lineup of talented offensive players such as Mark Scheifele, Tanner Pearson and Smoskowitz's buddy, Daniel Erlich, Colts coach Dale Hawerchuk didn't have to rely on Smoskowitz's goal-scoring abilities.

His talents were being wasted as a spot player, so early in the current season, he was traded to the Mississauga Steelheads for Cody Boyd plus a couple of OHL draft picks.

Smoskowitz proved his mettle right from the get-go. During the first period of his first game for the Steelheads, before he'd even attended a practice, he put one by the goaltender of the Niagara IceDogs.

"I knew this would be my new home, that I'd fit in great with the coach and a great bunch of guys," he said.

In Mississauga he was told that he'd "be relied upon more offensively. At the same time, I take pride in myself as a two-way player, taking faceoffs. And you can't forget your defensive responsibility," he said.

Always an offensively gifted player, Smoskowitz's stats tell the story of a guy who blossoms when he gets lots of ice time.

In 2010-11, his first season with the Colts, he scored 21 goals and added 10 assists in 67 games. Last year, with limited ice time, his numbers fell to three goals and nine points in 60 games.

Now, as the No. 1 centre in Mississauga, playing on the power play and despite facing the other teams' best defenders, he's racked up 21 goals and eight assists in 24 games. He's 31st in OHL scoring. He was named OHL player of the week for the week ending Oct. 14 after scoring five goals and two assists in three games, to go along with a plus-minus rating of plus-5. So far this season, his plus-minus stands at plus 11.

Smoskowitz considers himself fortunate to be getting a second chance to showcase his talents. "I'll try to make the most of the moment," he said.

He's been put on a line with Mississauga's leading scorer, Riley Brace (nine goals, 26 assists), who's 18th in league scoring, and Josh Burnside (eight goals and eight assists).

"It's been great since I first got here. We blended instantly," he said.

Smoskowitz is clearly the trigger-man on the line, and when he evaluates himself as a player, he believes his greatest strength is finding open space on the ice and seizing the opportunity for a good chance on net. He believes he's improved his skating, though there's room to increase his explosiveness in his first three steps, he said.

At away games, with the opposition enjoying last change, Smoskowitz faces some of the best defensive players in the league, including Dougie Hamilton and Scott Harrington. "I see it as a challenge," he said. "If you get points, it's a confidence booster."

For home games, head coach James Boyd is confident in his personnel and generally rolls his lines in order, Smoskowitz said.

A second home ice advantage is living right at home. Instead of billeting with local families, as many OHL players do, Smoskowitz lives with his parents, Michael and Shirley, in Richmond Hill. It gives his dad, who played a little junior A back in the day, the chance to go over game film with Dylan.

"My dad PVRs every televised game, and if he sees something, a trend starting to happen, he'll let me know," Dylan said. "My dad wants me working hard every shift."

Living at home has other benefits as well, especially at mealtime. "Every meal goes above and beyond," he said.

His parents both attend nearly all the Steelheads' home games, along with plenty of nearby away games.

Smoskowitz, 19, was passed over in his draft year, but he remains eligible for the NHL entry draft at the end of the current season. With his new profile, he's hopeful he'll get noticed by scouts.

One guy who spotted his talents is Alex Voihanski, GM of International Scouting Services (ISS). Voihanski is responsible for putting together Maccabi Canada's hockey team that will compete in next summer's Maccabiah Games in Israel.

Smoskowitz was invited to the team tryouts last June, and a little while ago he was told he'd made the team.

"It should be a pretty good experience," said Smoskowitz, who attended United Synagogue Day School.

Another change of scenery and another chance for Smoskowitz to shine.

Dylan Smoskowitz

Israeli player fined, loses captaincy over 'Nazi' taunts

Michal Shmulovich and Sam Ser
The Times of Israel

TEL AVIV — The Maccabi Tel Aviv basketball team delivered a stinging punishment to its team captain last week, a day after Guy Pnini called a rival player a Nazi and said he hoped both the player and his father would develop cancer.

Pnini was stripped of his captain's title for the rest of the season and suspended indefinitely from the team, along with a team-imposed fine of 100,000 shekels (roughly $25,000), to be paid to a charitable organization, for his heckling of Hapoel Tel Aviv player Jonathan Skjöldebrand during a Dec. 2 game with Maccabi's crosstown rivals.

Throughout the game, Pnini taunted Skjöldebrand, an Israeli player with blond hair and blue eyes who is of Swedish descent, calling him a "German Nazi," "a son of a bitch" and "trash" – and wishing him "brain cancer." At one point, Pnini inched toward Skjöldebrand and whispered, "May your father die."

Skjöldebrand remained composed and ignored Pnini.

The moment was picked up by courtside cameras, which enabled lip-reading experts at a sports channel to decipher the captain's taunts. The clip was broadcast repeatedly on Israeli television and caused a stir among basketball enthusiasts.

Pundits weighed in and voiced strong opposition to Pnini's behavior.

"This was first-class hypocrisy and bullying that doesn't befit such a large sports club," wrote Zohar Israel, of *Channel 2 News*. "[Pnini] doesn't deserve to wear the national team's jersey, either."

A crestfallen, tearful Pnini responded to the team's castigation by conveying his "sincere apologies" to Skjöldebrand and his family, the Maccabi Tel Aviv basketball team and his fans – and to his own family and relatives, "many of whom died in the Holocaust," he said. "I apologize for my behaviour," he said. "I feel I have disappointed the league, the club, the fans and my family. I will do all that I can to make up for my mistake."

TimesofIsrael.com

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Comedian tackles difficult topics with humour

Cara Stern
Staff Reporter

Lahna Turner says she can find humour in any situation.

"That's one of the greatest things a comic could do," says the edgy and sometimes politically incorrect comedian. "How better to deal with horrible situations than with humour?"

The Toronto-born comedian says being a petite woman with a sweet personality means she can get away with jokes that might seem offensive coming from someone else, she says. But in a sense, it's a double-edged sword.

"On the flipside, it's also a little more shocking," she says. "If I was a brawny guy, my content wouldn't seem quite as edgy."

Turner's standup act often involves her performing jokes in the form of songs. She stands on stage, strumming her guitar and singing in her high-pitched voice about sex, race and other hot-button topics.

"I don't think there's anything you shouldn't talk about," she says, even going as far as to make jokes about explaining that she considers it part of her Jewish heritage to talk about tragedy. "If you don't talk about it, it goes away. Or if you don't talk about, it just gets worse."

She isn't scared to tease her audience. For example, in one of her most popular clips on YouTube, she sings what she calls *The Stereotype Song*.

"This is a special song about how stereotypes aren't true – except in Asia, Asians are bad drivers, too," she sings, singling out an Asian audience member. "It's cool, because you guys can build cars, you just can't drive them! Thanks for coming out though and be careful driving home."

Lahna

Her performance, while edgy, is not meant to offend anybody, she says, but she thinks that people have their own tastes in comedy, and she understands that not everybody will like her humour.

"You don't go to see a rock 'n' roll show if you enjoy country music," she says, adding that it's almost impossible to write a decent comedy show that doesn't touch anybody's nerves.

Turner was born in Toronto, but moved with her family to Houston, Texas, at the start of Grade 6. Having spent her early childhood in North York, she had no idea what to expect from Texas.

"I literally thought when I was a little girl that I'd be riding on a horse to school," she says.

The biggest shock, she says, was the lack of Jews in Houston. Having come from a particularly Jewish area of Toronto, she thought it was the norm.

"You move to Texas and everything changes," she says, adding that while there are Jews in Houston, the majority did not live in her part of the city. "You are very much a minority.

"The joke is that I'm Canadian and Texan, so I say, 'Howdy, eh?'"

Turner, who's 38 but says she feels like she's 26, began her comedy career 14 years ago, performing funny tunes with her guitar.

"It's very addicting, being onstage. You either love it or you hate it and will never do it again," she says. "I immediately loved it. I'm very good at writing funny comedy songs. I have a knack for it."

She spent only a few months performing for free before she received her first paycheque for her standup.

"I remember it as clear as day. The owner walked up to me and put $20 in my hand," she says. "I couldn't believe I just got paid for doing that. That was it for me. If I could get paid to do this, why would I do anything else?"

Her husband, Ralphie May, is also a comedian, best known as the runner-up in the NBC reality show *Last Comic Standing*. He, too, performs edgy jokes, often looking toward his own life, such as his health issues, for inspiration.

Last year, he was hospitalized and almost died, which was obviously a really difficult situation, Turner says. But then he took that experience and turned it into an hour of standup material.

"There wouldn't be a dry eye in the room, yet it is hilarious at the same time," Turner says. "I think when you have some hurt in your heart, it makes you funnier."

Her act, she says, doesn't have anything that would make people cry. "I haven't reached that level where I would feel comfortable sharing like that," she says. "I think being able to do that is a wonderful gift."

The two comedians have a five-year-old daughter and a three-year-old son. Turner says the kids don't understand the jokes yet, but she wouldn't try to hide them from it. She performed two weeks before giving birth to her daughter and two days before her son, so they've been exposed to her act since before they were born, she says.

Lahna Turner and husband Ralphie Mays run a comedy podcast called *Perfect 10*.
[Dabney Morris photos]

"I have a couple friends who have had babies and as women they change," she says. "The joke is they had the baby and they forget how they had the baby… That, to me, doesn't make a lot of sense."

Turner and May host a podcast together called *Perfect 10*, which brings fans into the couple's personal lives on a weekly basis.

Periodically, they've been asked to be the spotlight of a reality show, Turner says. They've filmed pilots before, which were not picked up. However, she says they found the experience too invasive. The podcast invites fans into their lives in a less invasive medium.

They sprinkle their kids into the show whenever it's funny, Turner says, mentioning one episode where they had relationship expert, Andrea Syrtash, council the two kids on their relationships.

"All kids are really funny," she says. "It's a refreshing way to see the world. They're a big inspiration for me now… and I work very hard to give them the greatest life imaginable."

To find out more about Lahna Turner and her podcast, visit perfect10pod.com.

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Israel promotes water technology

How can Israel extend the way it communicates its message about its capabilities with regard to water? Is there a more effective way to help companies that have unique water-related solutions bring them forward to a market beyond Israel?

Perhaps a lesson can be taken and modified from the recent conflict between Israel and Hamas. One of the new fronts that appeared during the conflict was the use of social media by various Israeli organizations.

Israel was trying to influence a new generation of advocates by providing information in short bursts through Twitter, and then in more detail on other social-media channels and supporting videos on YouTube that gave even more details.

This "air cover" approach influenced the direction of some of the stories that eventually appeared in traditional mainstream media such as television, radio and newspapers. The information was also used by speakers at traditional rallies organized by Jewish organizations in support of Israel. The story about Israel and water could leverage some of the lessons learned in this recent conflict.

Sustainable Jew

Fred Winegust

It is important that people who support Israel gain a high level understanding of what drives Israel when it comes to water. When the right opportunity presents itself with the right people, communicating a small amount of information about Israel's capabilities can open up a door of opportunity that might otherwise have remained closed.

I recently used my own network to work with a number of social-media groups on LinkedIn to track down a number of short videos that would provide air coverage about Israel and water. Through online discussions with other like-minded advocates for Israeli technology and sustainable water practices we identified a number of videos that could get a clear message across.

Israel NEWTech, Novel Efficient Water Technologies, has been responsible for making Israel's case in the cleantech space, and opening the way for Israeli companies to gain recognition and business on the world stage.

Israel – Cleantech in the Making, is a two-minute YouTube video produced by Israel NEWTech. It highlights Israel's capabilities in both water and renewable energy. If you want to get a general idea about water the first minute of this video gives you that information.

Israeli Water Technology is a five-minute video that then goes slightly deeper into Israel's water capabilities. The video provides examples of how Israeli water technology and know-how have been deployed in Israel and around the world to provide solutions for water management, water flow control, drip irrigation, recycling and reclamation, purification and water treatment and desalination.

An eight-minute video by Mekorot, Israel's National Water Company brings the story together in the context of how solutions referenced above not only plug into the national water system but serve as a research and development hub and a proving ground to help with technology and know-how export. (**http://bit.ly/Ug3tKq**)

This sets the stage for a more targeted business discussion, where you match the specific water needs of a client with the water capabilities that the Israeli companies can offer. Next month, a look at traditional water-related conferences and new collaborative approaches to bringing people together around water.

Winegust@gmail.com

POTATO APPLE LATKES

1 tbsp olive oil • 1 lg chopped onion
• 1 egg, lightly beaten
• 4 Yukon Gold potatoes, peeled, grated, squeezed dry
• 2/3 cream cheese • 1/3 c shredded Cheddar cheese
• 2 apples, peeled, cored, grated, squeezed dry
• 2 tbsp flour • 1/2 tsp salt • 1/2 c olive oil
• 1/4 tsp freshly ground black pepper

In large nonstick frying pan, heat 1 tbsp oil over medium heat; cook onion 8-10 min. until soft. Transfer to large bowl to cool. Add egg, potatoes, apples, cream cheese, Cheddar, flour, salt, pepper. Using your hands, mix together until combined. Form mixture into 16 2 ½" patties.

In clean large nonstick frying pan, heat ½ c oil over medium heat. In batches, add patties, reduce heat to medium-low; cook 5-7 min. per side until browned and cooked through. Transfer to paper towel-lined plate. Bring oil back up to medium heat between batches. Serve latkes warm with sour cream & chives.

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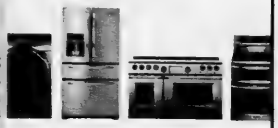
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The CJN's French-language reporter in Montreal, Elias Levy, writes about:

French author Alexandre Jardin, who talks about his latest novel, *Joyeux Noël*, which reintroduces the theme of antisemitism that was the subject of his earlier autobiographical work, *Des gens très bien*.

Conversion and pluralism which was discussed by a panel of journalists and rabbis, organized by the Centre d'Études juives francophones contemporaines ALEPH as part of pre-Festival Séfarad 2012.

Smadar Cohen

Exclusive to cjnews.com

Hebrew web columnist Yossi Tastassa says the timing of Israel's announcement last week that it plans new buildings in area E1 lacked proper thought.

Ben-Gurion University professor Smadar Cohen, left, has helped to turn plant algae into an injectable liquid polymer "device" that finds its way through the blood to a specific area of damaged heart tissue, then transforms into a gel-like material that heals that same tissue while minimizing damage.

Canada: slumbering under the snow

The Harper government is so ideologically based, so disinterested in facts, that more of our citizens and friends who need compassion are suffering.

Bill C-398, recently defeated in parliament, was supported by pharmaceutical companies, and would have made it easier for Canadian generic drug companies to produce lifesaving HIV/AIDS drugs for developing countries unable to manufacture them. The drugs will not be sent. Children will die. Canada has lost again.

Urban Writer

Avrum Rosensweig

The Harper government has passed laws ensuring Canada's place in the "no nonsense, take no prisoners" family of nations. Debate, the lifeblood of a democracy, is mocked, not only in the House but at the committee level, where the Canadian middle road through negotiations used to be found. It's as if the Harper government is sitting underneath a basketball net and simply tossing the ball into it. There is no need to dribble. The opposition, another Canadian voice, has been locked in its dressing room.

The Harper government has clumped together bills, under an "omnibus" banner. Bill C-10, The Safe Street and Community Act, allows it to bully its way through with minimal discussion and little reliance on experts who know more about crime than an elected official.

When the government is asked how it can pass a law requiring minimum sentencing – a process that excludes judges' ability to determine extenuating circumstances and has shown to be a failure in places such as Texas – its response is that "that is their mandate."

Mandate indeed. Did the Conservative government run on a platform of "minimal debate"? Certainly not. Did the 35 per cent who voted for this government check off their ballot knowing Bill C-31 and refugee policy would exclude the most vulnerable from entering our country, or if they were able to stay, be refused medicine? No!

And while this happens, so many of our Jewish community members rejoice at our government's position on Israel and believe all is, therefore, just fine. A large segment of our community has become a one-value group and suspended their critical thinking and a sense of national and international brotherhood that ensures the rights and needs of the impoverished, the sick and our neighbours who have made legal mistakes and found themselves in prison for six months with rapists and murderers.

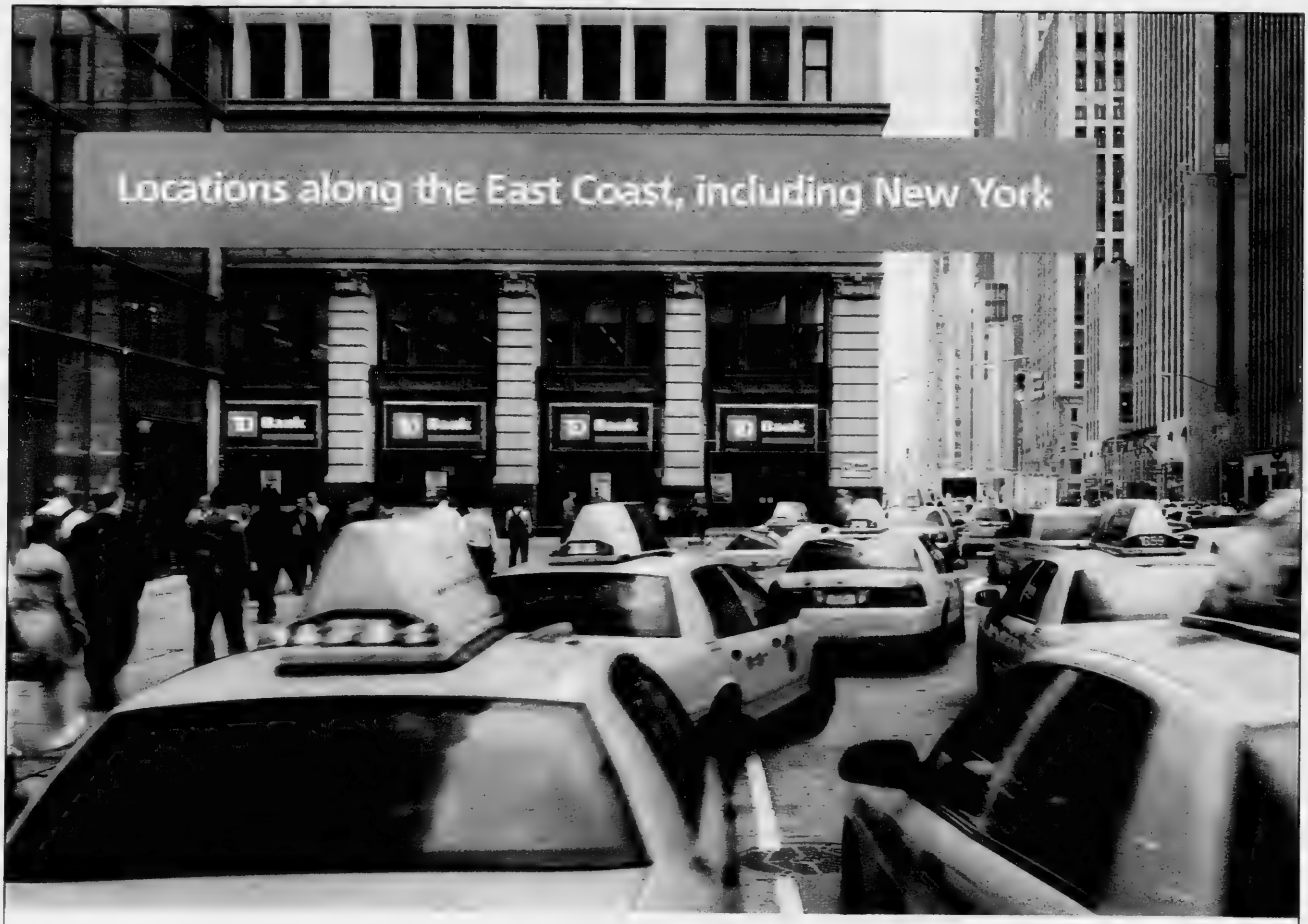
What happened to us?

I am deeply appreciative of Prime Minister Stephen Harper's stand on Israel. The argument that Israel is always under threat, and its existence is at question is, I believe, correct. I am not, however, prepared to weaken Canada through my unconditional support of our government (and its stance on Israel), because if I were to, what would be left of our compassionate nation and its ability to extend support to Canadians, our brothers and sisters in developing nations, and our, Homeland, Israel? The fact that we cannot make a distinction between support of Israel and anything else is a dangerous path to be on.

An ideologically based leadership translates into an angry, one-dimensional country. This cannot auger well in the long run for anybody. The tolerant Canada that once was is sleeping under a blanket of undisturbed snow. What will be if we allow it to slumber?

On Dec. 15, the government is releasing its Designated Countries list, which will likely include Hungary, where Jews and Roma are suffering persecution. Refugees from countries on the list will be eligible only for health care deemed necessary for public health and safety. See www.doctorsforrefugeecare.ca.

Avrum@veahavta.org



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This Week

National

Canadians asked to contribute to new Israeli orthopedic hospital. *Page 3*

B.C. student to get bravery award. *Page 17*

Arts & Travel

Israeli pianist makes impressive TSO debut. *Page 33*

Sports & Leisure

Andrew Goldberg likes to make life miserable for opponents. *Page 35*

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Israel's ambassador to Canada, Miriam Ziv, and Canadian Minister of Public Safety Vic Toews signed a mutual customs assistance agreement in Ottawa. *(Photo courtesy of the Embassy of Israel)*

Canada and Israel expand relations

Will jointly aid developing countries

Sheldon Kirshner
Staff Reporter

Canada and Israel took another step forward to strengthen bilateral relations by signing an agreement to jointly foster economic and social development in the developing world.

The pact was signed last week in Ottawa by Margaret Biggs, the president of the Canadian International Development Agency (CIDA), and Daniel Carmon, director of Israel's Agency for International Development Cooperation (Mashav).

Under the Memorandum of Understanding on International Development Cooperation, as the accord is officially known, Canada and Israel will focus on poverty reduction, an objective consistent with the principles of sustainable development, the promotion of democracy and the protection of human rights.

The agreement institutionalizes an existing Canada-Israel project in agricultural, horticultural and water management in Ukraine and sets the stage for launching new joint projects, said Carmon in an interview.

Carmon was unable to say how many more projects Canada and Israel will work on in the future.

"But the sky is the limit," he said. "We'll talk about common interests, and each side will put on the table what it is respectively strong in."

In signing last week's agreement, the latest in a series consolidating Israel's growing relationship with Canada, Carmon noted that both nations are interested in pursuing projects in such fields as public health and the empowerment of women.

"Canada is a close and intimate friend of Israel, and this pact is an important ingredient in our bilateral relations," he added, noting Israel has similar agreements with the United States, Britain, France, Germany and Italy. "Working together, we can face, side by side, global challenges in development."

In commenting on the agreement, Canadian Minister of International Co-operation Julian Fantino said, "Canada and Israel share a bond of friendship, and we are allies in the democratic family of countries."

Continued on page 28

Vayigash
Candlelighting: 4:26
Havdalah: 5:29
Greater Toronto Area

The next edition of The CJN will be Jan. 3, 2013 – Happy New Year!

CANADA

UJA Fed Gets Grant

TORONTO — UJA Federation of Greater Toronto has received a $500,000 matching fund grant from the Ontario Trillium Foundation's Community Capital Fund to renovate the sixth Floor of the Lipa Green Centre for Jewish Community Services at 4600 Bathurst St. The federation celebrated the announcement with a plaque presentation Dec. 14 in the building's Tamari Hall with MPP David Zimmer and a foundation representative.

Cooper to Retire

TORONTO — Bank of Montreal chief economist Sherry Cooper announced her retirement last week after a 30-year career at BMO Financial Group. She plans to step down officially on Jan. 30. The U.S.-born Cooper, 62, moved to Toronto 30 years ago to become chief economist at the brokerage firm Burns Fry, which later became Nesbitt Burns, which in turn was acquired by BMO. Cooper holds a PhD from the University of Pittsburgh and has written three books.

WORLD

Hate Crimes Drop

WASHINGTON — The Anti-Defamation League welcomed a new FBI report showing a decrease in U.S. hate crimes over the past 10 years, but said there were still "far too many" such crimes. There were 6,222 hate crimes reported in 2011, according to the Dec. 10 report. The year 2000 showed slightly more than 8,000 hate crimes. The 2011 figure was a six per cent drop from 2010 and the lowest number reported since 1994. Crimes listed "anti-Jewish" as the motivation also fell, to 771 reported last year, from 1,109 in 2000. The ADL said it was "troubling" that "Jews and Jewish institutions continued to be principle targets, accounting for 63 per cent of all religion-based hate crimes in 2011."

Bogus Therapist Convicted of Sex Abuse

NEW YORK — Nechemya Weberman, a member of the Satmar chassidic community in Brooklyn, N.Y., who practised therapy without a licence, was found guilty on 59 counts of sexual abuse.

Weberman, 54, was convicted Dec. 10 by a New York State Supreme Court jury for encounters he had with a female patient when she was between ages 12 and 15. He was charged initially on 88 counts, but the number was consolidated by the judge who presided over the case.

Nechemya Weberman

No physical evidence was presented during the trial, effectively leaving the prosecution to make the case based on the credibility of the accuser's testimony.

The encounters started in 2007. The accuser turned 18 last week. The girl's parents sent her to Weberman, an unlicensed therapist, at the urging of her school. According to the *New York Daily News*, she was referred for not meeting her sect's strict modesty guidelines and asking questions about the existence of God.

In June, four Satmar men were arrested for allegedly offering her $500,000 in an attempt to silence her. And on Nov. 30, four spectators at the trial were arrested for photographing her during her testimony.

In related news, a chassidic rabbi who advocates for victims of sexual abuse in the haredi community was injured when a chemical was thrown in his face.

Rabbi Nuchem Rosenberg was walking on the street in the Williamsburg area of Brooklyn, where he lives, when a man approached him from behind, tapped him on his shoulder and threw a chemical believed to be bleach in his face. Rabbi Rosenberg, 62, was treated for burns on his face, around his eyes and in his left eye. He is expected to make a full recovery.

The rabbi runs a website and blog for sex-abuse victims, as well as a telephone hot line. He said he believes the attack was in retaliation for his support of Weberman's victim.

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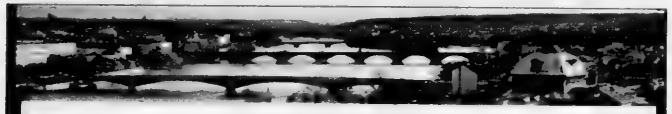

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Israel to get its first orthopedic hospital

Canadians being asked to help contribute $10M

Andy Levy-Ajzenkopf
Staff Reporter

Meir Medical Center is set to construct Israel's first fully dedicated orthopedic hospital, and it's looking to Canada for a little help.

The teaching hospital, located in Kfar Saba, just north of Tel Aviv, serves nearly one million people, Arabs and Jews, each year and is associated with the Sackler School of Medicine at Tel Aviv University.

Meir is known for its advances and excellence in the fields of cancer research, diabetes, geriatric care, pediatric care, head and neck surgery and orthopedic surgery.

However, it's the latter medical field that the centre has decided to focus on. Though other specialty hospitals exist throughout Israel, it doesn't yet have one dedicated to orthopedics.

Speaking with *The CJN* during a recent fundraising trip to Canada, Edna Bar-Ratson, director of resource development at Meir Medical Center, said, "We're excited to have this new master plan [on orthopedics]. There is a growing need and… demand for this."

Edna Bar-Ratson is the director of resource development at Meir Medical Center.

She said Meir is poised to provide the "full spectrum" of orthopedic care since it is already renowned for its work in orthopedics, spinal surgery and sports medicine.

According to the centre, Israel's population is expected to hit more than 9.5 million people by 2024, with an estimated 1.5 million elderly citizens.

The centre is currently roughly the size of Toronto's Sunnybrook Health Sciences Centre campus. It will expand once it completes construction of the planned 25,000-square-foot orthopedic building.

To do so, the centre needs to raise $60 million over the next three years to build the new pavilion. And Canadians are being asked to help contribute $10 million toward the cause.

Arie Raif, vice-chair and CEO of the Canadian Friends of Meir Medical Center, said his job is to get the Canadian Jewish and non-Jewish communities to buy into the centre's vision.

The charitable foundation has raised more than $2 million for the centre since 2010. He now has a mandate from the centre's board to come up with the first sixth of the funds from Canadians over the next three years.

The creation of a new orthopedics building, Raif said, will not only further Israel's capacity to tend to an aging population – and to all others requiring orthopedic care – but will advance the potential of shared medical knowledge between Canadian and Israeli doctors and researchers.

Continued on page 14

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An age-old ambivalence

From the editor's desk...

The Enlightenment in Europe some three centuries ago brought forth the hope that ideas and reason would finally vanquish superstition and ignorance in the affairs of humanity. In many respects, that happened.

The encouragement of free thinking gave rise to brilliant thinkers whose works led to advance after advance in diverse yet interconnected realms of human thought, attitudes and achievements: philosophy, science, medicine, industry, agriculture, arts and the humanities.

Except of course, when it came to the Jews – as Theodor Herzl discovered to his considerable chagrin, if not horror, in Paris at the trial of Alfred Dreyfus.

In every capital in Europe, in both polite and impolite intellectual circles, and especially on the street where intellect yields to hysteria, "the Jewish question" had remained somehow immune to one of the Enlightenment's chief triumphs, namely, the purging of medieval prejudices. Christian Europe's deep-seated ambivalence toward the Jews was not assuaged despite the new age of thinking, despite the facts everywhere visible before their very own eyes.

The rabid, racist, sadistic, anti-Jewish ideology of the Nazis was the extreme and grotesque culmination of that ambivalence.

And then there was a respite of sorts from that ambivalence due in large part, alas, to the profound absence of large numbers of Jews in Europe.

But that ambivalence is back.

"The Jewish question," however, has now transformed into "the Israel question." But make no mistake. It bespeaks the very same disquiet among a very large part of the decision-making elite of European society as did its previous iteration.

These words are not intended as a broad exculpatory swath for the policies of the government of Israel. As with all governments of all democracies, there is a great deal of room for criticism of Prime Minister Benjamin Netanyahu's policies and especially, beyond his government, of the electoral process itself that gives birth to marketplace coalitions.

But the responses of many European governments and the popular attitudes of many Europeans are quite in excess of reasonable oppositionary reactions to specific policies of the Israeli government. They foster doubts about and encourage questioning of the very propriety of the existence of a Jewish state in the Middle East.

The European Union (EU) was incensed at the announcement two weeks ago by the Israeli government that it was planning to build more houses around Jerusalem in the E1 corridor near Ma'aleh Adumim.

But the EU was clearly not incensed, indeed judging by its reaction, it was not bothered at all, by the announcement two weeks ago by Khaled Meshal, the outgoing leader of Hamas, that his organization would never abandon its goal of annihilating the Jewish state.

After the two announcements – Israel's regarding its plan to build more homes around Jerusalem and Hamas' regarding its plan for the genocide of the people of Israel – the EU issued a statement. It was three pages long. Apart from one meagre, begrudgingly written paragraph, only part of which actually dealt with Hamas' ongoing march of murder, it was a concentrated fusillade of condemnation of Israel.

"The European Union is deeply dismayed by and strongly opposes Israeli plans to expand settlements in the West Bank, including in east Jerusalem, and in particular plans to develop the E1 area," the EU's Foreign Affairs Council said.

The only reference to Hamas' declaration of constant war against Israel was: "The EU finds inflammatory statements by Hamas leaders that deny Israel's right to exist unacceptable."

And even this one sentence was too much for the consciences of the EU leaders for they immediately diluted its sting by adding a generic, meaningless nostrum against terrorism without actually identifying Hamas or any of its confederates as terrorists. "The European Union will never cease its efforts to combat terrorism which seeks to undermine the openness and tolerance of societies through indiscriminate acts of violence against civilians."

Two days after the EU published its three-page statement, news surfaced that four European countries had been opposed to any condemnation of Hamas. As reported in the media, "according to Israel Radio, Denmark, Finland, Portugal and Ireland pressured European foreign ministers to condemn Israel solely for its E1 settlement construction plan." But for the intervention of Germany and the Czech Republic, there would have been no reference to Meshal's hate-filled screed.

German Foreign Minister Guido Westerwelle berated his fellow EU foreign ministers. "We absolutely condemn the statements by Hamas leader Meshal. Anyone who questions the right of Israel to exist cannot be a partner for peace talks. Meshal's public pronouncements demonstrate to the world how justified Israel's security concerns are," he said.

How ironic. At least in Germany it seems, there is less ambivalence about "the Jewish question." ***–MBD***

SeeJN

SHUL CELEBRATES

From left, Rabbi Chaim Strauchler, spiritual leader of Shaarei Shomayim Congregation, with shul members Lori Ulmer, Carol Handelman, Brian Lass, and Cliff Korman, at a Dec. 10 Chanukah celebration that included the unveiling of the synagogue's new beit midrash. The room is the cornerstone of the synagogue's renovated lower level, which was damaged last year in a flood resulting from a broken water pipe. The evening was also the kickoff to a fundraising campaign.

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Troubled shuls will adapt, prof predicts

Frances Kraft
Staff Reporter

Despite serious financial, demographic and cultural issues that have contributed to a decline in synagogue membership in recent years, Jonathan Sarna is confident that synagogues will succeed in meeting those challenges in the long term.

"Synagogues have changed time and again. They are nimble institutions," said the Brandeis University professor of American Jewish history at a panel earlier this month at Beth Tzedec Congregation.

Sarna was keynote speaker at the event, which an estimated 300 people attended. Rabbi Martin Lockshin and Rabbi Miriam Margles, spiritual leaders, respectively, of the Toronto Partnership Minyan and the Danforth Jewish Circle, also spoke.

The panel – titled "The End of the Shul as We Know It? Crisis and Renewal in North American Synagogues" – was presented by the University of Toronto's Centre for Jewish Studies, Holy Blossom Temple, and Beth Tzedec. Jeffrey Kopstein, political science professor and director of the centre, served as moderator.

From left, Rabbi Miriam Margles, Rabbi Martin Lockshin and Brandeis University professor Jonathan Sarna talk about the future of the synagogue as an institution. *[Frances Kraft photo]*

Sarna outlined the three factors he feels have affected synagogue membership the most.

The economic downturn in North America about four years ago resulted in many congregations losing 15 to 25 per cent of their membership revenue, he said. Non-Orthodox synagogues suffered the most, he added.

But the funding problem "pales in comparison with the demographic problems," Sarna said, referring especially to non-Orthodox synagogues.

"Now we're seeing the impact of our unwillingness to talk about having children," he added, citing late marriage, a high rate of intermarriage, and parents not having as many children as in the past.

From a "cultural" standpoint, the Internet and social media have also had an effect on synagogue affiliation, Sarna said. Young people "meet their friends on Facebook and Skype, so they have no particular need to meet them in synagogue."

Also, he added, young adults are not interested in "continuity," a former buzzword in the Jewish community.

"The people they respect are agents of change. Creating a new synagogue for the post-Internet age represents a huge challenge. At minimum, synagogues will need to focus on the value added by real connections over virtual ones."

Things like music and food involve "real community," he said. "You can't participate in an Internet choir or an Internet feast. Some congregations are touting Shabbat as a time to disconnect."

Among the proposals that have been suggested to help shuls address economic challenges, Sarna said Chabad's "free" model is possibly the most successful.

"It relies heavily on voluntary giving, a huge amount of labour by the rabbi and his wife, and the sale of services like Shabbat dinners and nursery school."

As well, he noted, efficiency in use of space – something he called a "hallmark" of Chabad – will become much more important to synagogues.

Independent minyanim, or synagogues without rabbis or permanent homes, are other low-cost alternative models, he added.

Sarna said that synagogues will have to reach out to growing numbers of Jewish singles and unaffiliated Jews. As well, "non-Orthodox congregations are going to have to turn to the disaffected children of the Orthodox."

Rabbi Margles said that alternative congregations like hers, as well as one she worked at in Woodstock, N.Y., are "largely attractive to people who would otherwise not go near a shul."

She talked of congregants who are "hungry for meaningful experience" and looking for community, but who don't find it in mainstream synagogues.

In traditional synagogues, she said, "there often isn't room or time, or inspiring guidance, or a sense of stillness, for shul to be a sense of deep spiritual explorations, and that's a tremendous loss."

She spoke of people who feel marginalized because they are gay, lesbian or bisexual, or feminist, or have a partner who isn't Jewish.

As well, she added, many "feel attacked or silenced because of their beliefs or concerns about the Israeli-Palestinian conflict" and leave their synagogues "deeply hurt and angry, and not wanting anything to do with the Jewish community or Judaism… If we want people to come to shul, they have to feel welcome, wanted and valued… We have so much to learn from one another."

Rabbi Lockshin said that his congregation is "part of a small movement trying to stir the pot and expand the roles of women" within Orthodoxy.

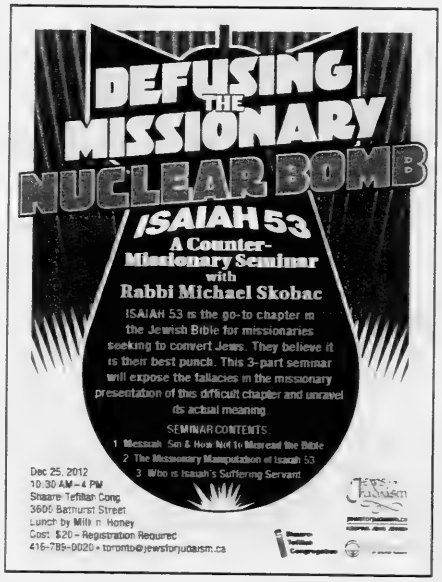
Partnership minyanim have a mechitzah, but allow women to read Torah and perform other religious tasks not usually permitted in traditional Orthodox synagogues.

Rabbi Lockshin said he is an unlikely spokesperson for independent minyanim, because he has always been a member of an "establishment" synagogue.

He believes that independent minyanim do "not constitute a large threat" to established synagogues. "The amount of work that has to be done by volunteers is daunting. We do not have the volunteer power to do this every week." He suspects most participants are paying members at one or more mainstream synagogues.

"It's my hope for the future here in North America that independent minyanim will find homes inside of large synagogues."

That way, he said, they will benefit from the synagogues' infrastructure, and the synagogues will benefit by harnessing the energy of the minyanim.



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Friends and allies

Last week was an excellent one for Canadian-Israeli bilateral relations. The two countries signed agreements in two discrete realms of mutual interest and common benefit. *(Please see the related story on page 1.)*

It was also a good week for underprivileged peoples and developing countries around the world.

In Ottawa, the heads of the Canadian International Development Agency (CIDA), Margaret Biggs, and Israel's Agency for International Development Cooperation (Mashav), Daniel Carmon, signed a memorandum of understanding committing the two countries to joint projects aimed at reducing poverty, promoting democracy and protecting human rights. The two governments also signed a mutual customs pact last week and committed to joint initiatives to improve technology for the re-use of waste water. Meanwhile in Jerusalem last week, Canadian Environment Minister Peter Kent met with Israeli Minister of Energy and Water, Uzi Landau and they, too, discussed possible joint initiatives in broad environmental and water-reclamation matters.

Carmon placed in proper focus the potential for good arising from the commitment with CIDA. "Working together we can face, side-by-side, global challenges in development," he told reporters. Even more significantly, he also explained *why* it was so important that the two countries act together. "We have obligations as developed countries," Carmon told the *Globe and Mail*, "to not sit idle and see people in the developing world suffer or not get the education or the health or the most basic human rights and other rights that every human being should receive."

Carmon's articulation of these vital, moral imperatives was much overlooked last week in the din of invective directed at Israel for its announced plans to build more houses around Jerusalem.

But it is important to remember that "not sitting idle" has been the hallmark of Israel's approach in reaching out to the needy of the world since the founding of the country nearly 65 years ago. Through the Mashav program, tiny Israel has trained hundreds of thousands of people in various scientific, agricultural and humanitarian fields of self-sustenance and has responded with numerous rescue missions to places and people struck by natural disaster.

Given the shared bedrock of values on which both countries are founded, it is only natural that Israel and Canada should join forces in delivering international humanitarian aid. Minister of International Co-operation Julian Fantino noted that "Canada and Israel share a bond of friendship, and we are allies in the democratic family of countries."

If it is true as King Solomon wrote in Ecclesiastes that a cord of three ties is not quickly broken, then the bilateral future between the two countries is full of hope and optimism. Strengthening relations between Canada and Israel also strengthens the myriad possibilities for doing good in the world.

25 years ago in *The CJN*

Retired restaurateur Imre Finta, 76, the first person charged under Canada's new war crimes law, was arrested while trying to leave the country. He was charged with forcible confinement, kidnapping and manslaughter in connection with the deportation of 8,615 Jews in Szegen, Hungary, in 1944.

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The United Church's view of Israel

The conversation between Rabbi Dow Marmur and Rev. Bruce Gregersen at Holy Blossom Temple was revealing more for what was not said than for what was ("United Church not against Israel, says official," Dec. 13). Absent from Rev. Gregersen's comments was any explanation as to why the 26-page report of the United Church of Canada on Israel/Palestine failed to make any mention of Hamas or Hezbollah. Nor did it, in singling out the issue of settlements, mention Israel's removal of every last settler from the Sinai and Gaza. As someone who attended the UCC General Council meeting and spoke to many delegates, I can personally confirm that these crucial facts of history were unknown to many UCC delegates who, when they were brought to their attention, responded with blank stares.

Absent also was any recognition on the part of Rev. Gregersen that expressing regret for asking the Palestinians to accept Israel as a Jewish state serves only to encourage the rejectionist ideology that has long plagued the Palestinian leadership.

A poll conducted by Bearing Faithful Witness (led by UCC minister Rev. Andrew Love) and the Centre for Israel and Jewish Affairs showed that an overwhelming majority of UCC members opposed the policy positions contained in the UCC report. To that extent, I agree with the headline of the *CJN* article, if not with Rev. Gregersen himself. While we do not believe that the United Church at the grassroots level is disturbingly anti-Israel, we cannot say the same of the General Council itself.

Len Rudner
Director of Community Relations and Outreach
Centre for Israel and Jewish Affairs

* * *

Settlements don't impede peace

Has Israel Lyon of JSpaceCanada been living on a different planet from the one to which the rest of us have been assigned ("West Bank construction," letter, Dec. 13)? The announcement of 3,000 additional homes to be built in the West Bank came after Palestinian Authority President Mahmoud Abbas repeatedly refused to negotiate peace, after Palestinians resorted to endless violence leading to the recent war in Gaza and after Abbas went running to the United Nations to get the Palestinian Authority non-member observer status.

Perhaps Lyon meant to say that those things will now be even worse than before. Well, when someone has been screaming for decades that they want us dead and would prefer to die trying to kill us than live in peace with us, I would say that it cannot get any worse. And when people indiscriminately lob thousands of missiles at our children, they are not "militants," they are terrorists.

According to Lyon, simply announcing the intention to build homes in five years emboldens our enemies, but I would argue that terrorists are emboldened when Jews take up the Palestinian cause and regurgitate the lie that settlements are the biggest impediment to peace. Actually, antisemitism is the sole impediment to peace, and Jews of all political stripes need to understand that they are not responsible for the hatred directed at them and, therefore, cannot alter it by appeasing the antisemites. Jews are, however, responsible for recognizing antisemitism and for crushing it at its source.

Steven Scheffer
Burlington, Ont.

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz

* * *

Dysfunctional dispute management

Israel's recent decisions to expand settlement building, including housing, in the E1 zone east of Jerusalem and withhold about $100 million in Palestinian tax revenues from the Palestinian Authority are not steps toward peace. These are steps toward the extension and escalation of the ongoing conflict. The key is that the cycle of tit for tat must be broken. You give me a bloody nose, I break your legs. You break my legs, I give you a black eye. This dysfunctional process of dispute management only means more of the same, as it has since 1948. When do we say enough is enough?

Alan Levy
Brandon, Man.

For more letters, visit cjnews.com

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Holocaust restitution a tough sell in eastern Europe

Dina Spritzer
JTA

In 1988, Yehuda Evron received a memorable letter from Lech Walesa, the first post-Communist president of Poland, on the eve of the country's transition to democracy.

"He wrote that within a few months we would get my wife's property back," recalled Evron, now 80. His wife was the only Holocaust survivor of a family that owned a residential building and factory in Zwienec that had been confiscated by the Nazis and then seized by Poland's Communist government.

Evron, a Romanian emigre and leader of the New York-based Holocaust Restitution Committee, which represents claims of thousands of survivors from Poland, chortled bitterly earlier this month when recalling his initial optimism after corresponding with Walesa. Nearly 25 years have passed, and many more survivors have died as Polish leaders have repeatedly reneged on promises to enact a restitution law to compensate for billions of dollars in property stolen from Jews and non-Jews during and after the Holocaust.

Home to more Jews than any other country before World War II, Poland is now the only European country that endured Nazi occupation that has not enacted a law to ensure some kind of private property compensation or restitution to Holocaust survivors or their heirs.

Evron was at this month's Prague meeting on Holocaust restitution, called the Immovable Property Review Conference, a follow-up to a 2009 conference in the city that produced a historic resolution on Holocaust assets. The resolution, called the 2009 Terezin Declaration, was signed by 46 countries that committed to speeding up the restitution of private and communal property to Holocaust survivors and their heirs.

This year's conference and the 2009 one were organized and supported by the Czech Foreign Ministry, U.S.-based Jewish groups and the U.S. State Department, with participation of countries throughout Europe.

At this month's gathering, many references to 2009 were in the form of laments that so little had been accomplished in three years.

"In sum, restitution of property confiscated during the Holocaust proceeds exceedingly slowly, if at all," said a report prepared for the conference by the World Jewish Restitution Organization, an umbrella group.

Stuart Eizenstat addresses the Immovable Property Review Conference.
[Photo courtesy of European Shoah Legacy Institute]

The focus remains on central and eastern Europe, where compensation for communal and private property seizures began in the 1990s and mostly continues at a glacial pace.

In Croatia, for example, the main progress since 2009 has been the proposal of an amendment eliminating a citizenship requirement imposed by Croatia's restitution law, but the amendment hasn't been submitted to lawmakers yet.

In Romania, all compensation to private property claimants has been suspended. Critics blame a corrupt and bankrupt compensation fund.

In Latvia, where 300 Jewish communal properties were never returned, a bill offering some compensation has been stalled for six years.

In Hungary, Prime Minister Viktor Orban has withheld the final two years of a government compensation program to aid Hungarian survivors who live outside the country.

There have been a few bright spots.

In 2011, Lithuania authorized payment of some $50 million over 10 years to the Jewish community for communal property seized by the Nazi and Soviet occupation regimes. Serbia passed a restitution bill affecting Jews and non-Jews that the Jewish community expects will eventually address Holocaust claims specifically.

Last month, the Czech Republic's lower house of Parliament approved a plan to return billions of dollars of communal property confiscated from Jews and Christians by the Communist regime. If the bill passes, the Czech Federation of Jewish Communities would receive $500,000 a year over 30 years.

The worst restitution record, conference goers said, belongs to Poland.

In 2010, Terezin Declaration signatories approved non-binding best practices such as suggesting solutions to the problem of heirless property and making the claims process more transparent and affordable. But after agreeing to the document, Poland made an abrupt about-face and withdrew its support, and Polish Foreign Minister Radoslaw Sikorski went on Polish radio in 2011 to complain of U.S. pressure on restitution issues.

Poland was the only signatory to the 2009 Terezin Declaration that didn't send a delegate to this month's conference.

Stuart Eizenstat, a former U.S. deputy treasury secretary who served as special representative of the U.S. president for Holocaust issues during the Clinton administration, said he's disappointed in Poland, but insisted it's not a lost cause.

"When I began going hat in hand to these eastern European governments in the 1990s, no one would have ever imagined we could have gotten all the agreements that are in place for the return of property," Eizenstat said. "In Poland, you have a process for the return of religious communal property, and that's thanks to the pressure of conferences like these."

A counsellor at the Polish Embassy in Prague, Isabella Wollejko-Chwastowicz, told JTA that a compensation law was "so complicated" that it was just taking a long time for the government to review. The explanation contradicts the latest public Polish government position that Jewish groups are demanding too much.

Baroness Ruth Deech, a property expert and member of Britain's House of Lords, said Poland's position is infuriating.

Poland's chief rabbi, New York native Michael Schudrich, countered that Poles' aversion to restitution is economic, not antisemitic.

But failing to come to agreement on a restitution bill could be more costly for Poland, restitution advocates note. Jews could press private property claims in court, and the lack of clarity on land ownership in Poland hinders economic development. In Warsaw, for example, one-third of the city's real estate was in Jewish hands before World War II, according to Eizenstat, who is still involved in restitution talks and works as a pro bono consultant to the Claims Conference.

Eizenstat said he hopes economic arguments will convince Polish officials to move ahead with restitution. Such pocketbook appeals are significant, since the West can no longer hold out admission to the European Union or NATO as an incentive, said Rabbi Andrew Baker, director of international Jewish affairs for the American Jewish Committee and a longtime restitution negotiator. Eastern European countries have already won admittance to these bodies.

If you can't prove economic self-interest, you need to convince governments to provide restitution by appealing to leaders' moral consciences, he said.

For his part, Evron continues to press his wife's case with Poland. But he doesn't have high hopes.

He bemoaned Poland's tactic of forcing claimants to spend years and thousands of dollars on court cases, where they're often asked to produce evidence destroyed during World War II. But even when they win, as in his wife's residential building claim, cases are referred to the Finance Ministry for review, Evron said.

Germany guarantees legality of ritual circumcision

JTA

BERLIN — The German parliament passed a law protecting the right of Jewish and Muslim parents to choose a ritual circumcision for their sons.

In all, 434 legislators voted Dec. 12 for the new law proposed by the federal government. There were 100 votes against, and 46 abstentions. The vote came after months of heated debate over the practice, spurred in large part by a German court ruled earlier this year that called into question the legality of ritual circumcision for children.

The vote was applauded by Dieter Graumann, head of the Central Council of Jews in Germany, who said in a statement that he was "pleased and relieved... The circumcision law finally brings legal security and hopefully brings this highly disastrous debate, which marked this past year, to an end."

The new law, which introduces restrictions on the practice for the first time, requires that the procedure be carried out by a medically trained and certified practitioner such as a mohel, or ritual circumciser, or by a medical professional, and that anesthetic be used if needed. For a child over six months old, the procedure must be done in a hospital.

The campaign against ritual circumcision in Germany, led by a cadre of activists and boosted by some politicians on the left, picked up steam last May after a Cologne District Court ruled that the circumcision of a Muslim minor was a criminal assault.

Graumann said in his statement that the law provided a sense of security that Jews and Muslims could continue to practise their faith in Germany. "In my view, the recent debate was also a tolerance test for our society. And I am very glad that we have passed the test."

Hail to those who know right from wrong

The *debka* is a vigorous Mediterranean dance, heavy on the footwork, described by www.debkafantasia.com as a "community stomping ritual" which originated with the need "to compact the dirt roofs on stone homes." Having grown up in a Zionist youth movement, seeing a *debka* – danced by Arabs or Jews – makes me feel nostalgic and affirms the common cultural roots that should unite Arabs and Jews more than a century into the Middle East's Zionist revolution. Unfortunately, recently, while visiting York University in Toronto, I witnessed a menacing *debka*, an intimidating *debka*, a totalitarian *debka* that violates the spirit of the university and illustrates one of the ongoing obstacles to Middle East peace.

I was meeting with York Hillel students on the first Canadian stop of my book tour promoting *Moynihan's Moment: America's Fight Against Zionism as Racism*. Even before my talk began, I witnessed what some of our students endure when I passed the offices of York's pro-Palestinian group. There, instead of a sign affirming their Palestinian national liberation movement – which would not offend me – was a poster calling Zionism – our national liberation movement – "racism." The continuing need for Palestinian nationalists – be it PA President Mahmoud Abbas at the UN or Hamas in its charter or campus groups – to spend so much energy knocking Jewish nationalism down rather than building Palestinian nationalism up perpetuates the conflict.

That violent, self-destructive, spirit, blaring music interrupted my nearly-two-hour discussion, with the York Hillel heroes caught on the intellectual front lines of

Gil Troy

in Montreal

this ideological struggle. Using super-charged loudspeakers, violating the student union building's rules, members of the Palestinian group started dancing a *debka* in the middle of the atrium. As they danced aggressively, menacingly, some comrades unfurled anti-Israel banners. The Jewish students watched in cold contempt, disdainful of the Palestinians' aggressiveness and dismayed by the university's failure to police public spaces effectively.

This need to negate Israel, to turn even benign cultural expressions into edgy political confrontations, is the great Palestinian tic, the pathological Palestinian Achilles heel. These moves make them feel powerful, but it is the pathetic bully's expression of insecurity. It reflects their obsession with Israel and their hatred of Jews. Their all-consuming contempt curdles the soul, individually and collectively.

These students should be dancing a *debka* of love not hate, a *debka* of affirmation not negation, a *debka* of democracy not totalitarianism. The very subject of my talk that day, Daniel Patrick Moynihan, the American ambassador to the UN who fought the "Zionism is racism" resolution in November 1975, identified the totalitarian mentality that sacrifices everything to achieve its maximalist goals.

It thus views students as mere tools to be used to try to negate Israel, in the same way that it views Israeli children and Palestinian children as pawns in a war to destroy the Jewish state. This totalitarian approach explains the cynical, bloodthirsty Hamas strategy of making a conscious effort to target innocent Israelis while making no effort to shield innocent Palestinians from the inevitable Israeli countertattack.

Moynihan taught that such totalitarianism must be fought dramatically, systematically and intensely. "Did I make a crisis out of this obscene resolution?" Moynihan would bellow, responding to criticism that he picked a fight at the UN in November 1975. "Damn right I did!" That's the defiant spirit that motivates these Hillel students at York and elsewhere. That's the democratic spirit that motivates Prime Minister Stephen Harper, Foreign Affairs Minister John Baird and other Canadian leaders who see a lynch mob at the UN and understand that standing virtually alone is a particular badge of honour. That's the vital spirit that keeps Israel and the Zionist movement thriving, despite withering assault.

I sympathize with the Palestinian pawns whose own leaders victimize them and betray them, be they children suffering in Gaza, mothers mourning there, or students mis-educated and exploited at York and elsewhere. But my grieving heart does not short-circuit my brain or cloud my eyes. I reject the moral equivalences that we're even hearing in the American Jewish rabbinate, not just the American Jewish professoriate. And I have tremendous pride, gratitude and solidarity with the Moynihans, Harpers and York Hillel students of the world who know right from wrong and do right to fight the evil they see perverting the world, corrupting the Palestinian movement, and threatening the fulfilment of our Jewish national dreams.

We all must build the shul of the future

Earlier this month, I had the privilege of hearing Prof. Jonathan Sarna discuss the ominous subject of the demise of the synagogue. Part sociology and statistics, part finger-wagging scolding of mainstream congregations, and part funny monologue, his main message was a challenge directly to the many community leaders and rabbis I saw in the audience: shape up, or the Jews will ship out.

I, too, can list all the failures of synagogue life, as he and the other panellists did, and they are many: Singles feel pushed out. Gays and lesbians don't feel welcome. People with little kids are only interested in programming for pediatric Judaism. Empty-nesters fill the pews. Large congregations are anonymous, while small congregations burn out their few volunteers. Politics prevail over spirituality. We don't talk about God enough. We talk about God too much. There's nowhere for the marginalized to go. There's nowhere for the observant left-wingers to go. People in their 20s and 30s can't seem to get engaged, because they're all on Facebook and Twitter and don't crave real interaction. (Interestingly enough, when I – an oldtimer – went to tweet something Sarna said to my Twitter feed, I discovered to my horror that there was no Wi-Fi in the shul auditorium where the panel was being held.) And so on and so on.

There was much truth being spoken. I haven't been a congregational rabbi for 20 years, but I've been a Jew in the pew a lot. I've seen all the failings of many of our community's shuls, of all denominations. Yet I've also had some amazing and wonderful spiritual highs in synagogues. When? When my fellow congregants let go of their unrealistic and extraordinary expectations; whenever folks opened up to the spiritual nuances of Judaism and were able to let go of their "list" of what the "perfect" shul had to be for them on that particular day. When my fellow congregants were able to bring the best of themselves into the shul and share it generously with those around them, including the rabbi. When my fellow congregants stopped being consumers counting how much bang they were getting for their synagogue dues buck and starting asking, "What can I give back besides money? How can I make this a wonderful shul for others?"

I think the subject itself has two great flaws. The first is the assumption that the demise of the synagogue is fully and only the synagogue's fault, and that a truly great synagogue is impossible – unless we look at "hip" new shuls in the United States, at their success at redefining membership or dues, or their Carlebach Friday-night synaplexes with seven-piece bands. Without looking at what makes a great congregant, and how synagogues can nurture – even expect – that kind of member, we're only asking one side of the question. We cry a lot about the demise of the synagogue, but there's also

Rabbi Elyse Goldstein

in Toronto

the demise of the congregant, the Jew ready to serve, ready to build, ready to give and ready to create the shul of *their own dreams*.

The second flaw is the assumption that independent minyanim or post-denominational synagogues are the answer. Without looking at what the legitimate movements of Judaism can offer and how they can speak to us in a clear and inspirational way, and without asking and listening to those who truly have found comfort and stability in their chosen movement, there is again only one side to the conversation.

Most Jews have some sort of knowledge about the main branches of Judaism – at least they know which shuls they wouldn't be caught dead in and which organizations to ignore at fundraising times. But we're woefully ignorant of what the denominations actually teach and preach, and we just might find kindred spirits and guiding principles in those organizations.

I left 20 years in adult education to return to the congregational rabbinate. I wouldn't have done so if I thought we're doomed to boring, stale and sterile synagogues that try and be all things to all people, or only demand, uninvolved and passive congregants who complain without putting in any effort to renew their own experience and challenge their own stereotypes. We all have to share the task of rebuilding the shul of the future – with enthusiasm and passion, not out of a sense of panic and defeat.

The passing parade...

They died recently, leaving footprints in time.

Robert Ledley, 86, a biomedical researcher, invented the first computerized tomography (CT) scanner, which takes cross-sectional images of any part of the human body. **David Lederman**, 68, an aerospace engineer, led the team that developed the first fully implantable artificial heart. **Stanford Ovshinsky**, 89, invented the nickel-plated hybrid battery. **Leonard Lerman**, 87, a molecular biologist, directed efforts to decipher DNA, the basic building block of the genetic code. **Warren Winkelstein**, 90, a physician, traced irrefutable connections between AIDS and male unprotected sex, smoking and cervical cancer and air pollution and chronic lung disease. **Jerome Horwitz**, 95, a chemist, created the AZT compound the first successful drug treatment for AIDS. **Jack Tramiel**, 83, a survivor of the Holocaust in Poland, introduced the Commodore computer to the market place, the first personal computer to sell a million units.

Sheldon Kirshner in Toronto

Robert Ader, 79, a psychologist, was among the first to prove that mental processes affect the body's immune system, a finding that revolutionized modern medicine. **Lester Breslow**, 97, a public health specialist, proved that life can be improved, even extended, by changes in diet and sleep and eliminating smoking. **Harry Levinson**, 90, a management consultant, shook up corporate America by tracing a relationship between work place conditions and emotional health.

Barry Commoner, 95, was a founder of the modern ecology movement and the author of *Making Peace With the Planet*. **Jane Holtz Kay**, 74, a prophet of climate change, wrote the path-breaking book *Asphalt Nation: How the Automobile Took Over America and How We Can Take It Back*.

Robert Ledley

Marvin Miller, 95, an economist and labour leader, built the major league baseball players union into a major force and thereby transformed professional sports in North America. **Art Heyman**, 71, a basketball star, played for Duke University and several pro teams, including the Pittsburgh Pipers. **Marty Reisman**, 82, twice won the U.S. table tennis championship. **Arthur Modell**, 87, was the owner of two National Football League clubs, the Cleveland Browns and the Baltimore Ravens. **Stephen Sabol**, 69, was the creative force behind NFL Films, which helped popularize professional football in the United States.

Arthur Chaskalson, 81, was the first chief justice of South Africa's post-apartheid high court. **David G. Trager**, 73, a U.S. federal judge, presided in the trial of two African-American men convicted of the murder of an Orthodox Jew in the 1991 Crown Heights, N.Y., disturbances. **Norman Redlich**, 85, a member of the Warren Commission that investigated the assassination of U.S. president John F. Kennedy, helped develop the single-bullet theory to explain his death. **Louis Pollak**, 89, was a member of the legal team in the 1954 Brown v. Board of Education desegregation case, which persuaded the U.S. Supreme Court to rule that "separate educational facilities are inherently unequal." **Joel Tyler**, 90, was the New York City judge who ruled that the pornographic movie *Deep Throat* was obscene. **Roger Aaron**, 69, a lawyer, orchestrated some of the biggest corporate mergers in American history (Exxon's amalgamation with Mobil).

Leslie Green, 91, a University of Alberta law faculty member, was an expert in international law, writing *The Contemporary Law of Armed Conflict*. **Joseph Flom**, 87, a lawyer, turned Skadden, Arps, Slate, Meagher & Flom into one of the United States' leading law firms. **Leonard Weinglass**, 77, was a lawyer who defended Jerry Rubin and Abbie Hoffman in the Chicago 7 trial and Daniel Ellsberg in the Pentagon Papers trial. **Miriam Ben-Porat**, 94, was the first woman to serve as a justice on Israel's Supreme Court.

Harold David, 91, was the king of pop music, writing the lyrics for the hits *What's New, Pussycat?, Do You Know the Way to San Jose?, What Do You Get When You Fall in Love?, Raindrops Keep Fallin' on My Head, I Say a Little Prayer* and *What's It all About?* **Marvin Hamlisch**, 68, composed hit scores for films and Broadway plays (*The Way We Were, A Chorus Line, The Sting* and *The Spy Who Loved Me*). **Richard Adler**, 90, composed the songs *Rags to Riches, Hernando's Hideaway* and *Whatever Lola Wants (Lola Gets)*.

Tony Martin, 98, a baritone of the 1930s and 1940s, appeared in the films *Sing, Baby, Sing* and *Ziegfeld Girl* and recorded classics such as *Begin the Beguine* and *To Each His Own*. **Yaffa Yarkoni**, 86, was an Israeli chanteuse who popularized nationalistic songs, notably *Bab el Wad*. **Evelyn Lear**, 86, a Metropolitan Opera soprano, was an interpreter of Alban Berg and later shifted her repertoire to Mozart and Italian opera.

Bernard Lansky, 85, a clothier, dressed Elvis Presley and Johnny Cash. **Leah Gottlieb**, 94, was the co-founder and chief designer of the Israel-based Gottex swimsuit and textile empire. **Gloria Sachs**, 85, made high-fashion clothes for working women. **Samuel Glazer**, 89, gave coffee lovers Mr. Coffee, one of the first automatic drip machines. **Marvin Traub**, 87, transformed the Bloomingdale's department store in Manhattan into a showcase of style. **Vidal Sassoon**, 84, a celebrity hairdresser, pioneered the geometric shape. **George Friedman**, 77, developed designer perfumes for Ralph Lauren and Gloria Vanderbilt. **Eugene Kummel**, 88, the former chief executive of McCann Erickson – one of the world's largest advertising agencies – created memorable TV commercials for Coca-Cola ("I'd like to teach the world to sing") and Miller Lite ("Everything you always wanted in a beer, and less"). **Phyllis Robinson**, 90, an advertising copywriter, achieved legendary status with such bon mots as, "You don't have to be Jewish to love Levy's real Jewish rye."

Miriam Ben-Porat

Eric Hobsbawm, 95, was a historian who charted the rise of industrial capitalism in the west. **S.P. Rosenbaum**, 83, a literary scholar, was a specialist on the Bloomsbury Group and Virginia Woolf. **Nathan Divinsky**, 86, a mathematician and twice captain of the Canadian chess team, was the husband of Kim Campbell, Canada's 19th prime minister. **Anna Schwartz**, 96, was co-author of the classic, *A Monetary History of the United States*. **John Silber**, 86, was the president of Boston University.

William Asher, 90, directed episodes of the TV comedies *I Love Lucy, Our Miss Brooks* and *Bewitched*. **Kurt Maetzig**, 101, was a founder of East Germany's state film studio and a director of more than 30 feature films. **Mel Stuart**, 83, directed the prize-winning documentaries *The Rise and Fall of the Third Reich* and *The Making of the President*. **Albert Marre**, 87, directed the original Broadway version of *Man of La Mancha*. **Turhan Bey**, 90, an actor in 1940s swashbuckling films, appeared in *Arabian Nights, Ali Baba and the Forty Thieves* and *Drums of the Congo*. **Amos Vogel**, 91, established the largest membership film society in the United States. **Judith Crist**, 90, was the film critic of the TV show *Today* and of the *New York Herald Tribune*.

Avraham Botzer, 83, the eighth commander of the Israeli Navy, was in charge of the clandestine operation in which three missile boats were smuggled from Cherbourg to Haifa in defiance of a French government arms embargo on Israel.

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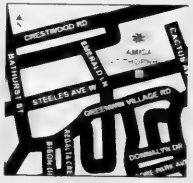

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Shawna Samuel, left, a co-founder of the Dinner of Miracles; Rick Carrier, centre, a U.S. soldier who helped liberate prisoners at the Buchenwald concentration camp, and Sherri Ettedgui, a dinner co-founder

Program unites young adults, survivors

Ilan Mester
Special to The CJN

The Dinner of Miracles has been bringing Holocaust survivors and young adults from Toronto's Jewish community together for the past eight years.

The annual event gives guests in their 20s and 30s the opportunity to interact with survivors and hear their stories first-hand.

Each table is assigned a moderator and a Holocaust survivor, who shares his or her story with a group of young adults. Over the course of the meal, attendees get to know the survivors and ask them questions about their experiences during World War II.

Dinner of Miracles is the brainchild of Shawna Samuel and Sherri Ettedgui. Jonathan Samuel, Shawna's husband, has also been involved with the event from the beginning. He said they realized almost 10 years ago that many Holocaust survivors were passing away, and the trio felt an urgency to create an event that allows younger people to hear first-hand testimonies from survivors.

"It's not a party," he told *The CJN*, adding that it's inspiring to see so many young people spend money and come out to an event that isn't a typical night out, but is important nonetheless.

This year's dinner, held at Petah Tikva Anshe Castilla Congregation in Toronto on Dec. 11, also featured special guest Rick Carrier. His name might not ring a bell to most people, but Carrier is definitely important to many of the survivors who attended the dinner. The 87-year-old war veteran accidentally stumbled on the Buchenwald concentration camp and was one of hundreds of U.S. soldiers who helped liberate thousands of prisoners.

Carrier, who was the keynote speaker at the dinner, told *The CJN* that he was honoured to attend the Dinner of Miracles.

"I find it very, very rewarding because it puts me in touch with the people who are still thinking about [the Holocaust and World War II] and the people who are still dealing with it," he said. "Very few people talk about it."

Shael Rosenbaum, the chair of the Young Adult March of the Living, saw Carrier honoured in Krakow during this year's march. He told *The CJN* he felt privileged to introduce the liberator to the crowd of 300 people at the dinner. He said it's extremely important for teens and young adults to learn about the Holocaust.

"I think for young adults in the Jewish community, both Sephardic and Ashkenazi, I think it is beyond important for many different reasons," he said. "One is, it's part of our history. We can identify with each other because of this terrible time in history.

"But something blossomed out of the Holocaust, and that was the State of Israel," he added.

One of Rosenbaum's goals is to make sure the dinner keeps growing. "Unfortunately, the event has shrunk a little bit for various reasons," he said. "But I hope that in years to come we can grow it because there's only so many years left that we have to speak with these survivors."

Pinchas Gutter was one of 50 or so survivors who interacted with guests at the dinner. Despite what he went through during the Holocaust, he said he remains optimistic about the world.

"I'm a great believer in diversity and tolerance. This is what I preach," he told *The CJN*.

Gutter says that sharing his story is his way of promoting these ideals. He has attended the Dinner of Miracles in other years, and he's also been on both the March of the Living and the March of Remembrance and Hope, a program geared toward university-aged students of all religions and ethnic backgrounds. "I think it's very important to tell the stories," he said. "But more important is to try and propagate the human aspect of life. And also to tell the story in its entirety."

The Holocaust survivor, like many of the attendees at the event, said it's very important for children and young adults to learn about what happened because "they're the future leaders."

Media miss the big picture: the Mideast's a mess

Almost everywhere one looks today in the broader Middle East, things appear to be going from bad to worse. Instability, uncertainty and growing radicalism are the disorder of the day.

Egypt, the most populous and important Arab country, is being wracked by bitter divisions between the dominant Islamic forces of the Muslim Brotherhood and more extreme Salafists on the one hand and the minority secular liberal elements on the other. Very few speak any longer about the country's "Arab Spring." President Mohammed Morsi, who usurped state powers in order to rush through the adoption of a constitution favouring the views of the Muslim Brotherhood, whose members mainly wrote it, is turning out to be far less the pragmatic "moderate" that many in the West assumed he might be.

According to Reports

By PAUL MICHAELS

At a deeper level, as Michael Bell noted in a *Globe and Mail* opinion piece (Dec. 12), what has impaired the move to democracy in Egypt is that "the art of political compromise remains rudimentary, if not alien, to the majority." Bell's observation applies to Libya, Tunisia and indeed throughout the Arab world.

Bashar Assad loyalists show their support for the Syrian president a as civil war rages in the country.
[*Flash90 photo*]

Syria remains in the grips of a devastating civil war with no end in sight. More than 45,000 people have been killed, with thousands more, including children, arrested and tortured by President Bashar Assad's regime as it fights, with Iranian and Iranian-backed Hezbollah support, to stave off defeat. Opposition forces, many guilty of their own brutality, contain foreign jihadists and an Iraq-related Al Qaeda group whose last interest is in seeing a liberal order replace Assad's secular dictatorship. No wonder the United States, which has recently recognized the opposition coalition as the official representatives of the Syrian people, still refuses to supply the coalition with arms. In the meantime, speculation grows that the long-repressed Muslim Brotherhood could eventually dominate the country.

The spillover effect from war in Syria is causing increasing instability in Lebanon, as tensions mount between Sunni and Shia factions. Instability is also a serious concern in Jordan, which must bear the burden of absorbing thousands of Syrian refugees. In addition, Amman has been the scene of several Muslim Brotherhood-led demonstrations challenging Hashemite rule. While the kingdom's fall is far from imminent, the difficulties it faces, including rising energy and food costs, are mounting. To its east, the Iranian-influenced Iraqi government led by Nouri Maliki represents a country that's disintegrating, with only the northern Kurdish autonomous region maintaining any semblance of political and economic order. In the meantime, to the west, Turkey has been badly disrupted by the chaos and violence in Syria and the requirements of looking after the needs of tens of thousands of Syrian refugees.

Despite several rounds of economic sanctions imposed by the United Nations and others (including the United States and Canada) against Iran for its defiance of the International Atomic Energy Agency, the Islamic republic is pressing ahead with a nuclear weapons program that endangers its immediate Gulf neighbours, in addition to the country Iran has repeatedly threatened to "wipe off the map" – Israel.

Iran is also busy trying to maintain its influence in the Middle East by supplying weapons, especially rockets, to its proxies and clients – Hezbollah in Lebanon, jihadis in the Sinai Peninsula, Islamic Jihad and, still to a considerable degree, Hamas in Gaza. Iran has also established its weapons supply line to the Sinai and Gaza by building factories and depots in Sudan. According to the latest reports, Iran is now building military bases there.

In his Dec. 12 *New York Times* column, Thomas Friedman reflected on trends in the region and wrote that the Arab nation state system is itself "cracking up."

Many journalists have done a good job covering discrete parts of a region in turmoil. But very few have stood back to look at the picture as a whole or even deal with some of the deeper systemic social and economic factors feeding the chronic discord. In effect, only the surface has been scratched.

Paul Michaels is director of research and senior media relations for the Centre for Israel and Jewish Affairs.

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Censoring Muhammad pics hurt freedom: Levant

Frances Kraft
Staff Reporter

Ezra Levant contends that an almost unanimous decision by North American media not to publish controversial Danish cartoons of the prophet Muhammad in 2006 "did more to harm our culture and liberty than 9/11 itself."

The author and *Sun Media* newspaper columnist and TV host was speaking Dec. 4 at City Playhouse Theatre in Thornhill, at an event sponsored by Canadian Hadassah-WIZO's Hatikvah chapter. His topic for the evening was "Political Correctness and the Rise of Islamism."

Levant recalled his decision as publisher of the now-defunct *Western Standard*, a bi-weekly publication, to publish the cartoons. "They're news, and I'm a newspaper," he said.

Although he said he got a lot of support from Muslims and Arabs for his decision, he was the subject of an investigation by the Alberta Human Rights Commission, one of 14 such commissions in Canada.

"Of course I was guilty," Levant said. "I did something to cause someone else to feel some way."

More recently, Levant's Sept. 5 on-air rant on *Sun News* against Canada's Roma community prompted the Toronto Roma Community Centre to launch a hate speech complaint with Toronto police that is currently under investigation.

He likened the reaction to his publication of the Muhammad cartoons to the movie *Minority Report*, which featured a department of "pre-crime." Hatred and contempt are feelings, he said. "You are not normal if in your life you do not feel feelings... That's part of being a grown-up, to take those feelings and transform them into something positive.

"It's no longer acceptable to criticize Islam," he said. "We must tolerate offensive ideas."

Ezra Levant

Levant said that, rather, "The No. 1 way to fight back against radical Islam is by speaking the truth about it, by criticizing it.

"I want to know who the antisemites are – don't you?" he asked. "That way, you know who to like, who to vote for, and who to oppose."

He believes that Holocaust denial, too, provides "what the left would call a teachable moment.

"A hateful comment shouldn't be something to fear... It's a lot easier to call in the hate crime cops than to mobilize the truth about Israel, than to build a coalition with other students – Christian and Arab students. At the end of the day, not only will the country be stronger, but you will, too.

"The right not to be offended is not a real right. It's a counterfeit right. It's another way of saying 'the power to shut someone else up.' And that is my deepest grievance with these so-called human right commissions. They undermine our real human rights," he said, emphasizing the word "real."

Levant said that "liberal human rights" can be traced to post-Holocaust Jews who pushed for "censorship" laws to prosecute John Ross Taylor, a pro-Hitler "eccentric" who "made it his life's hobby to try to convince Canadians to be fascists."

Levant noted that Canada's Jewish population, numbering less than 400,000, is now outnumbered by a Muslim population of just under one million.

"You cannot pass a law just for your team," Levant said. "I think it was a disaster that we eroded freedom of speech as much as we did, but it was harmless then."

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Meir Medical Center

Continued from page 3

Canadian hospitals and doctors are already engaged in numerous projects with Meir, including ongoing joint projects between researchers at the Hospital for Sick Children and the University of Western Ontario.

More initiatives with Canadian medical institutions are planned, Bar-Ratson said.

She added that the construction of the new building will have a domino effect on the rest of the Meir campus, as it will free up space currently used for orthopedics in other buildings, making room for more beds and operating rooms and for other purposes.

The building will be constructed to a new building code, under which the shell of all new infrastructures must be "bomb-resistant," she said. And there will be whole floors that double as bomb shelters, so that patients need not be moved to the basement in case of rocket attacks.

Raif said the official launch of the orthopedic hospital's fundraising campaign in Canada is set for January.

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We look forward to seeing you at UJA's Telethons next year!

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United Jewish Appeal
UJA Federation of Greater Toronto

CJN *writer authors French guidebook on Israel*

David Lazarus
Staff Reporter

MONTREAL — It's not that often newspapers get a chance to blow their own horns these days.

But *The CJN* can.

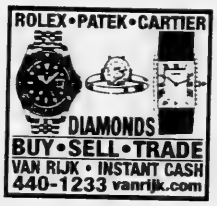
Veteran *CJN* French-language staff writer Elias Levy has authored *Comprendre Israël*, the latest in a popular series of 126-page guidebooks released by Quebec-based Ulysse Inc., one of the best-known publishers of travel guides used in the French-speaking world.

Other countries in the *Comprendre* series include China, Cuba, Japan, Thailand, South Africa, Brazil, and of course the province of Quebec.

Ulysse released the book in September, and it's being very positively received and selling well in French-speaking nations such as France, Belgium and Switzerland.

It's also drawing attention on the World Wide Web and in Quebec, where it has been on prominent display in bookstores such as Olivieri and Renaud-Bray. As well, the book is available on major online sites, including Amazon, and as an e-book.

That suits the author fine. Levy noted in an interview that *Comprendre Israël* marks "the first time" a francophone Quebec publisher has released a book depicting Israel as being not just about politics, Palestinians or the peace process – although these topics are addressed in detail by Levy – but as a diverse, dynamic and pluralistic democracy rich in culture, history, creativity and, above all, overflowing with talent.



"It is one of the main reasons I was motivated to write this book," Levy said. "I was given carte blanche, which is why I accepted.

Elias Levy

"Among average Quebecers and within many academic, cultural, political and journalistic circles, there is a profound lack of understanding, a great ignorance, about what Israel is all about.

"Israel is not just a country about a conflict. It is also about literature, and the arts, and about a 'start-up nation,' one of the leading nations in the world in developing high-tech industry.

"This in a country that did not even have television until 1968. It is an economy built by the people of Israel.

"Too many people – including many important Quebecers – simply do not know about these things."

Levy spent more than a year researching and working on *Comprendre Israël*, producing a book that is remarkably comprehensive for its slight size. It's partly a guidebook, but also a detailed primer on all things related to Israel.

The first chapter, for example, devotes itself to "History and Israeli Civilization" and is divided into main categories – history, religion, geography and culture – and subdivided again within each. This chapter discusses the history of Zionism, the Israeli-Arab wars and the Israeli-Palestinian conflict.

The second chapter, "Daily Life in Israel," addresses the Israeli political system, the kibbutz, the Israel Defence Forces, national languages, education, Israel's important francophone component, communications, transportation, health care and sports.

In the next chapter, about "Israeli Society in the 21st Century," the focus is on the multi-ethnic character of Israel, Jewish holidays and rituals, Arab-Jewish relations, immigration, levels of Jewish religiosity, the treatment of gays, feminism, and Israeli cuisine and wines.

In the fourth (and last) chapter, Levy, a graduate of the Hautes Études Commerciales (HEC) business school, addresses the subject he is most knowledgeable about, namely the Israeli economy and its business climate.

It's the chapter that shows Israel in all its high-tech and entrepreneurial glory.

"It is the first chapter I wrote, because it was the easiest one," Levy said. "The history, the politics, the conflict – for me that that was more difficult, and I saved that for last. I am no 'expert' on Israel, and I was careful in every chapter to cite source material and to add a very useful bibliography that readers can use later to further their knowledge."

Because of its anticipated francophone Quebec readership, the book includes sections on the important francophone presence in Israel – comprising some 20 per cent of its population – as well as its continuing "conspicuous absence" from the group of Francophonie nations.

Levy also addresses many "common points of interest" between Quebec and Israel. These include "ententes" signed between them, as well as Israel's very successful system of integrating immigrants from dozens of countries, which could serve as a model for the Quebec.

Quebec and Israel also were a common presence at the 2008 Salon du Livre de Paris, which attracted many of Israel's most illustrious literary figures.

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B.C. student to get bravery award

Lauren Kramer
Pacific Correspondent

RICHMOND, B.C. — When Dean Seskin steps up to receive the Chief Constable Certificate of Merit next month, the 20-year-old student from Richmond, B.C. may well be feeling embarrassed.

"I didn't do anything out of the ordinary to deserve the award," he said of the Vancouver Police Department's highest civilian honour. "What I did was a normal act. It just seemed huge because of the situation that surrounded it."

Seskin is referring to the Stanley Cup riots in 2011, when he intervened to assist Robert MacKay, a local chef who was being beaten up by a mob of 15 assailants. Ten minutes earlier, MacKay had tried to stop the mob from looting The Bay in downtown Vancouver.

"People were surrounding me, throwing punches and kicking me," MacKay recalls. "I couldn't even open my eyes, because they were full of pepper spray."

Dean Seskin

Seskin was walking along Georgia Street, trying to get to a train station, when he heard the sound of breaking windows at The Bay. He saw MacKay try to stop the looting, and moments later saw him being forced to the ground and attacked.

Seskin and another man, Chris McLelland, made their way through the crowd to rescue MacKay.

"I could see what was going to happen, and realized I needed to get in there," he recalls.

A video posted on YouTube shows Seskin in a yellow Canucks jersey, as he and McLelland pulled people off MacKay.

"I tried to make a shield around him, because he had been sprayed by mace and couldn't protect himself," Seskin says.

They managed to drag him to safety and stayed with MacKay until his girlfriend arrived on the scene.

Seskin went home and informed his father, Darrel, that he had helped a guy who was hurt and had been sprayed with mace. A couple of days later his dad called to let him know he was on YouTube and that the video had gone viral.

"He never told me exactly what he'd done, just that he'd helped someone," Darrel says. "When I saw it on YouTube, I realized exactly what he'd done. I felt super proud that my son had made the right decision, but it could have turned out differently and incredibly dangerously for him, so I was relieved that he had done good, but had emerged unscathed as well."

Seskin's story appeared on TV and in the newspapers, coverage he still finds a bit bizarre.

"It's sickening that what I did is being called heroic," he told the *Richmond News*. "If other people in the crowd had put down their phones and helped, it might have been different. What I did should be normal."

MacKay, who will also receive the Certificate of Merit Jan. 9, says Seskin and McLelland "were my heroes."

"Dean definitely deserves this award, because his intervention that day *was* extraordinary. He jumped in knowing full well what was happening and that he was putting himself at risk."

The award is given by the Vancouver Police Board to a citizen, when, on their own initiative and in the face of actual or anticipated danger, they have assisted the police in preventing a crime or making a lifesaving attempt.

"It's the highest award for civilian bravery," says Const. Brian Montague, media relations officer for the Vancouver force. Seskin, MacKay and 25 others will receive the certificate for their various roles during the riots.

Seskin says many people did good deeds during the riot and that his was singled out because it happened to have been photographed and recorded.

His parents are proud as can be, and news of the award was on Darrel's Facebook page right away, much to Dean's chagrin.

"My parents are excited and they wanted to let people know," he says. "But I didn't really want others to find out. I don't need other people to see me getting an award. It's a personal thing and I don't need the whole world to clap for me."

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Kenney lists Hungary, Slovak Republic as 'safe'

Andy Levy-Ajzenkopf
Staff Reporter

Roma and Jewish groups are raising objections after Ottawa officially labelled Hungary and the Slovak Republic "safe countries" for refugees fleeing from them, because they say Ottawa is ignoring the persecution of minorities in both EU states.

Citizenship and Immigration Canada released an official list of 27 designated countries of origin (DCOs) – known as "safe countries" – late last week.

The list, which the government says will be expanded, is part of a new immigration law – Bill C-31, the Protecting Canada's Immigration System Act – that seeks to streamline the refugee application process. It came into force Dec. 15.

It's designed to provide an "initial list of countries whose citizens will have their asylum claims expedited for processing because they do not normally produce refugees," the ministry said.

Twenty-five of the 27 "safe countries" are in the European Union, including Hungary, the Czech Republic and the Slovak Republic. More countries will be added over the next few months.

Since the bill's passing last June, there had been much speculation about which countries would make the list.

Many immigration lawyers and newcomer communities, particularly Canadian Roma, had feared Hungary and the Slovak Republic would be on it. The Roma contend they face growing persecution in both countries.

Jews in Hungary are also experiencing heightened antisemitism, and many are growing increasingly concerned for their safety.

Roma and Jews claim that Hungary is no longer safe for minority communities due to the rise of the neo-Nazi Jobbik party, and they note that violent attacks by paramilitary groups linked to government bodies are on the rise.

Jason Kenney

A Dec. 14 statement by Citizenship, Immigration and Multiculturalism Minister Jason Kenney – who met with Roma and Jewish leaders while in Hungary in October on a fact-finding mission – defended the list.

"Designating countries is an important step towards a faster and fairer asylum system," he said. "It is remarkable that the European Union… has been the top source region for asylum claims made in Canada. What's more, virtually all EU claimants either withdraw or abandon their own claims or are rejected by the independent Immigration and Refugee Board [IRB] of Canada."

The final decision on which countries make the list resides with the minister.

Repeated calls by *The CJN* to Kenney for his assessment of the political climate in Hungary and the safety of its Roma and Jewish communities have gone unanswered.

The Centre for Israel and Jewish Affairs (CIJA) said that "on balance, [we] believe that the DCO list is a net improvement to Canada's refugee system" that will help expedite "frivolous" claims.

CIJA does not consider the new immigration law analogous to the "none is too many" policy of 1930s and 1940s Canada, when Jews fleeing Nazi-occupied Europe were turned away from the country, Fogel said.

"It is important to clarify that the DCO system, while imperfect, is in no way analogous to the mistreatment by Canada of those fleeing Nazism," he added. "All refugee applicants from DCOs are allowed to land on Canadian soil and are guaranteed access to fair investigation and adjudication of their claims. If the current system were in place in the 1930s and 1940s, perhaps many more Jews would have been saved from the horrors of the Holocaust."

Gina Csanyi-Robah of Toronto's Roma Community Centre wasn't available for comment by *The CJN*'s deadline, but in an interview with the *Toronto Star*, she was critical of Hungary's inclusion on the list.

"The Canadian government believes Hungary is a safe, democratic country for everybody. Everyone who spends 10 minutes on the Internet knows that's not true. The persecution of Roma is so widely documented," she said.

Reena in the News

Reena

Reena Seeks Boomer Volunteers

Reena 's new Boomer Volunteer project is off to a great start. This inventive initiative develops leadership roles for the New Senior as Volunteers that are meaningful, impactful and help to build capacity in the agency. The program is meant to create a new culture that embraces the passion and expectations of this unique group of volunteers. We are acutely aware that Boomers are an invaluable resource that brings their many years of experience, expertise and maturity to our organization. We hope to capitalize on the Boomer's willingness to share their lifetime of learning to make an impact on the greater community on behalf of our population while on their quest to leave a social legacy.

In keeping with our vision of a fully inclusive community, the need for improved physical fitness for the people we support and Boomer's strong interest in their own fitness and well-being, we created a unique program which capitalizes on their own good fitness practices by facilitating partnerships with individuals with developmental disabilities to act as mentor, coach and advocate in JCCs and other fitness programs. Through these activities, the Boomer Volunteers will facilitate the health and fitness of the people Reena supports as well as act as spokespersons and advocates for an inclusive community to increase community openness and create change on a system level.

Boomer Volunteers Are Needed To Fill The Following Positions:

MARKETING AND OUTREACH COORDINATOR
Strong marketing background and communication skills required

TEAM LEADER
Strong organizational and interpersonal skills required

HEALTH AND FITNESS FACILITATORS
Understanding and commitment to fitness and a healthy lifestyle as well as ability to connect with individuals with developmental disabilities required

Volunteers will be matched with people supported by Reena to encourage, motivate and support them in their fitness activities, all overseen by a qualified Fitness Instructor. They will be offered appropriate training and immersion in our vision of full inclusion for everyone, placed in the best possible position to set an example for the rest of the community and will become ambassadors and spokespersons for inclusion.

If you are interested in learning more about this incredible opportunity for the new senior, please contact: ***Arlene Margolese, Manager of Volunteer Services / Faith & Cultural Services, 905-889-6484 ext. 2111 or amargolese@reena.org***

www.reena.org

State of Israel Bonds Canada

The Officers, Directors and Staff of State of Israel Bonds Canada

extend heartfelt condolences to
David Matlow
Legal Counsel to Israel Bonds Canada
on the loss of his beloved Mother

Esther Matlow, z"l

Devoted wife of Irving for 60 years; Mother also of Anne, Ruth and Elaine;
proud Grandmother and Safta and former National President of Hadassah-WIZO Canada.

Our community has lost a passionate and tireless advocate and a great friend of the State of Israel.

May the family be spared further sorrow.

George A. Cohon, Hon. Chairman of the Board
Edward Sonshine, Q.C., Chairman of the Board
Eric W. Slavens, FCA, President
Mike Florence, Treasurer & Vice President
Robert B. Issenman, Vice President
Ora Stolovitz, Vice President
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Fred Waks takes the reins of the Jewish Foundation of Greater Toronto

Community leader plans to raise awareness of vital institution

By Daniel Horowitz

It's been said that adversity breeds true leaders. Certainly that can be said of Fred Waks who, along with Ariella Rohringer, rose to tremendous heights, exhibiting true communal leadership, when Israel came calling for our support and UJA responded by quickly organizing its 200th Israel Emergency Campaign, which raised more than $60 million.

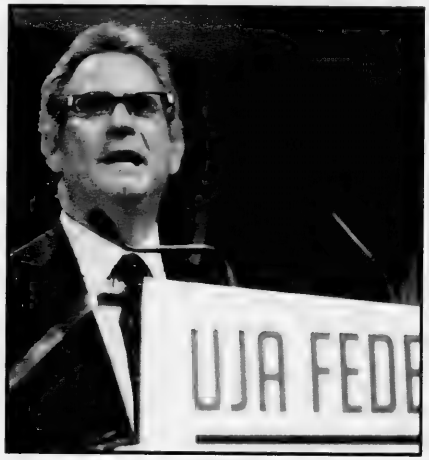
Now, Waks, who has been a key community contributor through a number of roles within UJA Federation and other communal organizations, is bringing his unique leadership skills to the Jewish Foundation of Greater Toronto, taking the reins of the Foundation this November from Morris Perlis.

The Foundation, UJA Federation's endowment and planned giving arm, currently has a total of $500 million in assets and planned gifts.

And it's no secret what Waks sees as his biggest challenge in his newest role.

"I want the public to have a broader awareness of the Jewish Foundation, and what we're doing," says Waks. "There's going to be a huge transference of wealth in the next 20 years or so, and the truth is that we have to prepare the next generation to fully understand the options we offer. Unfortunately, many of the challenges facing our community have not changed, but have grown. As long as they continue to grow, we have to make sure that we have the sustainability to keep up with that growth. And the Foundation has an empirical involvement in making that happen. You can build buildings, but you then need to endow and have these buildings sustained. The Jewish Foundation is something that needs to be explained to the myriad of people who do not understand how vital it is to this community."

And when it comes to doing what he can to help the Jews of Toronto, Israel and around the world through the Jewish Foundation, Waks is ready to be shameless.



Fred Waks

"There are many philanthropic choices available to donors today, with many organizations asking for our money," explains Waks. "But, the Jewish Foundation is unique in that it is building for the future, for our children, and for our grandchildren. By making a legacy gift to the Jewish Foundation in the form of an endowment or planned gift, our community will remain strong and vibrant for generations to come. There has been great leadership at the helm of the Jewish Foundation in the past, and every leader brings something new. Fundraising is the attribute that I bring. I've been called shameless, and as long as I'm acting on behalf of a cause that I believe in, and that the community believes in, I'm quite prepared to be shameless."

Whether it's through Waks' role during the 2007 Israel Emergency Campaign, UJA Federation's Real Estate Top Gifts Division, or chairing Israel @ 60 celebrations, one thing is abundantly clear: his volunteerism is clearly a labour of love.

"I've always said that the largest single gift one should make, should be to UJA," he says. "I believe in it, my family believes in it, and my parents were involved in it before me. Without UJA Federation acting as the glue that binds countless needs out there, I don't know where our community would be. I think what makes Jewish Toronto such an outstanding community is our involvement with, and our support for, UJA Federation."

"Fred is a tireless contributor and promoter of the Jewish community here in Toronto as well as Israel," said Richard Venn, a past chair of the Foundation, and the current Board Chair, UJA Federation. "He has assumed a greater and greater role in fundraising for the Federation as UJA's Israel Emergency Campaign Chair in 2007, and as the very successful JNF honouree in 2012. We are honoured and privileged to be the beneficiary of Fred's talents as the new chair of the UJA Federation's Jewish Foundation of Greater Toronto."

Toronto's Montessori Jewish Day School is truly one of a kind

Daniel Koren

As I sat in the lobby at Montessori Jewish Day School (MJDS), waiting to be accompanied on a personalized tour by Head of School Regina Lulka, I was not quite sure what to expect from a school that abandons the traditional classroom experience for an egalitarian platform that fosters self-discipline, love of learning and an affection for Israel through arts and culture. Entering a classroom for students Grades 1-3, I was taken aback at first by what I saw.

Scanning the room, I found scattered groups of children and adults, immersed in various activities from handwriting to arts and crafts. Some children were supervised, some were not, but surprisingly, that did not seem to affect their work ethic. It became quickly apparent that the teachers at MJDS act not as authoritative figures, but as guides on a spiritual and educational journey.

MJDS is an inclusive, pluralistic institution that teaches the fundamentals of Jewish practice, integrates Hebrew and promotes a respectful environment focused on cooperation as opposed to competition. It also houses a middle school and pre-school. "At MJDS we live the values that we promote. Most schools integrate Judaic studies by having one three-hour class a day. Here, there is always a native Hebrew speaker in every classroom, teaching Jewish studies the Montessori way, through joyful learning, advanced academics, and kindling the child's flame of imagination and desire to learn," said Lulka.

Head of School Regina Lulka celebrates with a few students.

As it happened to be the third day of Chanukah, there was cause for much celebration and activity. In the Grades 4-6 classroom, Cantor Eyal Bitton, equipped with his guitar, taught the story of Chanukah through song. Later, in French class, the students constructed origami dreidels and sang the same songs, in French. "Tell me that's not post-modern integration," Lulka proclaimed with a smile. Outside, I saw the Star-of-David shaped garden, where the students learn to grow their own vegetables and herbs, quite handy during Sukkot. I was also given an early screening of the students' design for next year's *Sukkahville* competition.

Affiliated with UJA Federation of Greater Toronto's Centre for Jewish Education, MJDS is the only Montessori Jewish school in Canada, providing members of Jewish Toronto with an alternative to traditional Jewish schools. "With the philosophy of Montessori we follow the child, their interests and needs, very much like the teachings of the Torah. We constantly learn through our three foci: Tanach (Torah studies), Ivrit (Hebrew), and Judaic studies," said Catherine O'Keeffe, who teaches the Grades 4-6 class.

Later, in the Grades 7-8 classroom, it became visible the kind of positive influence learning in a peaceful and loving environment has on students. A banner reading "What is important to us?" hung on the back wall. Underneath it, the students had listed six fundamentals of living that happen to be synonymous with what Jewish Toronto represents: Respect, Learning, Kindness, Peace, Hard Work, and Community.

If these are the future leaders of our community, than it seems we are heading in the right direction.

Jewish Toronto is published as a community service by UJA Federation of Greater Toronto.

דער יידיש ווינקל

דזשערי קעין

נו, וואָס וועט עס זײַן בײַך צו קאָמפּיוטער?

פון חיים מוכער

צו וואָס, איינגעלעך, האָבן מענטשן קמיר געלייענט און זיינען מסתּיק צו לייענען ביכער? מסתּמא ניט גלאַט בײַ צו פאַרענטפערן די פרײַע צײַט און דאָך אָפּצוהיטן, ס'איז נאָענ קלאָר, אַז דאָס לייענען ברייטערס אויס דעם מענטשנס קענטעניש-האָריזאָנט, וואָס איז אָבער בלויז אַ קלײן טייל פונעם נוצן וואָס דער בוך און דאָס לייענען גופא ברענגט אין אונדזער הײַנטיקער תּקופה פון קאָמפּיוטערײַזאַציע.

דאָס ערשטע, וואָס ציט די מענטשן צו און באַזעטיגט צום לייענען איז -- די עסטעטישע צופרידנעס-קלאַפּס פון אַ בוך. ס'איז פּשוט אַ כּחיה געוויסע ביכער צו האַלטן אין די הענט, נישט ווייניקער אפילו, אין וואָס אין די האַנדלס זיך. און אַ סיין ווערק, וואָס איז געשריבן מיט אַ נוטער עברי, צווינגט דעם מענטשן דיך כּיסן קאָפּ פאַרטיפן אין דער אַסכּאַספּער פונעם באַשרײַבענעם. מיטפילנדיק די העלדן פון די ווערק, נעפינען מיר אָפט אין זיי די כּאַראַקטער-סטריכן, וואָס מיר אַליין פאַרמאָגן, אָן ענלעכע באַציונג צום לעבן און די ווערלט-אַנשויונג אין אַלגעמיין. אַזוי אַרום, אַלץ ניט באַמערקנדיק, געפינען מענטשן אין ביכער די ענטפערן אויף די פראַגעס, וואָס מוטשנען זיי שוין פון לאַנג און אַפילו די אומים פון לויף די אַיגענע יענע לעבנס-פראָבלעמען. דער בוך העלפט ניט נאָר עופרדנטשלען די אָמאָנטשע איבערלעבונגען, אָבער עובאַל אויך געפינען דעם לעבנס-זין, טרעפן דעם היכטיקן לעבנס-ווערג.

דאָס לייענען די ווערק פון גוטע כּתּבים מאַכט דעם מענטשן הענקען פונקט אַזוי גלאַטיק ווי אויף די ספּאָלטן פון בוך. בחדר-דדיק ווערן פונעם ווערטער-אויצ'ר נעלם די ווערטער, וואָס הייסן "פאַראייגט" און דאָס ווערן ווערט נעבראַכענער, ריכטיקער, בריוו שרײַבן דיך גרינגער און גיכער. ווען נאָר כּע נעמט זיך צום לייענען עפּעס אָן ערנסט ווערק במשך פון אַ פּאָר וואָכן, ווערט דער מענטש, וואָס דען עבריקייט פלעגט אונטערהינקען, אַנדרײַב ווערן אַ בּרייער, אַז גרינגער אַרויסצוגאַן ווערג צו נעדאַנקען. די, וואָס האַלטן פון לייענען גערעכט, קאָנען אַליין פיל גרינגער פאַרפאָס עטלעכע פרעגן.

צום באַדויערן, ווילט זיך אַיגענטלעך ס'ווייניקער נישט צו קומען ביכער נאָכן פאַרענדיקן די שולע אָדער אוניווערסיטעט, האַלטנדיק אַז אַ-די קוואַלן פון וויסן פאַר די אויבערלעכקייטן פונעם פאַרנאַנגענעם אַמאָל. ס'קאָן, אַרץ נעווס, אין אינטערעסן אומדיסק טרעפן כּמעט אַלע ביכער, אָבער דער דאָזיקער אופן לייענען איז מערסטנטייל נאָענ אומבאַקוועם. ס'לייענען פון באַנישאַר קען ברענגען אַ באַרטשנדיקן שאָדן אויגערע אויגן, בפרט נאָך, אַז דיי ווינען ניט גוגעוווינט. אַפילו אויב אויך אין גרינגער אַרויסצודרוקן דעם מעקסט צי אים אַראָפּצולייענען פון באַנישאַר, איז ניט כּדאי דיך אָפּצוהאַנג פון ביכער, וואָרעם ביים אופעטמיקן אויגנלייטערן די אינטערעסן אין לעבן פון אַלץ גרעסערער צאָל מענטשן יאָגט נישט אָן די כּמות (קוואַנטום) פון אינפאָרמאַציע איר איכּות (קוואַליטעט).

אויב איר האָט נעדאַנקען הייגן אַנדזער ווינקל לאָזט ווישן, דזשוך פּאָסט אַיגער בליף- פּאָסט: info@cjnews.com

Exciting news at Ashdod

Ashdod is an important biblical site that doesn't get the attention that it deserves.

As with many of the major archeological sites in Israel, Ashdod's history begins in the Bronze Age (circa 3000 to 1200 BCE) with the Canaanites. It was during the Middle Bronze Age (circa 2000 to 1500 BCE) that Ashdod was founded and had its initial golden age. A major city gate dating to the last phase of the Middle Bronze Age period was found by a joint Israeli-American excavation in the 1960s and early '70s, which was headed by the well-known Israeli archeologist Moshe Dothan and the legendary American biblical scholar David Noel Freedman.

Ashdod was a major commercial centre in the Late Bronze Age. Its port, Tel Mor, became a focal point of international trade on the southern coast of the Levant. The city had commercial relations with the eastern Mediterranean area and the Aegean region, which was inhabited by the Mycenaean Greeks whose pottery was found at the site. The eastern Mediterranean was amply represented by Cypriot pottery. By this time, Cyprus was becoming a centre of Mycenaean activity.

The excavators also found what they thought was indigenous "Palestinian" bichrome ware dating from the early part of the Late Bronze Age (circa 1550 to 1475 BCE). Amazingly, Michal Artzy, of Haifa University, found that "Palestinian" bichrome ware is not Palestinian. Using neutron activation analysis, a new scientific method of determining provenance, Artzy proved that the clays used to make this unique style of pottery originally came from Cyprus and that many of its motifs were Aegean in origin. All of this served to highlight

Past Forward

Alex Gropper

the international nature of Ashdod and its close connections to the Mediterranean world.

By the end of the Late Bronze Age and the beginning of the subsequent Iron Age, shortly after 1200 BCE, Ashdod was conquered by the well-known but enigmatic Sea Peoples. Moshe Dothan, and especially his wife, Trude, were recognized authorities on the Sea Peoples. Many scholars believe they originated in the Aegean and had close affinities with the Mycenaean Greeks. Amazingly, the latest Mycenaean pottery was virtually identical to the earliest pottery of the Sea Peoples, in particular the pottery made by the branch of the Sea Peoples that we know as the Philistines, who had settled along the southern coast of Israel.

However, with recent research and excavations, the Aegean origin of the Sea Peoples is being questioned. The southeastern coast of Turkey is currently being looked at as their homeland. One of the most prominent excavations in this area is directed by Prof. Timothy Harrison, chair of the department of near and Middle Eastern civilizations of the University of Toronto. He is also a recent recipient of a major research grant from the Social Sciences and Humanities Research Council of Canada.

Also exciting is the fact that the University of Toronto may be about to become involved in the excavations at Ashdod, seeking to unlock the secrets of the eastern Mediterranean at a crucial time in its history.

Social-media warfare

We continue looking at the virtual war of words that parallelled last month's very real fighting in Israel and Gaza. Today: the people behind Israel's social-media campaign and opinions on the impact of Israel's messaging.

"We're removing the media middle men," Daniel Seaman, deputy director general of Israel's Ministry of Public Diplomacy, told the *Associated Press*. "They used to say the Elders of Zion controlled the media. Well, here are the youngsters of Zion who are running it." [**http://bit.ly/istweet8**]

Tabletmag.com profiles The "Kids" Behind IDF's Media, including Sacha Dratwa, a 26-year-old immigrant from Belgium who runs the army's social-media operation. "We believe people understand the language of Facebook, the language of Twitter... What we try to do is to be fast and get information out before the old media," Dratwa told tabletmag.com. "We believe people are getting information from social-media platforms, and we don't want them to get it from other sources. We are the ones on the scene, and the old media are not on the scene." [**http://bit.ly/istweet9**]

What real effect will this information war have? Gilad Lotan, a data scientist who studies how information spreads in social networks, told the *New York Times* that Israel succeeded in getting its message out. "The IDF's 'propaganda' has given Israel supporters all over the world digital ammunition that they can use to share, decontextualize and tell their version of the Israeli struggle. And it has worked. These pieces of media have been shared immensely on Twitter, Facebook, Instagram and Tumblr." [**http://bit.ly/istweet5**]

Amid the fighting, even Prime Minister Benjamin Netanyahu took time to "thank all the citizens of #Israel and all over the #world who are taking part in the national information effort." So reads a

Jewish & Digital

Mark Mietkiewicz

tweet Netanyahu sent on Nov. 12. [**http://bit.ly/istweet6**]

Jon Mitchell of readwrite.com feels Israel's social-media campaign is "brilliant in its way," but he is troubled by one aspect. In addition to providing information, the Israel Defence Forces blog also rewards visitors for sharing the content by bestowing them "badges" and "ranks" which allow them to advance from "Green Private" to "Lieutenant General." "It doesn't matter what your opinion on the conflict itself is," wrote Mitchell. "We're not talking about the morals of war. We're talking about propaganda, pure and simple. This kind of marketing is manipulative and sleazy on the best of days. It's a way for propagandists to drag your friends/ brains into something by using you... To 'gamify' war is just absolutely unconscionable to me." [**http://bit.ly/istweet13**]

Ha'aretz's Anshel Pfeffer says there are limits to what an effective social-media campaign can do. "There's no way to transform a bombed-out house with its residents still inside and dead babies being dug out of the rubble into a PR coup." [**http://bit.ly/istweet7**]

Pfeffer continues, "Neglecting the info-wars or deserting the Internet is not an option for Israel, but it has to acknowledge its limitations. Hasbarah can achieve at most a tie. The electronic stalemate between Israel and Hamas has created also an equivalent perception of either side. It's no longer an orderly sovereign state fighting a terror militia in a tiny coastal strip, but two Twitter accounts wrestling with each other."

Highway@rogers.com

What Christmas taught me about Judaism

Rabbi Debra Stahlberg Dressler

I came to Judaism as an adult, the adopted daughter of a secular Christian family. Although my embrace of Judaism didn't create a family conflict about religious beliefs, it did challenge one supreme element of family culture: Christmas. The stakes were only heightened by the fact that I had produced the only grandchild.

It wasn't just that my mother placed a lot of emphasis on Christmas and all its trimmings. It was how well it all worked, too. It was by far the happiest and most celebratory time each year. We didn't always do family vacations so smoothly, or birthdays, or simple family time. But Christmas was something altogether different. It was elaborate and genuine. Ours was mostly Santa Claus, Rudolph, and Frosty – irredeemably secular, but Christmas was the closest thing to sacred in my childhood recollections.

So what did I, the eldest daughter, do to honour my mother's example as I began a family of my own? I discovered my Jewish roots and embraced Judaism exclusively. No Christmas. No Santa Claus. Not even a little Easter anymore. As a "new" Jew, I wasn't about to "sell out" and make Chanukah into the superlative eight-day Jewish Christmas.

"Rosh Hashanah and Yom Kippur are the holiest days of *our* year," I reasoned. "Chanukah is a *minor* festival, after all!"

My mother never said a single thing to challenge my decision, but you could almost hear her heart shatter like a broken ornament when she came to understand that her grandchildren weren't going to celebrate her signature holiday.

Rabbinic Reflections

One of the greatest blessings of family life, however, is that children often grow up and mellow. As the years passed, we all got comfortable with each other's choices in my family. Asserting the Jewish identity I had chosen for myself and my children became less and less about how we celebrated December holidays. The winter holiday was always going to be the big gift-giving event in my family, and I accepted that for the sake of shalom bayit and *kibud av v'em*.

I also learned that I could visit my family during their Christmas season and not in any way undermine the Jewish identity of my now-oldest daughter, who is a day school graduate, URJ camp veteran and fluent Hebrew speaker who has visited and lived in Israel multiple times already in her 19 years.

What I finally came to understand, probably more in hindsight than in real time, was that the "Christmas" of my youth was so much more than a secularized Christian holiday. My mother's Christmas was about creating memories, sharing joy and celebrating precious years together as a family.

Memory, joy, and family are lessons that apply equally well to Chanukah, Passover and all things Jewish. And now that my mother is gone, the three-foot-long "Chanukah stocking" she made the only grandchild she ever knew is a treasured, albeit unique, Jewish family heirloom.

In a nutshell, my mother's Christmas rocked, and through it, my completely non-Jewish mother taught me more than I can ever appreciate about being a Jew.

Rabbi Debra Stahlberg Dressler is spiritual leader of Temple Israel in London, Ont.

The wonders of Tevet

Chanukah has again come and gone and we have lit our channukiyot, sung our songs, spun our dreidels and fattened up on all kinds of fried goodies. But Chanukah is a very layered holiday, and snuggled within it is the beginning of Tevet, the current Hebrew month.

Traditionally, the beginning of Tevet is the time that we commemorate the heroine Judith, who single-handedly crippled the enemy's general by decapitating him.

In African Jewish cultures, Judith is celebrated at the start of the month of Tevet, a holiday referred to as Chag Habanot – the Festival of the Daughters. During this holiday, gifts are given from mothers to daughters and grooms to their brides. Inheritances are given to daughters, and any women who are quarrelling reconcile their differences. Women gather together to dance and celebrate and go to the local synagogue to touch the Torah and pray for the health of their daughters.

This Festival of the Daughters

Midrashic Moments

Rachael Turkienicz

emphasizes the role of women in Jewish history and the importance of daughters in carrying Judaism forward in their particular way.

There is another subtle moment in Tevet that the midrash describes concerning the balance within the ocean. While we focus on women, we're also made aware of a universal balance that's occurring in Tevet. According to the midrash, Leviathan, the gigantic sea creature, surfaces to the top of the ocean and snorts and stirs up the waters. This is to stop the large fish from completely devouring the small fish.

Once a year, even the large fish are reminded that there is always a bigger fish in the sea. They retreat and the little fish gain their moment.

While Chanukah is a festival of victory and independence, it immediately leads us into Tevet, a month of correction and balance. Lest we forget how crucial women are to our destiny, the Festival of the Daughters will correct us. And lest we forget that we are part of the balance of the universe, Leviathan will remind us.

Rachael Turkienicz is director of Rachael's Centre in Toronto and Rachaelscentre.org.

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Cyber-bullying: confronting a persistent problem

Taylor Isen
Co-op Student

The Internet is a great place to blog, talk to friends and express your opinions, but it can also have a more negative side when these interactions turn ugly.

Bullying has long been a serious issue affecting both kids and adults, but cyber-bullying is a growing problem among teenagers and can be just as harmful or worse than the physical or face-to-face variety.

As dosomething.org, a website for teens and social change, notes, "The psychological and emotional outcomes of cyber-bullying are similar to real-life bullying outcomes, except for the reality that with cyber bullying there is often no escape. School ends at 3 p.m., while the Internet is available all the time."

The site adds that "90 per cent of victims will not inform a parent or trusted adult of their abuse."

It's a disturbing statistic, because the toll bullying takes on kids isn't something that will just go away if you turn off your computer or cellphone.

Heather Weinstock

In some cases, the victim will have to deal with the burden for the rest of his or her life, or for a very long time if they don't get professional help, thus affecting their self-esteem and trust in themselves and other people.

Heather Weinstock, dean of students at the Anne and Max Tanenbaum Community Hebrew Academy of Toronto's Wallenberg Campus, said TanenbaumCHAT uses "restorative justice" to solve bullying problems.

It responds to bullying and cyber-bullying by having two older student-volunteers talk to the perpetrator and the victim separately. The volunteers then share each side of the story with both students and a teacher or Weinstock present. A dialogue usually ensues.

By going through this process, kids are often able to sort out problems peacefully, so that both students can go back to class feeling they're in a safe, caring and healthy environment.

Weinstock said TanenbaumCHAT runs an annual year-long anti-bullying program called "Creating a Caring Community." It features many events such as workshops and guest speakers who talk about what bullying is and why it's wrong, thus giving students tools they can use against bullying both in and out of school.

She said the school also strives to make all its students feel safe, noting that the dean's office – which she said is unique to TanenbaumCHAT – is dedicated to dealing with student problems such as bullying, and that its staff is trained to help.

Writing in *The CJN* in March 2011, local educator Dan Goldberg examined how all Jewish schools should be dealing with the problem.

"Although schools are sometimes reluctant to acknowledge the presence of teasing or bullying – either because they are afraid it will tarnish their reputation or because they have not found a successful way of addressing it – it is a universal phenomenon," he wrote.

"A school rooted in Jewish values has a responsibility to provide a caring and nurturing environment for every one of the children who are entrusted to its care," Goldberg said.

"A Jewish school should have a Jewish soul. It should be a place where all members of the community are treated with dignity and respect. A child who excels in Hebrew, Bible and Talmud but routinely teases and embarrasses classmates has failed to receive a proper Jewish education."

Guest Voice

Goldberg believes that the way to help stop bullying is by using the social inclusion approach (SIA). Developed by Prof. Kim John Payne, SIA focuses on educating bystanders to confront bullying when they see it taking place.

"The SIA focuses on creating a culture where students feel empowered, and where speaking up on behalf of a classmate is encouraged and supported."

As a student in a public high school myself, I believe the social inclusion approach could be very effective in school settings, but only if more schools educate their students about what bystanders should do, instead of just telling students to stand up to bullies without giving them the tools and strategies on how to act.

Online bullying is a bit of a different story, though. It's easy to be anonymous on the Internet, so sites such as Facebook should monitor what is appropriate and what isn't and make it as easy as possible for people to report incidents when they happen.

In short, the principles behind SIA and TanenbaumCHAT's approach need to be applied to online interactions, because cyber-bullying hurts and embarrasses the victim, and can even lead to mental illness if it's not handled correctly.

Depression is one possible outcome.

Research led by Jing Wang and her colleagues at the National Institutes of Health in the United States found that victims of cyber-bullying reported higher rates of depression than victims of other forms of bullying.

"Unlike traditional bullying, which usually involves a face-to-face confrontation, cyber victims may not see or identify their harasser; as such, cyber victims may be more likely to feel isolated, dehumanized or helpless at the time of the attack," they wrote in the *Journal of Adolescent Health*.

So even though cyber-bullying is a persistent problem, models for confronting it exist. Yet success ultimately lies with educators, social media sites and teens themselves.

It's not a problem that will go away on its own.

Taylor Isen is a student at Thornlea Secondary School. She is in a journalism co-op program at The CJN.

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BAYCREST CHANUKAH: Associated Hebrew Schools' students Ezra, left, and Eva light the first candle for Chanukah during a special ceremony Dec. 7 at Baycrest's Reuben Cipin Healthy Living Community, an independent seniors' residence. The five-year-olds were part of a group of 96 senior kindergarten students visiting the community for the candlelighting, which was followed by the children singing and dancing to traditional Chanukah songs with the residents.

[Jessica Lee/Baycrest photo]

Seven is one of Brianne Freedman's photographs, which are on exhibit at Baycrest's student centre.

Baycrest displays student-made art

Cara Stern
Staff Reporter

Brianne Freedman is the first artist to exhibit her work at Baycrest as part of a new program that features art from students across the Toronto area.

Until the end of the month, visitors to Baycrest's student centre will see the fourth-year OCAD University student's photography decorating the walls.

"Her photos are a great fit for the space in terms of colour, size and content," said Aviva Babins, arts project co-ordinator for Baycrest, who said one reason Freedman was such a good fit was because she had a personal connection to Baycrest through her grandmother.

Freedman said she was thrilled to display her photos in an environment where they might have a positive effect on patients and the rest of the Baycrest community.

"I really want them to be inspired and for my artwork to bring a sense of hope into their lives, whether they're going through a difficult or busy time in their lives," she said, "to help them cope with their situations or allow them to heal and transport them into serenity or peacefulness."

She said she aims for her work to embody this sense of tranquillity, for example in one piece titled Seven. The image features dandelions, a frosted window, and an upside-down number 7, all of which she called metaphors that create a narrative, though it's up to the viewers to interpret the story individually.

"I want my artwork to be able to bring them hope and to heal and to bring joy to them," she said.

Babins said the idea behind the rotating exhibits is to represent students in a space designed for students. Some of the regular users are nursing students, psychology students and music therapy interns, she added, though anybody at Baycrest can visit and see the art.

"It's a high traffic and highly used area," she said.

Every six weeks, a new artist – or group of artists – will be featured in a mini-exhibit. Applicants must be students, and there are some criteria for the art – specifically that it must have no nudity or scenes of violence.

Ideally, the work would elicit conversation and use colour and texture that complements the fun and vibrant space, Babins said.

Freedman stood out to her not only because of her personal connection to Baycrest, but also because of her talent, she said.

"Her photography looks beautiful in the space, and I could see it when she showed me her portfolio," she said, adding that the photos are relevant, colourful, and unique, and they have an interesting narrative.

The next exhibit will be a collective show, featuring skateboard designs from an OCAD digital illustration class.

Any student is welcome to submit artwork – it doesn't matter whether art is a hobby or a focus of study, Babins said.

For more information about upcoming exhibits and to submit an application, visit www.baycrest.org and click on culture, arts and innovation.

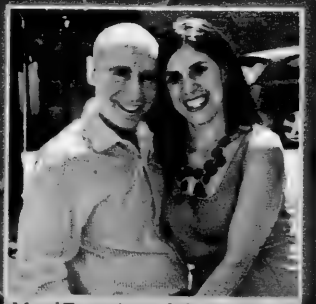
CJPAC conference unites politically minded students

— to read story, go to cjnews.com

Mazel Tov
מזל טוב

Mazel tov to Rebecca & Roman! We wish you many years of health & happiness together. Much love, from the Laiken and Golts families.

Jonathan Itzchak Aboodi arrived on Nov. 7th, brother to Noa. Proud parents: Andrea & Guy, grandparents: Susan & Robert Heckler, Fina Dror and the late Itzchak Aboodi.



Mazel Tov to Amanda Iacovetta and David Bassin on your upcoming marriage. Wishes for a lifetime of health and happiness. Love always, The Iacovetta and Bassin families.

Happy 93rd Birthday on Jan. 1, 2013, to Norm Cash!! With lots of love, Phyllis, your children and spouses, extended family and all your grandchildren and great grandchildren

Mazel tov to Nelle and Joseph Lakien. Happy 65th anniversary. We are so proud to be celebrating with you. Love, your children and grandchildren.

Elaine and Irwin Rodier are thrilled to announce the engagement of their daughter Sara Rodier to Nicholas Pozhke. A summer wedding is planned.

Email your digital photos to cblackman@thecjn.ca or go online to www.CJNews.com and click the "Family Moments"

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What's New

By LILA SARICK

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Deadline reminder: There is no issue on Dec. 27. Dec. 20 is the deadline for issue of Jan. 3, and Dec. 27 is the deadline for Jan. 10. All deadlines are at noon. Phone 416-391-1836, ext. 269; fax 416-391-0829 or email whatsnew-cjn@gmail.com. This week's What's New was done by Carolyn Blackman.

Saturday, Dec. 22

CASUAL SHABBAT

Shaar Shalom Synagogue invites everyone to a casual "Around Shabbat" service, 8:45 a.m., in the social hall. Kiddish following services.

ISRAELI DEFENCE

"Israel Missile Defence: Truth and Lies," with a rocket scientist who works on a high-profile missile program in Israel, 8 p.m., Shaarei Shomayim Congregation.

Tuesday, Dec. 25

'MISSIONARY BOMB'

"Defusing The Missionary Nuclear Bomb: Isaiah 53," a seminar featuring **Rabbi Michael Skobac**, 10:30 a.m.-4 p.m. Shaarei Tefillah. Lunch by Milk 'n Honey. Cost $20, registration required, 416-789-0020, toronto@jewsforjudaism.ca.

Friday, Dec. 28

LET THERE BE LIGHT

Temple Har Zion program features three films about light, following Kabalat Shabbat services. Refreshments, discussion follows. Service, 8 p.m. For information, 905-889-2252.

Thursday, Jan. 3

FREE TIMES CAFE

Hear **Gerry Kane**, noon, "Shmooze the News," Free Times Café, 320 College St.

Other News

PLAYERS WANTED

Temple Har Zion holds a mah-jong drop-in, Wednesdays, 1 p.m. Contact **Debbi**, 905-881-8025, debhave@gmail.com.

Beth Emeth Bais Yehuda Synagogue welcomes experienced players for mah-jong and Rummikub, Monday and Wednesday afternoons, 416-633-3838.

Shaar Shalom Synagogue welcomes people for a friendly game of bridge, Mondays, 1:30-3:30 p.m. $2 per member, $3 non-members. Call 905-889-4975 for more details.

YIDDISH LEBT

Improve your Yiddish skills at a class for adults, Sunday mornings, sponsored by Committee for Yiddish, UJA Federation, beginner, intermediate and advanced levels. Yiddish culture for kids through arts and activities, 9:30 a.m. to noon. Begins Jan. 13, Beth David Synagogue. Adults $150/10 sessions. Kids, one-time $20 fee. Call **Barbara**, 416-631-5843. Website: www.committeeforyiddish.com.

ANCIENT WISDOM

Rabbi Berel Goldberg weaves talmudic and mystical interpretations of the weekly Torah portion. Men and women welcome. Thursdays, 8 p.m., Chai Centre, 1089 Spadina Rd. 416-271-0659 or thechaicentre.com.

BEREAVEMENT GROUPS

Bereaved Jewish Families of Ontario provide support following the death of a child. They offer eight-week self-help groups to bereaved parents.

Continued on page 25

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Continued from page 24

For information, **Beth Feffer** at JF&CS, 416-638-7800, ext. 6244, or bfeffer@jfandcs.com.

A spousal bereavement group for ages 55+ will examine topics related to death, dying, myths of bereavement and moving forward. Runs Jan. 29 through March 5, 2-4 p.m., Circle of Care, 4211 Yonge St., 4th floor. For more information, call 416-635-2900, ext. 418 or 462.

'BOOK OF DANIEL'

Join Mekerot and Yeshiva University Torah Mitzion Beit Midrash Zichrom Dov as we study "The Book of Daniel: Exile and Redemption," with **Rabbi Mordechai Torczyner**, Tuesdays, 1:30-2:30 p.m., Jan. 8 to May 20, Shaarei Shomayim Congregation. Call 416-877-2050 or 647-234-7299.

OPEN BEIT MIDRASH

Yeshiva University Torah Mitzion Beit Midrash and Congregation B'nai Torah present Monday nights Open Beit Midrash, 8-10 p.m. Open for everyone to come and learn. For information, call 647-234-7299 or info@torontotorah.com.

MELAVA MALKA CONCERT

A show under the auspices of Beth Tikvah, Beth Emeth, Beth Radom and Beth Jacob Hamilton synagogues with cantors **Tibor Kovari**, **David Edwards**, **David Rosen** and **Eyal Bitton**, accompanied by a band, Jan. 26, 7:30 p.m., Beth Tikvah Synagogue. $10 in advance, $15 at the door, children 13 and under free. Beth Tikvah: 416-221-3433; Beth Emeth: 416-633-3838; Beth Radom: 416-636-3451; Beth Jacob (Hamilton): 905-522-1351.

JOB-READINESS PROGRAM

JVS and Kerry's Place Autism Services' Asperger's Job Readiness Program provides an eight-week workshop to develop job-readiness skills, weekly one-on-one sessions and a placement for up to 14 weeks with coaching for those between 18 and 30 with Asperger's. Registration is open for Feb 11. Call: 416-649-1619; email: schong@jvstoronto.org.

CONVERSATIONAL HEBREW

Ulpan method with **Yael Lev**. Beginner's level (part 2) Tuesdays 7:30 pm. starting Jan. 8, Pride of Israel Synagogue, 10 lessons $150. Call 416-226-0111, ext. 10, or 416-225-6151.

FRUMBA-LITE

A cardio dance program for women. Easier on mature joints, slower options demonstrated. Mondays 1:30 p.m.; or Thursdays 10:30 a.m., Pride of Israel Synagogue. $50 for four lessons beginning the week of Jan. 7. Info: frumbadance@gmail.com or call 416-226-0111, ext. 10.

CHABAD CLASSES

Women & Wisdom bat mitzvah class with **Goldie Plotkin** is an adult bat mitzvah class for women of any age. 8-10 p.m., beginning Jan. 21. 905-886-0420, ext. 227, or chabadmarkham.org.

New Talmud class for women with **Rabbi Avraham Plotkin**. Mondays, 8-9 p.m., begins Jan. 21. Six-week course is $40. To register, 905-886-0420, ext. 221.

MINI-PROGRAMS

Sign your child, age 12 months to five years, to one of Temple Sinai's mini-programs, starting in January, and running for eight weeks. Includes Mini Chefs at Work, Super Scientist, Junior Circuit, puppetry and sportball. Morning, lunchtime and afternoon programs. Call education office, 416-487-3281; email: education@templesinai.net; visit templesinai.net.

JF&CS GROUPS

Registration is required for all programs. Groups and workshops are open to all members of the community and fee reductions are available. All classes at Lipa Green Centre, 4600 Bathurst St., unless otherwise noted. Call **Shawna Sidney**, 416-638-7800, ext. 6215, or www.jfandcs.com.

Effective Parenting: A 4-session group to help parents learn what they can do to raise a happy, motivated and well-behaved child. For parents of children ages 2 to 10 years. Topics include: how to nurture self-esteem, encourage problem solving, increase communication and setting limits. Jan. 21 from 7- 9 p.m.

When You're About to Separate – What to Tell the Kids: A workshop for parents about to separate or in the early stages of separation. How and when to tell the children, how to handle moving day, as well as ideas and strategies to best meet your child's needs will be discussed. Jan. 24, Promenade Mall, Suite 313, 6:30-8:30 p.m.

FOR SENIORS

Charming Earl Bales Seniors Club in the Park, (60+). **Valerie**, 416-395-7881. Tuesdays, seniors gentle fitness with personal trainer, 10 a.m.; Wednesdays, social bridge, 12:30 p.m.; Thursdays, social bridge, 12:30 p.m.; Membership registration now open for 2013.

Seniors Cultural Club meets Tuesdays, 10 a.m., Borochov Cultural Centre, 272 Codsell, 416-630-9444.

New Horizons is a Jewish Hungarian seniors club that offers kosher food, card games and casino trips. 416-256-1892.

Bridge Club at Forest Hill Library has reopened and is looking for new members. Call Lea, evenings, 416-487-7630.

Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub. Refreshments $2. Call Sheila, 416-665-3333, or Marcia, 416-932-1229.

Miles Nadal JCC, info/registration: 416-924-6211, ext. 155. "United Bakers 100th Anniversary with Ruthie Ladofsky," Jan. 17, 1:30 p.m., refreshments, 2 p.m., program. Cost: $4, pre-pay by Jan. 10.

Register now for **Iain Scott**'s opera appreciation programs January and February.

Baycrest's Fall Prevention Program is accepting registrants for the session starting Jan. 14. The 12-week Monday and Wednesday program provides education, exercise and treatment for adults who have had a fall or have a fear of falling. OHIP covered. 416-785-2500, ext. 2488.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com.

The Jack and Pat Kay Centre Camp presents Winter Camp, to be held at the Schwartz Reisman Centre, 9600 Bathurst St., Dec. 24-Jan. 4, for ages 2 ½-12 years. Featuring indoor swimming, hot lunch program and bussing. For information, contact **Lauren**, 416-638-1881, ext. 4039, or register online at Centrecamp.ca/register.

MILES NADAL JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org.

Registration now open for the following courses and more:

Winter Hebrew courses begin the week of Jan. 7. Adult Hebrew courses from beginners to advanced. Email: sharonis@mnjcc.org.

Toronto Jewish Film Society: eight movie nights, Al Green Theatre, January to December, $100. Email: esthera@mnjcc.org; visit: www.mnjcc.org.

"Woody Allen Past and Present" with **Kevin Courrier**, Jan. 14-Feb. 11. Info: film@mnjcc.org, Ext. 606.

"The Singer's Body," with, **Orville Heyn**, Jan. 13, 2:30-4:30 p.m., $25. Presented by MNJCC's Institute for Lifelong Choral Wellness and SING! Info: music@mnjcc.org. Register: www.toronto-vocalartsfestival.com

Play in the MNJCC Klezmer Ensemble led by **Eric Stein** of Beyond the Pale, Tuesdays, 7:30-9:30 p.m. Info: music@mnjcc.org.

Join the Women's Chorus, Mondays 7:30-9:30 p.m. No audition. Email conductor **Gillian Stecyk**, gillians@mnjcc.org.

Join our adult daytime choir Tuesdays 1- 2:30 p.m., with conductor **Gillian Stecyk**. $5 drop-in. No audition or experience required. Info: gillians@mnjcc.org.

DENTAL FRAT FUNDRAISER: The dental fraternity Alpha Omega recently held a tea with Joseph Klafter, president of Tel Aviv University, to initiate a campaign to raise $100,000 toward the renovation of the postgraduate dental clinic at the university. From left are Guy Aboudi, Stephen Adler, Klafter, Gordon Perlmutter, Jeff Wagman, Sharon Perlmutter and Alan Vinegar.

SINGLES EVENTS CAN BE FOUND ON PAGE 22

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Former Congress CEO honoured by community

Andy Levy-Ajzenkopf
Staff Reporter

While CEO of the Canadian Jewish Congress from 2005 to 2011, Bernie Farber helped lead the Jewish community through challenging times.

It's been nearly two years since he left the now-defunct organization – which has been replaced by the Centre for Israel and Jewish Affairs (CIJA) – to pursue other paths, and earlier this month, he received the community's highest honour: the Charles "Chuck" Zaionz Award for Jewish Communal Service.

The award is given in acknowledgement of contributions made by a Jewish community worker who effects policy change on behalf of the community and who has dedicated him or herself in service to the community.

Farber called it the "Academy Award" of the Jewish professional service in Canada, and said he was honoured to receive it in a Dec. 2 presentation at the Prosserman Jewish Community Centre hosted by CIJA.

In his acceptance speech, Farber thanked many of his former colleagues and singled out CIJA CEO Shimon Fogel, whom he thanked for his "support and understanding" and for their 25 years of work together.

"Giants like Chuck Zaionz helped shape our community. They understood, indeed embraced, what the first leaders of Canadian Jewish Congress intrinsically understood. In fact the name CJC purposely put 'Canadian' before 'Jewish' to underscore our commitment as Canadians to Jewish values of justice, human rights and the need for us as a community to stand tall, and brave adversity while understanding what it meant to defend the underdog," he said.

In an interview at his new downtown Toronto office – Farber is now employed with Gemini Power Corp., a hydro-electric developer working with First Nations, as senior vice-president of government and external relations – the former Congress leader told *The CJN* he has fond memories of his work in the community and of the man for whom the award is named.

"In 1984, when I first entered [Jewish] community service, Chuck took me, this wet-behind-the-ears kid, under his wing and taught me how to budget for the community," he said, joking that prior to meeting Zaionz, his greatest mathematical achievement was barely passing Grade 10 math.

"He understood that money given to any Jewish community advocacy organization, like Congress, was a sacred trust. He taught me that you count every dollar like it was your own."

Looking back, Farber said he was proud of the accomplishments he and his colleagues achieved, such as taking on neo-Nazi groups and antisemites like the Heritage Front and Ernst Zundel.

"Thanks to Congress, those guys are long gone or shadows of themselves," he said.

Asked what made him choose Jewish communal advocacy as a career path, Farber said the decision was rooted in his family history.

> *I came to it with the heart of a child of Holocaust survivors. Working with Congress just fit my heart and my will to seek justice*

"I came to it with the heart of a child of Holocaust survivors. Working with Congress just fit my heart and my will to seek justice," he said.

"What Congress achieved was remarkable. We punched above our weight and did the work we had to do."

He said despite being on the outside of communal decision-making, he still maintains close contact with the community and is often asked for advice or to consult on numerous issues.

Bernie Farber, right, holds his award alongside Bernie Zaionz, brother of the late Charles Zaionz, for whom the award is named.

But Farber added that he's not out of the advocacy business entirely. Now that he's working for Gemini Power Corp., owned and run by Jewish philanthropist Michael Dan, he gets to focus on justice for aboriginals.

The company helps Ontario First Nations develop hydro dams on their land for the economic betterment of their communities.

"I look at First Nations people I know, and I see them still living in ways they had nearly 100 years ago. This offends my sense of justice. Always has," he said.

"I really feel I am now doing something that can make a difference in peoples' lives."

Farber added that there is an "astoundingly similar spirituality" between the First Nations and the Jewish people.

His lifelong social activism is due to his Jewish heritage.

"Again, it's because of being a child of survivors. I came to understand that bigotry, antisemitism and racism offended my sense of justice," he said. "I experienced antisemitism [in school] and I became driven to make changes in this world.

Working with Congress, he said, allowed him to "unpack all this baggage" in the cause of good.

In his acceptance speech, Farber concluded: "I know our community remains in good hands. We face different difficulties today, yet we remain anchored in our successes of the past, which I believe gives us strength for the future. We are fortunate to be buoyed by continuing strong lay leadership."

CIJA called Farber a "proud fighter for human rights" and "a champion of inter-ethnic co-operation and social justice."

Last week, he also received the Queen's Diamond Jubilee Medal at a ceremony at Queen's Park.

OBITUARIES
and Related Notices

Steeles Memorial Chapel

Holder, Helena	Nov. 30/12	3560 Bathurst St
Kramer, John Jacob	Dec. 1/12	3560 Bathurst St
Kramer, Molly	Dec. 3/12	11 Sagewood Dr
Levine, Abraham	Dec. 2/12	Private
Davidovicz, Miriam	Dec. 2/12	
Perl, Morris	Dec. 3/12	45 Invermay Ave
Kraslinsky, Salomon (Krasinsky, Simon)	Dec. 2/12	7420 Bathurst St
Rich, Ben	Dec. 3/12	1035 Eglinton Ave. W
Tartakovsky, Vella	Dec. 3/12	205 Hilda Ave
Gilary, Szendla	Dec. 4/12	330 Joicey Blvd
Peres, Mary	Dec. 6/12	Private
Freeman, Lillian	Dec. 5/12	484 Steeles Ave. W
Binstock, Hyman	Dec. 6/12	
Bensalmon, Yehuda	Dec. 3/12	

BENJAMIN'S PARK MEMORIAL CHAPEL

Frank Bronstine	Nov 29/12	186 Grandravine Drive
Freda Menaker	Nov 29/12	370 Ridelle Avenue
Rose Mendelsohn	Nov 30/12	77 Dunfield Avenue
Esther Matlow	Dec 1/12	561 St. Clements Ave.
Hannah Debora	Dec 1/12	120 Promenade Circle
Samuel Gomberg	Dec 1/12	55 Ameer Avenue
Bernice Krieger	Dec 1/12	55 Ameer Avenue
Ferne Scher	Dec 1/12	343 Clark Avenue West
Dorothy Singer	Dec 1/12	5935 Bathurst Street
Sharon Noss	Nov 28/12	255 Torresdale Avenue
Jonathan Sergio Bozzolo	Nov 30/12	380 Pinnacle Trail
Louis Swimmer	Dec 1/12	30 Laurelcrest Avenue
Ben Silver	Dec 2/12	499 Beverley Glen Blvd.
Myrna Bromwich	Dec 3/12	4981 Bathurst Street
Sidney Webber	Dec 3/12	53 Charleswood Drive
Beatrice Tenney	Dec 3/12	645 Castlefield Avenue
Sofira Golverk	Dec 4/12	80 Antibes Drive
Irving Herman	Dec 6/12	123 Eglinton Ave. East
Susan Freda Kashin Arnst	Dec 5/12	1549 Gregory Road
Arnold Sperling	Dec 5/12	1182 Northshore Blvd., E.
Betty Rebecca Bockner	Dec 4/12	25 Berkindale Drive
Dr. Stanley Eidinger	Dec 4/12	240 Heath Street West
Gerald Rosenberg	Dec 6/12	131 Beecroft Road
Eva Rothblott	Dec 7/12	147 Elder St.
Mircea Z. Cohn	Dec 6/12	44 Charles St. West
Irving Pizel	Dec 7/12	114 Scott St.
Irwin Fisher	Dec 7/12	231 Lonsmount Drive

HEBREW BASIC BURIAL

Albert Levita	Dec 5/12	205 Cummer Avenue
Sadie Pinkas	Dec 7/12	643 St. Germain Avenue

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Noah Pozner, 6, was youngest shooting victim

JTA

NEW YORK — A Jewish child was identified as the youngest of the 26 victims killed in the Sandy Hook Elementary School shooting massacre in Newtown, Conn.

Noah Pozner, who was a first-grader, as were all of the children killed at the school on Friday, had turned six on Nov. 20. He was to be laid to rest on Monday.

The Israeli news site *Ynet* reported that Noah's twin sister is also a student at Sandy Hook but survived the shooting.

Rabbi Shaul Praver of Temple Adath Israel in Newtown told *NPR Weekend Edition* host Scott Simon that he spent Friday, which he termed "the day from hell," consoling Noah's mother, who is a member of the synagogue.

Rabbi Praver was among the clergy, social workers and psychologists who arrived at a firehouse near the school where many of the victims and their

Noah Pozner

families congregated after the shooting. On Saturday morning, Adath Israel held a community prayer service.

Rabbi Praver, who ended his *NPR* interview with a plea for listeners to pray for the families affected, also said that another friend of the congregation was killed.

Israeli leaders sent letters of condolence to President Barack Obama over the mass killing.

"On behalf of the people of Israel, as friends and as parents, we stand with you today in contemplation and grief over the atrocious, incomprehensible massacre of 20 children and six adults – educators – at Sandy Hook Elementary School," Israeli President Shimon Peres wrote. "No experience with death can be likened to that of a parents' loss of their child. No crime is more heinous than the killing of a child."

Israeli Prime Minister Benjamin Netanyahu wrote in a letter sent Friday that he was "shocked and horrified by today's savage massacre of innocent children and adults" at the school.

"We in Israel have experienced such cruel acts of slaughter, and we know the shock and agony they bring," Netanyahu wrote. "I want to express my profound grief, and that of all the people in Israel, to the families that lost their loved ones. May you and the American people find the strength to overcome this unspeakable tragedy."

In a video message posted on YouTube, Netanyahu addressed the American people, saying, "The people of Israel grieve with you. I can only pray that God will give you the strength, as he has given us, to overcome the tragedy and go on living."

Meanwhile, Sen. Dianne Feinstein (D-Calif.) said on Sunday that she would introduce a bill on the first day that Congress returns to session in January to ban the sale of assault weapons and the sale of clips of more than 10 bullets.

"I'm going to introduce it in the Senate, and the same bill will be introduced in the House," Feinstein said on NBC's *Meet the Press*.

Lieberman resigns

JTA

JERUSALEM — Avigdor Lieberman officially stepped down as Israel's foreign minister following his indictment for fraud and breach of trust.

Lieberman left his post as foreign minister as well as vice-prime minister on Sunday after saying two days earlier that he was stepping down.

Avigdor Lieberman

"I have committed no offence but I wish to put behind me this issue, which is what remains of many years of investigation," Lieberman said in a Dec. 14 statement.

Lieberman said he also would lift his immunity from prosecution, to which he is entitled as a member of Knesset.

On Dec. 13, Israeli Attorney General Yehuda Weinstein closed a 12-year investigation on Lieberman, dismissing most of the charges. But he indicted Lieberman for fraud and breach of trust for advancing former ambassador to Belarus Ze'ev Ben Aryeh's position in the Foreign Ministry allegedly in exchange for information about an investigation against Lieberman being conducted in Belarus. Last spring, Ben Aryeh confessed that he had received and passed documents to Lieberman in 2008.

In his statement, Lieberman added, "I am stepping down also because I believe the citizens of Israel deserve to go to the ballot box with this thing already settled so I can resume serving the State of Israel and its citizens."

According to *Ynet*, Lieberman does not plan to resign as No. 2 of Halikud Beitenu – the merger of Prime Minister Benjamin Netanyahu's Likud and the Yisrael Beitenu party headed by Lieberman.

Lieberman has said he wished for a "quick trial," but it's not known whether this could be concluded ahead of Israel's general elections scheduled for Jan. 22.

A statement by the Prime Minister's Office said that Netanyahu spoke with Lieberman "and wished he [Lieberman] would soon prove his innocence in the sole remaining issue at hand and return before long to take up a senior cabinet post."

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Abbas condemns Meshal's call to jihad

Aaron Kalman
The Times of Israel

JERUSALEM — Palestinian Authority President Mahmoud Abbas openly denounced anti-Israel statements made by Hamas political leader Khaled Meshal earlier this month, pointing out that Hamas had agreed in principle to the two-state solution and thus to Israel's right to exist.

The Turkish news agency *Hurriyet* reported Dec. 16 that at the end of a visit in Ankara, Abbas said he did not accept the idea that the State of Israel would never be recognized, including by Hamas.

"I don't agree with Khaled Meshal's statement on the non-recognition of Israel, because we in fact recognized it in 1993," Abbas told reporters in English as he wrapped up his two-day visit. "A four-article agreement between Fatah and Hamas stipulates a two-state vision. And Meshal approved of this agreement."

Tzipi Livni, the head of the new Hatnua party and Israel's former foreign minister, called Abbas on Dec. 13, telling him that she appreciated his rejection of Meshal's comments about Israel.

"It is important for the public to hear a message like this so they won't lose hope of a 'peace agreement,' she said.

The Likud party chided both Abbas and Livni.

The PA leader "is playing a duplicitous game for his international political needs," the party said in a statement. "What's expected of [Abbas], who purports to be a partner for peace, is not to state the obvious about Israel's right to exist. Rather, we expect him to condemn Meshal's calls for the murder of Israelis and the destruction of Israel, but these Abbas chose to ignore."

Likud said that Livni was "quick to be drawn in by Abbas' sweet talk" and maintains a "defeatist" attitude while "burying her head in the sand."

On Dec. 8, during his first-ever visit to the Gaza Strip, which is ruled by Hamas, Meshal said: "We are not giving up any inch of Palestine. It will remain Islamic and Arab for us and nobody else. Jihad and armed resistance is the only way."

"We cannot recognize Israel's legitimacy," the Hamas leader added. "From the sea to the river, from north to south, we will not give up any part of Palestine – it is our country, our right and our homeland."

The address was harshly condemned by Israeli leaders. After Meshal's speech, Prime Minister Benjamin Netanyahu slammed Abbas for expressing willingness to reconcile with Hamas, with which Abbas' group, Fatah, had fallen out years ago. Hamas, Netanyahu said, had once again revealed its "true face."

On Dec. 12, *Israel Radio* reported that four European Union member states had opposed an official condemnation of Meshal's incitement-filled speech, leading to harsh responses from Israeli leaders that Europe was being one-sided.

Denmark, Finland, Portugal and Ireland reportedly pressured European foreign ministers to condemn Israel solely for its E1 settlement construction plan at a meeting of the body's foreign council Dec. 10.

In the end, the statement included a brief rebuke of Hamas's call for Israel's destruction, after an 11th-hour intervention by Germany and the Czech Republic, the report said.

Israeli leaders decried the EU statement, with Netanyahu saying that Europe's lack of a strong condemnation of Hamas was a "deafening silence."

In related news, Abbas' PLO party Fatah adopted a new logo ahead of the party's 48th anniversary celebrations that is replete with military, violence-evoking symbols, including the barrel of a rifle and a Palestinian headscarf covering the entire territory from the Jordan river to the Mediterranean Sea, eliminating the State of Israel, *Palestinian Media Watch* noted last week.

The logo, published in official PA daily Al-Hayat Al-Jadidah on Dec. 10, also features other loaded images, including the Dome of the Rock on Jerusalem's Temple Mount, a white dove in shackles, and a door key symbolizing the "right of return" for Palestinian refugees and their descendants. The words on the logo read "the state and victory."

New logo of the Fatah party of the PLO

The Palestinian Authority consistently eradicates Israel's existence in its official maps in government offices, schools and the media, *Palestinian Media Watch* reported.

Ido Zelkovitz, an expert on Fatah at the University of Haifa's department of Middle East history and the Ezri Center, said that Fatah is directing its combative message largely at a domestic audience, in a bid to respond to rival movement Hamas' fiery rhetoric.

The number 48 is also highly symbolic, a reference to the 1948 establishment of Israel and the ensuing Palestinian *nakba*, or disaster. The 48th anniversary marks the day when Fatah went from clandestine to public activity by firing at an Israeli water pipe on Jan. 1, 1965.

Despite the combative spirit represented in the new logo, Zelkovitz said Abbas understands that the armed struggle has led Palestinians nowhere, and consistently speaks against it.

"There are various streams inside Fatah, and not everyone is committed to [Abbas'] hopes and aspirations," he said. "The same is true for us here in Israel, where not all politicians conform to the ideas of their party leaders."

TimesofIsrael.com

One in four Israelis lives in poverty: report

Ben Sales
JTA

TEL AVIV — The numbers tell a consistent storyline: nearly one in four Israelis lives in poverty.

A recent report by Israel's National Insurance Institute showed that 1.8 million of Israel's eight million people live below the poverty line.

In 2011, the year for which the report was issued, more than 36 per cent of Israeli children were poor, a jump of one percentage point from the previous year. Poverty afflicts more than 400,000 Israeli families – including almost seven per cent of families with two working people.

Among developed countries, these numbers are unusually high. Israel has the second-highest poverty rate in the developed world, behind only Mexico, according to statistics from the Organization for Economic Co-operation and Development (OECD).

"There's a very large segment of the Israeli population that isn't receiving tools they can use in the modern economy," said Dan Ben-David, executive director of Israel's Taub Center, a think-tank that released its *State of the Nation* report last month – which analyzed Israeli socioeconomic policy. "It's not only bad for them, it's also become a huge problem for the country over time. They're dragging down our productivity and growth."

Israel's relatively high poverty rate stems in large part from two sectors of the population that are especially poor: Israeli Arabs and haredi Orthodox Jews, who have poverty rates of 53 and 54 per cent, respectively. Israeli Arabs constitute about a quarter of all Israelis, while approximately 10 per cent of the country is haredi.

The Israeli government defines the poverty line as individuals who have expendable income of about $9,500 annual after taxes – which is approximately 50 per cent of the median Israeli expendable income. Exactly 24.8 per cent of Israelis, or 19.9 per cent of families, live in poverty.

A sign in Jerusalem urges passersby to help the poor. *[Israel Sun photo]*

By comparison, the United States is fourth-highest on the OECD's list, with a family poverty rate of about 17 per cent, according to the OECD's standard. 23 per cent of U.S. children live in poverty.

In Israel, poverty usually does not mean starvation. Unemployment in Israel is at six per cent, and one of the country's socialist legacies is a strong safety net for the poor, sick and elderly. Israeli economic policy has, however, turned more conservative in recent years.

Shlomo Yitzhaki, Israel's government statistician, says higher-than-average birthrates among haredi and Arab Israelis is the principal reason for their high poverty rates.

"If you look at income by family size, as the families get bigger, from five members and up, total family income gets lower," he said.

Arabs and haredim are also exempt from Israel's compulsory military service, which makes it harder for them to find work in a culture where army service often serves as a career starting point, allowing people to network and in some cases gain specialized skillsets.

Ben-David says Israel's problems aren't limited to minorities and that the state needs to invest in education and transportation infrastructure.

In the summer of 2011, hundreds of thousands of Israelis took to the streets to protest the high cost of living and growing wealth inequality in the country, which were seen as hurting the middle class. Though the issue has gotten a lot of attention in Israel's current election campaign, it does not dominate headlines the way it did during the 2011 protests.

Last month, Israeli Prime Minister Benjamin Netanyahu announced a new commission of government ministers to streamline socioeconomic reforms. He did not specify what those reforms would be.

Ben-David said Israel's security requirements often make it hard to find enough money to address the country's other challenges. Defence spending makes up about one-fifth of the total budget, and social service spending adds up to about two-fifths.

"That we have such a high defence budget means we have to be judicious with the rest," he told *JTA*.

Non-profit groups have stepped in to alleviate poverty in Israel, including many managed by haredim. But Yoram Sagi Zaks, founder of the Movement for the War on Poverty in Israel, says the government still needs to take primary responsibility for helping the poor.

"The non-profits help people, but they need to supplement the state, not replace the state," Zaks said. "Poverty is not a fate. This is not something we need to get used to."

Canada, Israel strengthen bilateral relations

Continued from page 1

Israel, having successfully made the transition from developing to highly developed country, is eminently qualified to share knowledge with countries in need of assistance, Carmon observed.

Mashav, founded in 1957, has expertise in areas ranging from irrigation, desert agriculture and rural and community development to early childhood education and emergency and disaster medicine.

Since Mashav's inception, more than 270,000 people from around the world have taken its training programs.

Mashav has sent missions to 46 countries, and in response to recent earthquakes in the Caribbean and Asia, its personnel built a medical clinic in Haiti and a village in Turkey.

"Mashav has been in the forefront of Israeli diplomacy in the developing world," said Carmon, who was Israel's deputy representative at the United Nations until his most recent appointment. "Mashav has been there and is very well acknowledged and appreciated."

Carmon said the agreement he co-signed in Ottawa on Dec. 11 reflects a commitment on the part of Israel and Canada to expand bilateral ties.

Also last week, Ottawa and Jerusalem signed a mutual customs assistant agreement and decided to work together to advance technology in waste-water reuse.

The customs agreement was announced in Ottawa by Canadian Minister of Public Safety Vic Toews and Israel's ambassador to Canada, Miriam Ziv.

"This agreement strengthens our countries' mutual abilities to investigate and prosecute customs offences and enhance global security," Toews said in a statement.

Israel is currently Canada's fourth-largest merchandise export market in the Middle East. Since the signing of the Canada-Israel Free Trade Agreement 15 years ago, two-way merchandise trade has more than tripled.

In Jerusalem, meanwhile, Canadian Environment Minister Peter Kent and Israeli Minister of Energy and Water Uzi Landau discussed a number of mutually relevant matters, including environmental issues.

Nearly two years ago in Jerusalem, for example, Canadian Defence Minister Peter MacKay and his Israeli counterpart, Ehud Barak, signed a memorandum of understanding on military relations.

Ottawa tightens economic measures against Iran, IRGC

Andy Levy-Ajzenkopf
Staff Reporter

Canada tightened economic measures against Iran again last week, adding 98 more companies, individuals and entities under the Special Economic Measures Act (SEMA).

Among those added to the list include the Iranian Revolutionary Guard Corps (IRGC) and the Basij, a paramilitary offshoot of the guard corps charged with suppressing dissidents.

The Dec. 11 announcement by Foreign Affairs Minister John Baird brings the total number of those listed under SEMA's Iran provisions to 50 individuals and 433 entities since 2010.

All listed people and businesses are "subject to an assets freeze and a prohibition on economic dealings," according to the ministry.

"Canada's measures also target economic sectors that indirectly support or provide funds for Iran's nuclear program: oil and gas, mining, metals, and shipping. The amended regulations further isolate Iran from the global financial system," Baird said in a statement.

"The Iranian regime must address, with urgent and concrete action, the international community's grave concerns over its nuclear activities."

Both Canadian Jewish communal organizations and opposition parties in Parliament said while these amendments to SEMA are a necessary step in sanctioning Iran, the action doesn't go far enough.

In a statement, David Koschitzky, chair of the Centre for Israel and Jewish Affairs (CIJA) said the Jewish community "applauds" Baird's move, but more needs to be done.

"It is crucial that Canada and the international community use every available diplomatic and economic tool to bring the Iranian regime into compliance with international law and end its illegal nuclear program," he said. "We believe that adding the IRGC as a listed terrorist entity under the Anti-terrorism Act is an important additional step Canada should take in confronting the Iranian threat."

Liberal foreign affairs critic Dominic Leblanc and Liberal human rights critic Irwin Cotler – who has long called for the IRGC to be listed as a terrorist entity – both asked for additional actions from the government.

The IRGC is "at the epicentre of the Iranian regime's manifold threats to its citizens, namely, domestic repression and human rights abuses, state-sanctioned incitement to genocide, nuclear proliferation and support for state-sanctioned international terrorism," Cotler said.

"By failing to list the IRGC directly, this government's sanctions against the Iranian regime will not promote the meaningful change so desperately needed for the Iranian people," he added.

On *CBC News Network's Power and Politics* on Dec. 11, NDP foreign affairs critic Paul Dewar said while his party supports the measures, it called for this action three months ago.

CIA document says Pollard sought intel on Arabs

JTA

WASHINGTON — CIA debriefers of Jonathan Pollard said the Israeli spy co-operated "in good faith" while in custody and that his handlers' requests were limited to intelligence on the Pakistanis, Arab states and the Soviets.

The 1987 CIA damage assessment, published for the first time in a newly declassified version by the National Security Archive, a George Washington University project, recorded Pollard as "responding in good faith to debriefers' questions."

Polygraphs "tended to confirm that his co-operation with U.S. authorities was bona fide," according to the assessment.

It also records, with confidence, the amount of intelligence that Pollard shared with Israelis, though the figure was redacted.

Both revelations undercut a key argument by figures in the national intelligence community who over the years have resisted calls to commute Pollard's sentence based partly on arguments that he and Israel withheld the extent of his espionage while he was a U.S. Navy civilian analyst.

The CIA assessment suggests that the judge who ignored a plea agreement and sentenced Pollard to life did so because Pollard and his then-wife, Anne Henderson, broke the agreement by speaking to the media and not because of secret documents suggesting that Pollard had stolen more information than is believed – another reason behind arguments opposing Pollard's release.

The document says that two of Pollard's three handlers, Aviem Sella and Joseph Yagur, "emphasized that Pollard should obtain military and technical intelligence on the Soviet Union, Arab states and Pakistan."

Rafi Eitan, another handler, wanted "dirt" on Israelis who may be passing on information to the United States, but Yagur later told Pollard that such information was off limits.

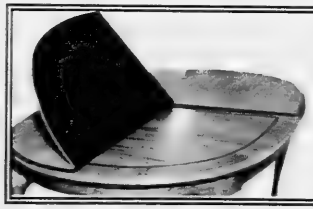
Jonathon Pollard
(File photo)

The document does not specifically address reports that Pollard shared information on U.S. agents with his Israeli handlers, but it does say that Pollard did not share, nor did the Israelis seek, the most sensitive information at hand.

"The Israelis did not request or receive from Pollard intelligence concerning some of the most sensitive U.S. national security resources," the document says.

"The Israelis never expressed interest in U.S. military activities, plans, capabilities or equipment. Likewise, they did not ask for intelligence on U.S. communications per se."

A bipartisan slate of 42 U.S. House of Representatives members, backed by the Conference of Presidents of Major American Jewish Organizations, last week urged U.S. President Barack Obama to commute Pollard's sentence, the latest of many such pleas since the mid-1990s.



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Israeli firm markets product from Winnipeg

Myron Love
Prairies Correspondent

WINNIPEG — As often happens in life, Michel Aziza's career has taken some unexpected turns.

Of Moroccan Jewish background, Aziza grew up in France and later ended up in Toronto. In 2002, he and his Canadian-born wife, Danita, and children relocated to Winnipeg when he was offered the senior position of head of engineering at bus manufacturer New Flyer Industries.

But Aziza had always dreamed about living in Israel. Four years ago, he and his family realized that dream when he took a very early retirement and the family made aliyah.

This past summer, however, Aziza came back to Winnipeg as North American point man – in partnership with Hans Peper, Aziza's co-worker from his New Flyer days – for Traffilog, a new to North America Israeli high-tech product. Aziza's wife, Danita is in charge of marketing and communications.

Traffilog promises to improve fuel economy for fleet vehicles – trucks, buses, taxis and utility company vehicles – and to improve driver safety and performance.

Michel Aziza, left, and Hans Peper are North American representatives of the Israeli high-tech product Traffilog, which promises to improve fuel economy for fleet vehicles.
[Myron Love photo]

As with most new Israeli technology, Traffilog grew out of an Israel Defence Force need. Aziza said the IDF was finding that accident rates among younger drivers were 50 per cent higher than the rest of the drivers. The IDF was looking for a way to reduce the accident rate among younger draftees. Israeli businessmen Robert Izraeli, a former IDF lieutenant-colonel in the logistics division, and Adi Amihai came up with Traffilog to solve the problem.

Traffilog is an Internet- and cellular-based telematics system consisting of a central processing unit and a modem that can be mounted under the dash of a vehicle. The system provides real-time monitoring of driver safety and driving style, as well as fuel consumption, vehicle performance and vehicle health. The data is analyzed on board and relayed via cellular networks to the customer's office. A communications tablet can also be mounted in the cab to give the driver access to the information.

The components are all manufactured in Israel, Aziza said.

"Traffilog's system reduced the accident rate among younger IDF drivers by about 35 per cent," he said. "The system is now installed on all IDF vehicles.

"It's not just a GPS system. It tells you everything you want to know."

Izraeli and Amihai started Traffilog in 2003. Aziza connected with the company in 2009 while he was working as a consultant with the Israel Export Institute in Tel Aviv.

"Traffilog was very active in Israel and Europe and has a presence in South America," Aziza said. "The company was looking to break into the North American market. I liked the product. I knew that Hans [Peper] at New Flyer in Winnipeg was looking for a product like this. We started a development project with New Flyer. Now all buses coming out of the New Flyer factory are outfitted with the Traffilog system."

Traffilog was looking for a North American partner and distributor, and Aziza and Peper were happy to come on board. They opened for business this past September.

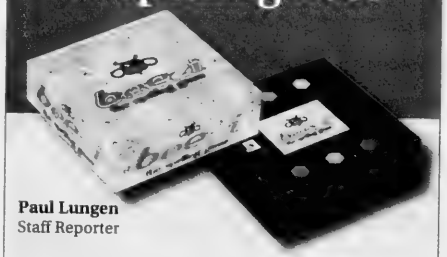
"For the past four months, we have been knocking on doors and talking to people about Traffilog," Aziza said. "We believe that our product is superior to what the competition offers. Our challenge is to introduce ourselves and persuade people to give our company a chance."

Peper said that Traffilog clients recoup their investment through fuel savings alone within four months. And, along with reducing accidents by 35 per cent, the system also reduces dangerous situations by up to 75 per cent.

Aziza said that Traffilog North America currently has eight pilot projects in Manitoba and Ontario, with another one expected to begin in early January. "In about six months a time, we plan to tackle the American market," he added.

He said that Traffilog's Israeli parent company is currently working on a system for private vehicles that would reduce fuel consumption and improve safety.

Beezi – bee's knees of spelling bees



Paul Lungen
Staff Reporter

How well do you spell?

That's the question being asked by the makers of Beezi, the spelling game.

In the United States, spelling bees are a big deal. The granddaddy of them all is the Scripps National Spelling Bee, which is so big that it's broadcast on ESPN. It has attracted contestants from across the United States, even from New Zealand and Guam.

Luckily, you don't have to go that far to challenge yourself, friends and family to an around-the-kitchen-table spelling contest.

For the past few months, Beezi has been on retail shelves, offering enthusiasts a family-friendly way to have fun and learn something new.

It's – or is it "its" ? – available in Chapters Indigo stores, where it has been selling well, according to Tony and Robyn Goldstein, the brother-and-sister team who developed the product.

Management at the bookseller's Yonge and Eglinton store have indicated Beezi has been their No. 1 selling game over the past few weeks, Tony said.

Out of their initial production run of 3,000 units, Chapters Indigo has taken nearly 2,000. The Goldsteins have been making the rounds at toy fairs, trying to create a buzz around it.

Naturally, they're (or is it their?) enthusiastic about the game.

"There's nothing quite like it in the market," said Tony.

Spelling bees are quite popular, he continued, and the game has the added benefit, in an era of social media and blogging, of improving people's spelling skills when they're writing a lot.

Plus, spelling bees are really fun, said Robyn, a teacher by training.

She traced the origin of the game back a few years to the time when she worked for her brother. The staff would gather in the company's boardroom for lunch, and to keep things interesting, Tony would challenge them to spell a word correctly.

"We had so much fun, we thought it would be a good idea to market it to the broader community," Robyn said.

They sunk about $100,000 of their own money into the product. At a little more than $30 a game, it could take some time before they begin to show a profit. But like venture capitalists everywhere, the Goldsteins are banking on another exit.

They believe the game could become another Scrabble, with the same sort of popularity and longevity enjoyed by that word game. They're hoping a big toy manufacturer acquires the game and buys them out.

But, Tony said, "first we need to create some credibility for the product, get some sales behind it."

The game consists of 2,000 words on 500 cards. "Every card includes the definition of the word, the part of speech, phonetics and origin," Robyn said.

The game is great at parties and at the cottage. "We want it to be a family game, for people to be together and not using technology," Robyn said.

Rabbi tries to reinvent Judaism in Teatron comedy

Kathryn Kates
Special to The CJN

Rabbi Sam Isaac wants to reinvent Judaism and begins with his new congregation, whose members are not at all too happy with his plans.

This is the premise of Teatron Toronto Jewish Theatre's Canadian première of Charlie Varon's comedy *Rabbi Sam*.

"It is about a guy who is trying to do something with the bigger picture that he sees in his world," says Toronto actor Ron Boyd, who plays the title role.

Boyd says that the play pokes your brain and makes you think about organized religion and tradition, with the message being that the way things are done doesn't have to be the way things have to be done.

"Rabbi Sam has a vision, he has an idea of what he wants for his own experience and thinks it can be applied to everyone. He is mainly motivated by what he wants to impart to his son, and as a religious experience, tying his Judaism into himself."

Boyd says that Rabbi Sam's message about religion is that you can take elements and move forward with your own ideas and change things and make it relevant to yourself.

Ron Boyd

"I don't think that people are going to walk away and reinvent themselves completely," says Boyd. "It is not that kind of transformative event, but it does give you something to think about in the way that you approach your traditions and the way you think about religion."

Boyd says there are a lot of meaty sermon pieces full of deep thoughts in the play. "Mainly what Rabbi Sam is trying to do is to make it a magic experience and take what has happened in the community in the past and apply it to a forward-thinking movement. I like that idea, and I find that there is some resonance in having that deeper connection of where you want to be spiritually."

The actor, a divorced father of two, says that being Jewish hasn't influenced his life choices, but is a part of who he is and is present for him in every moment. He reflects by quoting a line from the play, "The deeper river which I am a part of."

Boyd says that "taking on the role of a rabbi is pretty interesting because I have to do it with respect but also bring some of me into it. It is a weird balancing thing since I am not... a rabbi.

"With any character that you create, you have to find what resonates with you in that character and then apply that on top of what you think that character should roll out as. So, I can't play him as me, because it doesn't work. I colour him with bits of me," Boyd continues.

"I think he's a lot deeper than I am, which is a good thing to plumb, to be able to put my colours on top of that spiritual drive, laser conviction and ballsy confidence... put that coat on and wear it for a while is fun to play with."

Boyd, a freelance illustrator by day, caught the acting bug a decade ago while performing with Holy Blossom Stagecraft Company. He garnered the principal role in the web-based series *Star Trek New Voyages*, was in an episode of CTV's *Corner Gas* and in the independent film *Judas Kiss*.

Originally produced in the United States as a one-man play starring the playwright, *Rabbi Sam*, running Jan. 3 to 13 at the Toronto Centre for the Arts Studio Theatre, directed by Ari Weisberg, has a full cast joining Boyd.

Boyd previously performed for Teatron in *The Dybbuk*, *Bluish*, *Kosher Lutherans*, *A Hamburger in a Pita*, *Deceived* and *Can I Really Date a Guy Who Wears a Yarmulke*? His cast mates include Bob Cooper, Martin Edmonds, Edith Acker, Leah Charney, Julie Cohn, Arie Eigner, Brian Epstein and Marion Hirschberg.

Tickets for *Rabbi Sam* are available at the Toronto Centre for the Arts box office, by calling 416-781-5527 or online at www.teatrontheatre.com.

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EYE ON ARTS

By BILL GLADSTONE

ANG LEE FILM *LIFE OF PI* PAYS HOMAGE TO TWO FINE NOVELISTS

Canadian author **Yann Martel**'s best-selling 2001 novel *Life of Pi*, which won the Man Booker Prize in 2002, was said by many to be "unfilmable," but cinematic director **Ang Lee** proved differently by producing the charming and magical film. Currently in theatres, it has been generating mostly glowing reviews.

The story focuses on an Indian boy who becomes shipwrecked and shares a lifeboat with a Bengal tiger in the Pacific Ocean. The tiger and various other animals in the film are computer generated but appear very realistic and lifelike.

Martel deserves credit for crafting the story on which the film is based. The late Brazilian-Jewish writer **Moacyr Scliar** also deserves significant credit for his 1981 novel *Max and the Cats*, which was apparently a major influence on Martel, albeit one he has never fully acknowledged.

Max, the Jewish man who is the central character in *Max and the Cats*, is forced to escape Berlin in the late 1930s after his affair with a married woman is discovered. After his steamship sinks in mid-ocean, he shares a lifeboat with a jaguar, who stares menacingly at him but mysteriously forebears from eating him. Paralyzed with fear, Max catches fish to keep both himself and the jaguar alive. Eventually, the lifeboat reaches the shores of Brazil, the jaguar bounds into the forest, and Max is rescued.

Scliar died in 2011, but I had an opportunity to speak to him when he participated in the International Festival of Authors in Toronto in 2003. He said he was troubled by the evident duplication of his premise and many story points in *Life of Pi*, and saddened that it was controversy, rather than the fine points of *Max and the Cats*, that had brought his novel into the spotlight.

Max and the Cats is a memorable short novel. Those impressed with the Ang Lee film and eager to read Martel's novel should consider reading Scliar's fine work as well.

* * *

Names in the News: Israeli-bred Grammy Award-winning violinist **Miri Ben-Ari**, known for her pioneering fusion of classical, jazz and hip-hop styles, has been named as a "Beautiful Sound" artist and roving ambassador for the Harman Kardon Company, which designs, manufactures and markets a range of audio and related products.

Ben-Ari studied violin under the late classical master **Isaac Stern** and has shared the stage with **Jennifer Lopez**, an earlier Harman Kardon Beautiful Sound artist, as well as with **Jay-Z, Wynton Marsalis, Kenny G, Janet Jackson** and others. She has been dubbed the "Hip-Hop Violinist" and has performed for U.S. **President Barack Obama**.

* * *

German Refugee Artists: Plunkett Lake Press has released *Exiled in Paradise: German Refugee Artists and Intellectuals in America from the 1930s to the Present*, by **Anthony Heilbut**, as its latest and 40th ebook. The book tells the fascinating story of artists, scientists, movie directors and scholars such as **Bertolt Brecht, Theodor Adorno, Albert Einstein, Hannah Arendt, Thomas Mann, Arnold Schoenberg, Billy Wilder** and others. www.plunkettlakepress.com.

* * *

Arts in Brief

• Woody Allen Past and Present is the title of a new series of five Monday-evening lectures with film clips by critic **Kevin Courrier**. Series $56 or $12 drop-in per class. Miles Nadal Jewish Community Centre, weekly from Jan. 14 to Feb. 11. 416-924-6211, ext. 606, email film@mnjcc.org.

• **American Masters Joffrey:** Mavericks of American Dance, narrated by **Mandy Patinkin**, airs on PBS on Dec. 28, 9 p.m. The documentary tells the story of the first quintessentially American dance company, the Joffrey Ballet.

Life of Pi

• *Broadway Musicals – A Jewish Legacy* is a 90-minute documentary that explores the unique role of Jewish composers and lyricists in the creation of the modern American musical. Narrated by **Joel Grey**, it showcases the work of some of the nation's pre-eminent creators of musical theatre including **Irving Berlin, Jerome Kern, George and Ira Gershwin, Lorenz Hart, Richard Rodgers, Oscar Hammerstein II, Kurt Weill, Sheldon Harnick, Jerry Bock, Leonard Bernstein, Stephen Sondheim, Stephen Schwartz, Jule Styne** and many others. Airs on PBS, Tuesday, Jan. 1, 9:30 p.m.

• The Israel Broadcasting Authority aired a 28-minute documentary on the second night of Chanukah featuring Toronto's Beth Tzedec Congregation. Other communities were profiled on the other nights of Chanukah.

• Teatron Jewish Theatre's upcoming production of **Charlie Varon's** play *Rabbi Sam* features a cast of 10 actors and is not a one-man show as indicated in a previous column. Toronto Centre for the Arts, 5040 Yonge St., Jan. 3 to 13. Prices range from $26 to $48 but Textron has added a specially priced matinee ($19) on Jan. 3. www.teatrontheatre.com

* * *

• **Clint Neufeld's** *Pipe Dreams of Madame Recamier* is an exhibition of sculptures of engines, buckets, tools and other mechanical devices from Saskatchewan crafted from ceramic, porcelain and wax, and paired with domestic furniture, doilies and other parlour accouterments. Koffler Gallery Off-Site at General Hardward Contemporary, 1520 Queen St. W, Jan. 10 to March 3. Opening reception, Jan. 10, 6 to 9 p.m. "Engaging with Ceramic Processes in Contemporary Art," a panel discussion with Neufeld and others, takes place at the Gardiner Museum, 111 Queen's Park, Monday, Jan. 14, 6:30 to 8 p.m.

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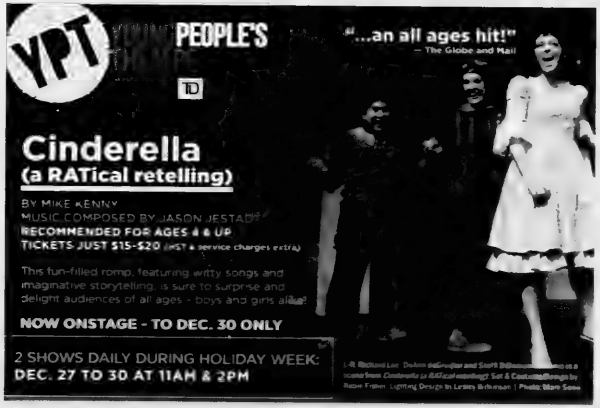

Israeli pianist makes impressive TSO debut

Marvin Glassman
Special to The CJN

Israeli pianist Alon Goldstein enchanted the audience at his recent debut with the Toronto Symphony Orchestra.

During the evening titled Tchaikovsky Spectacular, he played the composer's *Piano Concerto No. 2* with much power.

In the three movements of the concerto, Goldstein was in unison with the bassoons, clarinets, flutes and horns of the orchestra, playing in B-flat in the first movement. He was most impressive in the second movement, showcasing Tchaikovsky's composition with strong piano chords, together with the violin and cello. When the program ended, Goldstein received two standing ovations for his performance.

While signing autographs following the concert at Roy Thomson Hall, Goldstein said, "I was immersed with Tchaikovsky and enjoyed performing with the Toronto Symphony Orchestra and hope we will work together again."

The 42-year-old Israeli, who lives with his wife in Bethesda, Md., was a prized pupil of piano virtuoso Leon Fleisher, at the Peabody Conservatory of Music in Baltimore, Md.

Before he studied with Fleisher, Goldstein learned to appreciate music and culture from his grandfather, a Holocaust survivor from Poland.

Alon Goldstein

"My grandfather was my first idol, and I owe him all my love of music and appreciation of life," Goldstein said. "He told me often his many stories of survival in the Holocaust and his optimistic spirit. He was a painter, a violinist and an actor who did impressions of Charlie Chaplin. His humour, talent and love of music was passed on to me."

Goldstein was 18 when he made his debut with the Israeli Philharmonic Orchestra, conducted by Zubin Mehta. He has played with the world's greatest orchestras, including the London Philharmonic Orchestra, and at Carnegie Hall and other prestigious venues.

Goldstein's performances of the works of Beethoven, Rachmaninoff and Tchaikovsky have been acclaimed. He's also showcased the works of contemporary classical Israeli composers such as Avner Dorman.

Goldstein is scheduled to tour around the world with the Israel Chamber Orchestra in 2013. He views himself as an Israeli ambassador of peace, preferring that the world see Israelis as having talent in the arts.

"Many people have asked how I can do music with so much talk about war and issues in the Middle East. Truthfully, I think I turned to music as a way of retreating or immersing myself away from the issues of war in Israel," Goldstein said.

"I am very proud of all that has been accomplished by all the musicians from Israel, and music can be the medium to achieve peace – I really hope so."

For more information about Goldstein, go to www.alongoldstein.com.

Travel Talk

Bill Gladstone

MONTREAL MUSEUMS OFFER WINDOWS INTO CITY HISTORY

In *Lost Neighbourhoods*, an exhibit at the Centre d'histoire de Montréal until September 2013, visitors may gain an appreciation of some of the local city areas bulldozed into oblivion by a transformative wave of urban renewal in Montreal in the 1950s and 1960s.

Several vanished neighbourhoods that were vanquished to make way for expressways and other large urban structures are remembered in photographs and videotaped personal testimonies in which former residents speak sadly of the impossibility of revisiting their childhood streets and homes. The exhibition, which was curated in collaboration with the City of Montreal Archives, is just one of several in Montreal's Old City that give visitors a better understanding of Montreal's long history and diverse urban fabric.

Nearby, in a vast, crypt-like space below grade, the acclaimed Pointe-à-Callière Montreal Museum of Archaeology and History presents extensive relics dating back some four centuries to the city's founding. The museum is situated on the archeologically rich Place Royale at the confluence of the St. Lawrence and Little St. Pierre rivers, where the city was founded.

But Pointe-à-Callière isn't just about Montreal history and archeology. A rare collection of Japanese Samurai costumes, swords and other artifacts is on view there through March 31. And in a newly inaugurated exhibition space in the nearby Mariners' House, *The Estruscans*, a thorough examination of that Mediterranean culture, was also on view when I attended (though it closed in late November).

A visit to Pointe-à-Callière's third-floor observation deck rewards the visitor with some worthy "bird's-eye" views of the old port and various churches, bridges and other landmarks.

The narrow streets of the Old City are crammed with small galleries, buzzing cafes and distinctive old buildings. It is quite easy to while away a few pleasant hours of gallery-hopping in these picturesque and antiquated surroundings, of which there is no like in Toronto. A free brochure from Montreal Tourism highlights some three dozen local galleries as well as numerous museums, restaurants and hotels in the Old City.

The area's narrow streets are usually thriving with tourists and clogged with vehicular traffic including the city's famous horse-carriages. Best to take the Metro (subway) here, stopping at Square-Victoria, Champ-de-Mars or Place-d'Armes stations.

On another afternoon, a friend, a Montreal native, treated me to a tour of old Jewish Montreal along "the Main" (St-Laurent Boulevard) and adjoining streets. Sites included several Mordecai Richler hangouts, Schwartz's delicatessen, Fairmont and St-Viateur bagel shops, the Bagg Street shul (still in operation) and other old synagogues, even a steambath.

I stayed at Le St-Martin Hotel (980 de Maisonneuve Blvd. W.), a stylish downtown boutique hotel well recommended to anyone who appreciates good architectural design.

* * *

Israel Travel Notes

• Athletes from Israel and around the world will arrive in Jerusalem next spring for the third annual Jerusalem International Marathon on March 1, 2013. Various routes of 40, 20 and 10 kilometres wind through and past the Old City, Mount Scopus and Hebrew University, Sultan's Pool, Mount Zion, the American and German Colonies and the Alrov Mamilla outdoor mall. www.jerusalem-marathon.com

• A massive synagogue from the Roman period was recently exposed during excavations at Huqoq in the Galilee. Discovered by the Israel Antiquities Authority, the synagogue boasts a unique mosaic made of tiny, coloured stone cubes including a depiction of the biblical story of Samson placing torches between the tails of foxes. Other recent archeological discoveries in Israel include a trove of 100 Crusader-era gold coins discovered in Apollonia National Park near Tel Aviv, and a 2,300-year-old port dating back to Hellenistic times in the northern seaside city of Acre.

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Riveting account of early American popular music

Bill Gladstone
Special to The CJN

For those who love the classic tunes of the so-called American songbook and particularly the timeless melodies and lyrics of George and Ira Gershwin, Michael Feinstein's new book, *The Gershwins and Me: A Personal History in Twelve Songs* (Simon & Schuster) is much more than heartfelt homage by an outsider or Johnny-come-lately to a remarkable musical era that is now closed.

Rather, it is a riveting personalized account of American popular music of the pre-swing era by someone who forged a unique relationship with one of its colossi – Ira Gershwin – while being easily young enough to be his grandson.

A gifted musician from Columbus, Ohio, Feinstein developed an unrelenting passion for this music from an early age. Through a string of fateful circumstances Feinstein met Ira Gershwin and his wife, Lee, in 1976. Feinstein was 20 years old at the time and had recently moved to Hollywood. At their first meeting in the Gershwin home, Lee "opened a concealed door to reveal a large walk-in closet... packed from floor to ceiling with records and all sorts of other media," and hired Feinstein to sort and catalogue the material.

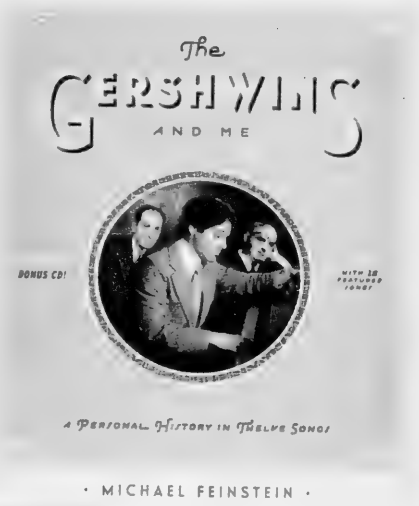
Although Feinstein thereafter became a regular in the Gershwin household, it took a while for Ira to realize just how much the youngster knew about him and his brother, George, who had died tragically of a brain tumour at the height of his fame and creative powers in 1937.

One day Feinstein absent-mindedly whistled an obscure piece that Ira and George had written, a verse of *Beginner's Luck*, penned for *Shall We Dance* in 1936. "Ira was delighted to discover how much I knew about his work," Feinstein writes.

"He asked me to play the piano, and I played *I Got Rhythm* in the style of different composers: Beethoven, Rachmaninoff, and Strauss. He loved that, and I think it was then that we really bonded."

In addition to his role as archivist, Feinstein became a chief source of entertainment and happy distraction for the elderly, ailing lyricist.

As he laboured on the Herculean task of cataloguing the walk-in closet, Feinstein often consulted with Ira over names, dates and other obscure details. "We'd debate about some song and he'd say, 'That was 1931,' and I'd say, 'No, that was 1930.' He'd say no, he remembered because of such and such, and I'd prove I was right, getting out a book. 'Well, you're right again,' he'd say, 'but you have an advantage over me.' 'What's that?' I said, and he answered, 'I've only lived my life. You've thoroughly researched it.'"



Through some process of sublime osmosis, Feinstein has acquired an awesome intimate knowledge of many of the popular composers of the period, as reflected, for example, in his assessment of their varied piano-playing capabilities. George Gershwin was "a far better player than his popular music peers," he writes. "Cole Porter couldn't play the piano well; Harry Warren could only play in the most basic fashion. Warren had tremendous ability when it came to conceiving musical ideas, but they happened in his head – he couldn't translate them to the keyboard." Other composers that Feinstein discusses in depth include Jerome Kern, Irving Berlin and Harold Arlen.

He also gives us excellent summaries of the histories of many famous tunes, such as *I've Got a Crush On You*, which was originally conceived of in a fast tempo but was slowed down dramatically into a ballad when Lee Wiley recorded it in 1939. "When Ira first heard Lee Wiley's recording, he felt thwarted and irritated, because he didn't think the lyrics worked well in a slow ballad setting," Feinstein writes. "'What have they done to my song?' he said. But Ira listened to the song again, and the third time he listened to it, he decided he liked it" and believed the lyrics "worked well when slowed down." Today, the slow version of the tune has been universally accepted and the faster version all but forgotten.

Each of the book's 12 chapters delivers an insightful homage to one of a dozen immortal songs and works, including *The Man I Love* (1924), *'S Wonderful* (1927), *Embraceable You* (1930), *Porgy and Bess* (1935), and *They Can't Take That Away From Me* (1937).

In addition to the insightful narrative, *The Gershwins and Me* presents a fascinating scrapbook of original letters, musical scores, sheet music covers, photographs and other Gershwin ephemera, making it truly a volume for collectors. The book also offers a bonus CD of 12 Gershwin songs played by Feinstein, a gifted pianist and singer; however, his modern palette of jazz chords seems at odds with the musical period that the book celebrates so well.

• • •

In the aftermath of hurricane Sandy, which threatened and perhaps eradicated some of the historical landmarks of the early Jewish presence in Lower Manhattan, it seems somehow fitting that the New York University Press has just issued *City of Promises: A History of the Jews of New York*. Written by four authors, the three-volume boxed set relates that an earlier hurricane played a role in the history of New York Jews.

In 1654, the French ship St. Catrina heaved through the rolling waves in advance of an early-season hurricane as it carried 23 Dutch Jewish settlers from Brazil to the Dutch outpost of New Amsterdam on the small rustic island of Manhattan. A century later, there were only 250 Jews in New York, but the number had jumped to 40,000 by the 1860s. The massive waves of Jewish immigrants of the 1880s and early 1900s resulted in a Jewish population of some two million amidst the larger city population of about eight million. Each volume conveys a detailed history of each period as well as a "visual essay" of photographs.

• • •

After Weegee – Essays on Contemporary Jewish American Photographers, by Daniel Morris (Syracuse University Press), examines a range of photographic styles from the gritty documentary realism of Weegee (Arthur Fellig) to the glitzy theatricality of Annie Leibovitz. Scholarly and pedantic in tone, but still an interesting study of the works of a disparate dozen American camera artists who all happen to be Jewish.

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Mississauga power forward works hard in draft year

Paul Lungen
Staff Reporter

If you check the stats sheet of the Mississauga Steelheads, you've got to scroll down, way down, to find Andrew Goldberg's name.

With three goals and three assists in 29 games, he's not going to challenge for the team lead in points. But in hockey, you don't have to have a scoring touch or be a set up man to be valuable to your team.

Goldberg, 18, understands his role on the Steelheads, and it's providing the characteristically Canadian lunch bucket approach to the game. He's a grinder, the guy who goes to the dirty areas, blocks shots and generally makes life miserable for the other teams' forwards.

It's a role he enjoys playing, and it's one much valued by hockey coaches across the country, whether they be junior or pro.

"I'm a hard-working forward, getting on the puck, driving to the net, making it harder for your opponents," he said in evaluating his own game.

At 5-11, 199 pounds, Goldberg is entering into power forward territory, which suits him just fine. "I like the rough going," he said.

Goldberg is a hard-worker on a team that prides itself on its work ethic. And like lots of elite players of his generation, he's has made hockey a 12-month endeavour. He's on the ice almost every day, and this past summer he attended Gary Roberts High Performance Centre, itself an eye-opening experience. It put him in pretty auspicious company, sharing workouts with a boatload of NHLers, among them Steven Stamkos, Cody Hodgson and Jeff Skinner.

"Seeing their work ethic" was very impressive, he said.

It motivated him to continue working hard, particularly on one part of his game that could stand some improvement, his "explosiveness" – the first few steps he takes from a stationary position.

Born in November 1994, Goldberg is now in his draft year, and like other guys who play major junior hockey, he hopes to be selected by an NHL team.

He's received feedback from scouts that he could be penciled in as a third- or fourth-line winger, "guys who chip the puck out, do all the dirty work that nobody else wants to do."

"To go in any round would be huge," Goldberg said, but he's keeping his options open. That could mean returning to junior, signing an AHL entry-level contract or even playing in Europe.

The online OHL Prospects website had this to say about him prior to the start of the season: "With a bit of a rebuild at the forward position, he's got a chance to secure his spot after a strong year in Aurora. He's displayed his solid offensive skill set thus far in the preseason and seems to be someone to keep an eye on (he's a late birthday and thus first time eligible for the entry draft this year)."

Right now, he's taking a couple of courses in the University of Toronto's business program and commuting daily from his home in the Bathurst Street and St. Clair Avenue area to the Steelheads' rink.

Whichever direction his career goes, Goldberg is confident he'll have the backing of his family, who've supported him through all the ups and downs of a young hockey career.

Andrew Goldberg

"Our house is definitely a hockey house," he said.

He credits his parents, Barry and Janice, for making sacrifices to ensure he could get to games and practices and booking their vacations around his hockey schedule.

When they weren't available to take him to games, he could rely on his older brothers, Sean and Richard. "They've all impacted my competitive hockey over the last few years," he said.

"They always give me constructive criticism, even if I had a good game," he said.

Goldberg, who attended Bialik Hebrew Day School for a few years as a youngster, said he occasionally hears on-ice taunting about being Jewish, but he thinks the other players are only "trying to get me off my game. In hockey, it's chirping."

He's even been asked if he thinks his religious heritage would have an impact on where he's drafted.

"I think, if you can play, you play," he says.

UJA honours Williams for Olympic stand

Brian Williams, right, receives an award from Rick Brace, president of Bell Media's specialty channels and CTV Production.

Compiled by CJN Staff

Approximately 300 members of the GTA's Jewish community joined UJA Federation of Greater Toronto in paying tribute to veteran TSN and CTV broadcaster Brian Williams for supporting a moment of silence at the London Olympics for the 11 Israeli athletes and coaches murdered during the 1972 Munich Games.

"I'm a bit embarrassed to be honoured for doing what is simply the right thing," an emotional Williams told those in attendance about his on-air comments during the Games' opening ceremonies earlier this year.

"To me, the fact that they were ignored is because they were Israeli, and to me, a Roman Catholic, it was important for a non-Jew to take a moral stand."

The Dec. 9 tribute event was part of federation's Sports Night, which also featured sports experts Williams, ESPN's Dan Shulman and Elliotte Friedman of CBC's Hockey Night in Canada, who challenged event-goers to try to stump them with sports trivia questions.

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Relationship expert hosts new TV show

Cara Stern
Staff Reporter

Andrea Syrtash is hosting a new program on the Oprah Winfrey Network that shows how everybody can relate to one another through sharing life experiences.

"We've all suffered through loss, and we've all celebrated triumphs," she said.

On the show, *Life Story Project*, which she co-hosts with Toronto-based psychotherapist Dale Curd, she sits on a couch that is placed in busy locations throughout the city, including parks and bustling street corners. They invite strangers walking by to join them on the couch to talk about events that affected their lives.

The first episode, which airs Jan. 2, features stories about falling in love and heartbreak.

From that episode, there's one story that stood out in Syrtash's mind. It was about a young mother of two who lost her husband to cancer. However, before he died, not a day went by when they didn't express their love.

"Her story was incredibly compelling because she really presented it as a love story more than a broken-heart story," Syrtash said. "She calls her story a fairy tale even though she lost her prince in the end."

Another person she found unforgettable was a firefighter who made a mistake early in his career, she recalled. He was deeply affected and had a moment when wanted to end his life. He was in a burning building and he took off his oxygen mask, he told her, wanting his daughter to believe he died a hero.

The firefighter recovered and now shares his story with young firefighters to make sure they have support when they make a mistake, she said.

"These people were incredible people that we literally found on the street," Syrtash said. "I think really the point of the show is everybody has a story and every story matters."

The trick to finding these stories is learning to probe people and earn their trust, she said. Syrtash is both a trained life coach specializing in relationships, and a graduate of Ryerson University's radio and television arts program, so she may be the perfect host for this type of show.

Syrtash is originally from Toronto, but moved to the United States after graduation, following a man she met at a concert in California. She lived with him in San Francisco for five years, but decided to move to New York City, where she has dreamed of living since she was a child.

She said it's the energy of New Yorkers that really attracts her, specifically their drive and risk-taking spirit.

"My heart still has a place [in Toronto] but this city just gets under my skin," she said.

Since 2004, she has been featured on various news and entertainment networks as a relationship expert and advice columnist, and she has written two relationship self-help books. Her latest one, *Cheat On Your Husband (With Your Husband)*, aims to help readers create more exciting and fulfilling relationships with their spouses.

She said all of her work is based on research, which she credits to her training as a journalist. Her ideas come from case studies and interviews, rather than simply through personal experience.

Her journey from life coach to TV host grew organically from her career as a life coach, she said.

"I was passionate and I loved it," she said. "I wasn't trying to build a platform."

Nowadays, it's much harder to brand yourself, she said, adding that she's lucky to have built her own brand before Facebook, Tumblr and other social media sites became popular.

"The Internet is not where I created my brand," she said. "It grew from the Internet, but it started with my books and radio appearances and workshops."

The Internet has brought changes to the dating world, she said. For example, while online dating has become hugely popular and successful, it also has led to new issues.

"Until the end of time, we will want to be with someone who makes us our best and sees us for who we are and all of that," she said. "[But] when it comes to today, there are issues today because of technology."

Specifically, people sometimes have trouble balancing their online and offline dating lives.

"It's just about going out there, and if online helps you get out there more, great, but you have to balance it with real-world interactions," she said, adding that singles should form platonic friendships with other singles, since it gives each person a wider network to meet people.

Syrtash said she has always been interested in relationships, and even spent a year studying Middle East relations while on an exchange program at Hebrew University of Jerusalem in Israel.

She said her father is a Holocaust survivor who taught her the value of taking risks. "He really built something from nothing, so that's inspiring to me," she added.

Regarding dating within one's own religion, she said each person must figure out their own values. One of her books discusses dating outside of your "type," and in her upcoming book about debunking dating rules, she makes the case to quiet everybody else's "shoulds" in favour of your own "wants."

"I don't want to impose my value system on someone I don't really know," she said, explaining that everybody has their own ideas of what makes them happy – some people have open marriages, for example, and some people never want to get married.

Syrtash is critical of the advice many relationship experts offer in the media. She hopes to change the industry through offering positive advice.

As an example of what's wrong, she said sometimes relationship experts might tell someone they have to be engaged within a year or they should break up. "It leads people to make inauthentic choices in fear and scarcity. I don't think it's empowering," she said.

Andrea Syrtash is host of the TV show *Life Story Project*. *[Tim Leyes photo]*

She hopes to challenge conventional wisdom, such as the idea that you should go for your type. If it's not working out, try another type, she said.

Ultimately, Syrtash said she hopes her career will continue to grow organically, and she plans to follow wherever it takes her.

"I want to do stuff I haven't heard of yet," she said, adding that maybe technology will take her on an interesting career path. "I want to do this on a bigger scale because I'm so passionate about it."

Life Story Project premières on Jan. 2 at 9 p.m. on the Oprah Winfrey Network for two back-to-back episodes.

More news for young Jews on heebonics.ca

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Stop the fighting!

Put my kids together in the family van and you can be sure of one thing: there will be fighting.

It starts with who gets to sit where and continues endlessly with laments about who kicked who, who said a rude word and how unjust life is, given that one kid has a book or pencil or toy or game that another does not.

"Be nice!" my three-year-old will yell from her car seat, echoing the phrases she often hears from her mother's mouth in these noisy, argumentative situations.

The words fall on deaf ears and the fighting continues. Sometimes I'm able to block it out completely, but usually I reach a breaking point, at which time I threaten loudly, in what I hope is a fear-inducing voice, that someone will need to walk home if I don't get silence.

Married With Kids

Lauren Kramer

The fighting gets me thinking, though. Will they argue like this when I'm six feet under?

My sister and I tore our family life into chaos with our bickering as children, and no reasoning or trips to counsellors could get us to change our behaviour. Our relationship showed no growth until we ourselves grew up, at which point we finally realized we had more in common than the differences that had seemed to separate us. Our deepening friendship has been a source of solace in times both good and bad, but I could never have anticipated it would be so in our teenage years, when we fostered an intense dislike for one another, spitting sharp exchanges devoid of love or concern.

I suspect the same will happen for my four kids, and I hope that one day, when they're adults, they'll meet for family brunches, celebrate Passover seders together and watch each other's children grow with love, involvement and understanding. I've heard anecdotally that in the absence of their parents, they look after and support each other. In the company of friends and other family members, their behaviour is impeccable, and if you met them yourself, you'd likely comment that they're well-mannered kids.

But when they're in the minivan, they reveal their ugliest sides, usually on long car trips when they frazzle their parents' nerves with slews of insults until the air is tense with animosity and the family outing is all but ruined.

Around me there are plenty of examples of adults whose sibling rivalry failed to subside. Instead, it simmers just below the surface of forced family gatherings, at best a civil tolerance defined by silence and insincerity, and at worst a refusal to have any contact whatsoever.

"Blood is thicker than water," my parents used to tell my sister and me. "One day we'll be gone, and all you'll have will be each other."

I had no conception, back then, that their words would be true.

I'm grateful for my sister's support today and can only hope my kids will learn to trust and rely on each other as she and I do now.

Because anything else boils down to petty jealousy, senseless, unresolved conflict and the banality of sheer ego and pride. And life's just too short to give those sentiments free rein.

CHOCOLATE GRAPES

Make (and eat) these in minutes.
Or serve them to company over the holidays.

- 1 lb chilled seedless grapes, stems removed
- 4 oz. semisweet chocolate, melted
- 2 tbls unsweetened cocoa powder

Wash and dry grapes well; place in a large bowl. Line a large baking sheet with parchment paper. Add melted chocolate to grapes, 1 tablespoon at a time, carefully scraping down sides of the bowl and stirring through the center of the grapes so that they are evenly coated.

As the chocolate begins to set (which will be almost immediately), place cocoa powder in a small strainer and sift powder, little by little, over surface of grapes. Gently toss or stir grapes as you continue to sift until all of the grapes are well coated and separated. Spread grapes on baking sheet, cover with plastic wrap, refrigerate until chocolate has completely set, or up to 1 day.

Source: Happy in the Kitchen," by Michel Richard

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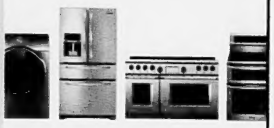
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The CJN's French-language reporter in Montreal, Elias Levy, writes about:

French author and academic Daniel Sibony, right, who talks about the increase in antisemitism in France.

Daniel Sibony

French historian and author André Kaspi, who talks about how the re-election of Barack Obama could affect Israeli-U.S. relations.

Exclusive to cjnews.com

Ace Ventura and Dr. Doolittle would love Israel's variety of natural-environment zoological parks and reserves harboring a huge range of animals on sea, land and air.

Hebrew web columnist Yossi Tastassa says Khaled Meshal's speech in Gaza last week makes tangible the differences between the two people: the struggle between light and darkness.

The Kleinmann Family Foundation in Montreal, which has sponsored educational activities on the Holocaust and the dangers of prejudice, has turned its attention to the plight of the Roma.

Sharing strengths and abilities with others

Often unbeknownst to ourselves, we have stunning strengths and abilities that we can share with others. Mentoring is one way of doing that.

Recently, I began mentoring a community worker. I am enjoying the process enormously.

Aviva and I get together once a month and talk about her goals and objectives in her job and how she is pursuing them. While we don't spend a lot of time together, every moment of our interaction is valuable. It is because I give her the opportunity to mirror her professional ideas and personal vision for her future. It is because our time together gives me the chance to sharpen my listening skills, to understand what goes through the mind of another community worker who also works with lay professionals, a board, volunteers and staff.

Urban Writer

Avrum Rosensweig

Since we began our *chavruta* (learning friendship), Aviva has developed a personal mission statement that has clarified her overall objectives in life. We have discussed the children's books she loves (*The Giving Tree* is one of them), her love of Judaism and the Jewish People, and her weekly read of the parshat hashavuah – the Torah portion.

(Aviva's take on Joseph, Jacob's son, is that he deserved the treatment he got from his brothers as he was arrogant, cocky, and wore his coat of many colours flamboyantly and with an exaggerated sense of self-possession. A colleague of mine disagreed with her and said that Joseph had passed a number of Jacob's test and was an upright and unwavering young man. Either way, she had a take on the Torah, and I found, as a mentor, that that was exciting and hopeful, as her Judaism clearly played a role in her leadership.)

Our weekly agenda is organized, although our back-and-forth doesn't look as if it is. Aviva and I walk. We then talk. We even sing. But throughout, we have a good sense of where we're headed.

The act of mentoring has shown me how wonderful it is to be a teacher, offering up some experience I have gained over the years, and how wonderful it is to be a student. Aviva is a very bright person, with great intuition and well-honed talents. I ask her questions about her profession and listen closely as she tells me what she has done in the Jewish community both locally and internationally, with children, teens and adults. She understands, better than I do, what makes our young people tick and the challenge of overcoming the sense of entitlement that so many of our children have. She uses the secular to explain the religious and the holy to clarify the mundane. I am her student.

Find yourself someone to mentor and give them your all. Listen closely to what they are trying to achieve and work with them to create an agenda for how their objectives can be met. Read with them, learn together and study. And most importantly, draw upon your years of experiences and share with the person you're mentoring all that worked for you, and still does, and the pitfalls to avoid.

Celebrate your past as you share, and be a colourful, provocative and riveting mentor. You might be surprised at how mentoring will help you grow and what you can do for others. It's not hard to find someone to mentor. Go online. Phone your local community organizations and offer your services, or advertise in *The CJN*.

Mentoring can change two lives.

Avrum.rosensweig@veahavta.org

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